

ANTI-MORTONVS

Doctor OR *Broune* *Subbs.*

AN- APOLOGY

In defence of the Church of Rome.

A G A I N S T

*The Grand Imposture of Doctor Thomas
Morton, Bishop of Durham.*

Whereto is added in the Chapter XXXIII. *An Answer to
his late Sermon printed, and preached before his Majesty
in the Cathedral Church of the same City.*



Narrauerunt mihi iniqui fabulationes: sed non vt lex tua?

Psal. 118. vers. 85.

*Dabit obimus nos eius Ecclesie condere gremio, que ab Apostolica Sede
per successiones Episcoporum, frustra Hereticis circumlatrantibus,
calimen Authoritatis obtinuit: Cui nolle Primas dare, vel summe
profectio impietatis est, vel precipitis arrogantie. S. August. de util.
cred. cap. 17.*

Permissu Superiorum, M. DC. XL.

S. Bernardus serm. 64. in Cantica, in id Cant. 2. 15.

Capite nobis vulpes paruulas quæ demoliuntur vineas.

Si iuxta allegoriam, Ecclesias Vineas, Vulpes Hæreses, vel potius Hæreticos ipsos intelligamus, planus est sensus, ut Hæretici capiantur &c. Capiantur dico, non Armis, sed Argumentis, quibus refellantur Errores eorum; ipsi verò, si fieri potest, reconciliantur Catholicæ, reuocentur ad veram Fidem. Hæc est enim voluntas eius, qui vult omnes saluos fieri, & ad agnitionem Veritatis venire &c. Quod si reuerti noluerint, non propterea se nihil egisse putet, qui Hæreticum vicit & conuicit; Hæreses confutauit; Verisimilia à Vero clare aperteq; distinxit; praua dogmata planè & irrefragabili ratione praua esse monstrauit &c. Cæpit, qui talia operatus est, Vulpem, et non ad salutem illi: & cepit eam Sponso, & Sponsæ, quamuis aliter. Nam et si *Hæreticus* non surrexit de fæce, *Ecclesia* tamen confirmatur in *Fide*: & quidem de profectibus Sponsæ, Sponsus sine dubio gratulatur.

Terminus superiorum, M. DC. XL.

THE
TO
DOCTOR MORTON
BISHOP OF
DURHAM.

V *My Lord,*
I **T**H **O**U **T** endangering the least
suspition of Complement, I believe
I may craue your pardon for this
Dedication: And as others vse in
modesty, of necessity I must suspect my Boldnes. But
Truth which I here vindicate from *Imposition*, disdaines
to shadow it selfe in Ceremony, most resplendent in its
naked lustre. And forced by that, I addresse this Worke
to you, who haue hitherto with so much art endeauro-
red to clowd it. I know the pride of human iudgment
flights all the threatnings of hereafter punishment,
when confession of mistake is required: And often by
the opiniated, *Obstinacy* in error is esteemed *Resolution*:
which makes me in some degree despaire that fruite,
these

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these labors otherwise might haue hereafter gathered. Moreover your Lo.^p is so glorious in your Challenge, and your *Grand Imposture* proclaimes it selfe so inuincible, that iealous of my owne inhability, I feared I might repent my courage, if I entertained the Combat. But from my *Weaknes* I drew *Confidence*, and called to memory, how small an arme confounded the proud boast of the huge *Philistian*; and by how childish a weapon he was hurled downe to what he built on, earth; and forc'd to acknowledge himselfe dust, and vanity.

Take not therefore your owne height by the Eminency of that Title you beare, or Reputation of your much learning, which is your Guilt, not Ornament. Nor measure me by my humble *Vocation*, for I haue vowed to be ambitious of no higher; or by the obscurity of my *Name*, since I can easily forgiue the present Age, if it know me not; and Posterity, if it forget, I was. Neither had I now entred into this publike Quarrell, had not your bold defiance to all of my profession prouoked me to discover how little integrity there is, where it is most vaunted. At first, a pious Curiosity laboured only my owne Satisfaction: That it now appeares abroad, is the Charity I owe my Countrey: And that it swells to this Volume, is the fault of your many, and I feare, too wilfull mistakes.

Consider, my Lord, how many soules are embarked with yours; for whose wrack at the last day you must stand accomptant. And though a pleasing gale hath blowne gently on you, yet no wind but driues you on towards Iudgment. There the sincerity of action, not the fallacy of language shal preuaile: there no enforced Argument, false Citation, or cunning Distinction shal be able to iustify Vntruth. There heresy shall stand confounded,

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founded, and they who maintained it (racked by their owne Consciences) cry out; Behold where the Saints are enthroned in glory, raised thither by Humility, & Obedience to the authority of that *Church*, which if *Truth* it selfe speake truth, is *Infallible*; by resignation of theirs to the diuine will, and cooperating to the merits of the great Mediator: But we mad men made a mockery of their wisdom, & to take the blemish from our loose behauiour, discredited the value of good works: We presumptuous in the vanity of Wit, opposed the diuine Truth; and to destroy the Monarchy of *S. Peter* & his Successors, proclaimed liberty to euery Rebellious Doctrine: We listened to the suggestions of a priuat Spirit; and seduced by that, contemned a long receaued, and vniuersall Verity: and therefore iustly now is our portion darknesse, and our inheritance eternal fire.

I doubt not but the holy Spirit often whispers these thoughts into your soule: but Pride keeps the gate of the hart fast shut. Moreouer if we looke not streight on heauen, without squinting on temporall respects; considering your fat reuenue, and your Lordship, I may well be thought to inuite you to your losse. But who, that hath regard to Safety, despiseth not the flatteries of Wealth, and Honour, when he meditates on the Treasures of the Eternall? And why shold I vtterly despair, though you haue erred willfully, that the Almighty Mercy may reclaime you; if ignorantly, that when you heere find how much your iudgment hath betrayed you, you will penitently submit, and make much satisfaction by your great example?

S. Augustine thought it no dishonour to his Iudgment, to be overcome by *Truth*, and rather then loose a Soule, forsooke an Heresy; which, as all others, had an

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age to flourish in. Nor is his Humility, a scandal to his Learning, or was his Change, Inconstancy: whose Volumes carry that reputation, that euen Sectaries, who want his vertue for Obedience, endeavour to wrest his doctrine, for Defence. Here may your Lo.^{ps} learne instruction: whom to accompany in an humble Conuersion, will be more safety and glory, then to perseuer obstinate in a proud mistake. If the cunning, and art of your many Writings enamour you, throw away the vnhappy dotage, though in them Hope flatters you, that your memory may hereafter liue. Safer far, to haue no Name with the succeeding Age, then to preferue it in the infamy of a spurious Issue. And belieue it, when the Soule wilfully imbraceth Errour, it commits the worst Adultery; what-euer is ingendred by such conceptions, being both illegitimate, and monstrous.

Looke vpon the opinions of them, who liue seuered (if they can be said to liue who are dead to grace) from the Vnity of the Church; and confesse, how little constant Errour is to it selfe. That Innocency from Lust, which so many of your Writers affirme impossible to preferue, your owne single, and (I hope) incorrupt life hath approued possible: for vnlesse you will endanger your selfe to a Censure in the high Commission, you must acknowledge, *flesh* and *bloud* may be kept in order, by the *spirit*. But what discouers the bodies of all Churches, which oppose the Catholike, most misshapen is the diuision among your selues; now and euer so apparent, that I dare confidently auerre, were there a Councell called of all those you reckon yours, his Holinesse might suspend his Censure, each one of you prepar'd to pronounce the other, *Heretike*. And for
your

DEDICATORY.

your Lo.^p, though reputed most Orthodoxall, vnlesse you quit that most reuerend Title, which is your honor to make good, I suspect, you would by the *Main* voyce be condemned, without the guilt of any other crime: though Truth and all Antiquity teach vs, that Episcopall dignity hath euer bene most eminent, and necessary in the Church, and ought to be held in veneration, where lawfully conferred, not vsurped.

But I feare, I keep no good time, when I strike on this harsh string: I will not therefore further afflict your eare. Let me only intreat, and if possible, preuaile with your Lo.^p, to cast vp the accompt of those many yeares you haue numbred heere on earth. And if you haue prouided a Marble hereafter to inclose your dust, looke not on the flattering Epitaph, which betrayes the Reader: but listen to the silent sad Oratory, in which it pleads to you your condition. It tells you, that euery path of life, how crooked soeuer in mans purposes, leads streight to death: That all the pompe of wealth, and honour (for acquisition of which he doubts not often to stake a Soule) is but an euening shadow, soone to be lost in an euerlasting darknesse: That youth doth oftentimes breake promise, when it proposeth length of life; but that age is frantick, if it hope long to hold out against the assault of death.

It therefore imports your Lo.^p, who opprest with yeares bow downward to the graue, seriously to looke inward, & turne your sight frō those vanities which haue hitherto bewicht you. For pardon me, if to pride & vanity I ascribe a long continuance in error: and that I want credulity to thinke, an able Scholler can belieue Vntruth, though for the designs of his owne Ambition, he obtrude it to the world. May your Lo.^p take, courage,

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courage, and gaine an entire Conquest over Sense, by
subscribing to that Church, in which only is safety, and
which your many vnlucky Labors haue flandered,
not iniured. So signall a Conuersion will adde ioy, and
triumph to the Angells; and make me, who haue bene
hitherto your Aduersary, not Enemy, hereafter,

**Your true Admirer, and
humble Seruant.**

I. S.

TO THE
READER.



GOOD READER,

*The Author of the Grand Impos-
ture, in his first Epistle dedicated to his
Maieſty, ſets only forth in generall the
heads of that doctrine he afterwards en-
deavors (though unluckily) to make good.*

*But Error without apparence of prooffe, confutes it ſelfe: And
it would anticipate the deſigne of my Study, if here I ſhould
labor thy ſatisfaction; ſince the whole enſuing Treatiſe diſco-
uers euery of his miſtakes in particuler, which at the firſt en-
trance to his Booke, he affirms in groſſe. Yet could I wiſh,
that only truth ſhould dare to approach the throne of Maieſ-
ty; and that a conſcience guilty of deceit, ſhould not be able
to pretend the confidence of the innocent: for the falſeſt do-
ctrine may eaſily winne beliefe vpon the Laity, whom either
much buſines diuerts from the ſearch of truth, or an un-
willingneſſe to be diſturbed, encourageth to follow that eaſy
path, they from their infancy haue beaten; eſpecially when
it appears in publike aſſeuered by them who haue their large
ſtipend, and high honor, only on condition to be ſincere in
what*

The Preface

What they teach. But howeuer he may flatter himselfe that his Reader will neuer arrive to patience enough, to trauaile beyond his Epistles, or that his authority will be sufficient, though his proofes are defectiue; I hope he will find his comfort to haue betrayd him: for the businesse which here we controuert, being of value far beyond the whole world beside, I meane the soule of man, and the Church, in which only that can expect safety; I doubt not (good Reader) but thou wilt be so charitable to thy selfe, as to reade, distinguish, and then reiect error, how plausible soeuer it may appeare to sense: Nor, though his reputation may haue gained heretofore much upon thee, wilt thou belieue, that Truth is by couenant bound to christen all the abortiues of his Opinion.

And wheras in his second Epistle, directed to all Romish Priests, whether Iesuits or others, he seemes by a Rhetoricall figure, to heare them censuring his charging the Church of Rome with Imposture, the bold assumption, or rather impudent, and impious presumption of an Heretike, I cannot but commend the iudgment he instructs them to pronounce: for how could the wit of Iustice inuent a more proper, or seuerer? Or to speake more truly, how could Mercy vse a gentler? And though in that single word, Heretike, all Impiety is comprehended; yet how can he deserue any other sentence, who hath dared to defame thy innocency, O thou Immaculate Spouse of our great Redeemer? Who hath termed thy doctrine, which threw downe the Statues of the Heathens, and rooted up all false worship, Idolatrous, Sacrilegious? Thy doctrine, which planted the fayth of Christ with the bloud of Martyrs, and tyed up the common enemy of man, Satanicall, and Antichristian? Thy doctrine, which is the only safety of the soule, Execrable, and Pernicious? which teacheth the true adoration of God, Blasphemous & Impious? which neuer varied in the least article from the truth,

To the Reader.

truth, Schismaticall, and Hereticall? But how farre unable are these weak calumnies to wound thy strength, which hath triumpht ouer all the opposition of heresy, and hell? Thou art built vpon a Rock of Diamond, which yields the brightest lustre, when impure slander raiseth the blackest night: A Rock, which neuer moued since Christ designed it, as a foundation for his greatest worke on earth: A rock, against which her many Aduersaries haue battered with continuall tempests, but still ended in froth, and noise.

But all these fowle aspersions might be interpreted the wild expressions of an extrauagant zeale, and perhaps challenge that pittie we throw away vpon the franticke. Neither can any man be enraged with such infamous language, who considers, it is that spirit, which possesst the first professors of this pretended reformation; who created a Religion in contempt of iurisdiction. And as euery where they derogated from the spirituall, so spared they not the temporall, where feare of punishment restrained not their tongues to modesty.

But what euen amazeth my Vnderstanding, is, that so well practis'd a man in controuersy, so iealous of honor, and such a pretender to integrity, should fall into that deceitfull, and, I may say, fatall crime of the Writers of his Coate, false citation, and misinterpretation of Authors. What iniury hath he done the dead, whose soules are blessed in heauen, and whose ashes are reuerenced on earth, to make them defend a doctrine, in opposition to which they emptied euery veine in their most sacred bodies? What cruelty to the liuing, by a pretended obedience to the authority of the primitive times, to inforce them to beliene the errors of the present? Doth he hope, his Volumes shall fall only into the hands of the ignorant, or els of the negligent, so far, that any doctrine shall passe for currant, which his fancy hath bene pleased to coyne? Did he intrust others to make scrutiny into Authors for his

* * *

purpose.

The Preface

(*) Pro-
crustes
apud
Plutarch.
in The-
seo.

purpose, & so adventure his reputation to the world, on an uncertaine, and perhaps unfaithfull evidence? Or did he believe, according to the rule of the worst Statesmen, any allegation how iniurious soever, most iust, if it served the advancement of his designe? For certainly he hath given the world an example of such a courage, that no good Writer will ever follow, in daring thus to be disproved by any Reader, who hath the benefit of a Library, and the patience to compare truth with falsehood. For without giving credit to the testimonies I here alleage, if any man will search into the Authors themselves, he shall find them mangled, as that (*) Tyrant did his ghests (who with most barbarous torment shortened or lengthned their bodies, according to the proportion of his bed:) No man writes short of his sense, but is extended on the rack: no man beyond, but is mutilated without mercy.

This discovery of his unhappy practise I wish may beget his conversion, not confusion. But should he be so enamoured on his error, as not to be removed by the most forcible Arguments of Truth; I hope (Reader) in thee to reape some fruit of my labor. The Almighty in distribution of his benefits, will not be directed by humane iudgment. Let his divine wisdom therefore bestow the fruit of my study, where, & on whom he pleaseth: for to his glory I must consecrate that, with what soever I am.

Only (Curious Reader) I must beg thy pardon, that in endeavouring to write busines, I have neglected language, which like that musick Poets ascribe to the Syrens, hath bene often treacherous to the hearer. Elegancy of speech is a gift, in which the wicked share equally with the good: and the most sacred tongue that ever spake, disdained to adulterate truth with any fallacy of an artificiall Phrase. The policy of some Republiques hath expeld their Orators, as subiects whom the power of eloquence rendred formidable; the multitude being

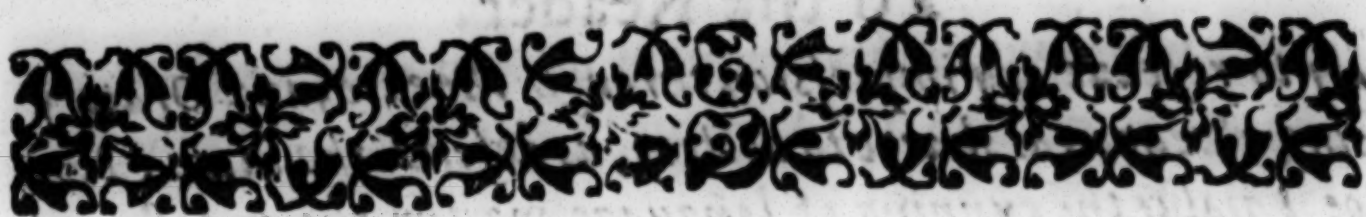
easy

To the Reader.

easy to receave any impressi^on through the eare; and Oratory being a weapon as sharpe to destroy, as defend the State. Nor doe I value the cunning of language worthy the industry of the serious: It may be of consequence, where well directed; but truth needs not borrow any ornament of language, to make it selfe more amiable. That which I aime at, is thy satisfaction; and that the Church of God, which is on earth no other, but the Roman, may shine unclouded in the sight of men, as it hath ever bene most pure in the eye of God. And that all mankind whom error hath misled, may re-vnite themselves into her fayth; guided by which, the innocent can only hope for perseuerance to glory, and the repentant a way to mercy.

An Addition.

Courteous Reader, I had almost forgotten to aduertise thee, that wheras Doctor Morton hath made two Editions of his *Grand Imposture*; the Edition which I shall cite in this Apology, is the second, reuised, and supplied, and printed at London by George Miller, for Robert Milbourne. 1628.



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CHAP. I.

GENERAL PRINCIPLES PREMISED for the better vnderstanding of the ensuing Apology.

SECT. I.

The importance of the Subject.

TH O V G H there be many questions in Religion controuerted betweene Protestants and vs, yet none more important, or more necessary to be knowne, then that of the Church. Protestants agree with vs so far, as to belieue that there is. & shall be to the end of the world ex-
tant on earth One, Holy, Catholike, and Apostolike Church, which
is the (a) Pillar and touchstone of truth; which all men that will not
be as Heathens, and Publicanes, must heare and (b) obey; which is (c) S. Aug. de
the second Bus framed out of the side of our second Adam Symb. l. 4. c.
Christ, whome whosoeuer will not acknowledge to be his Mother,
cannot haue him to be his (c) Father. She is the mysticall body
of our (d) Lord, out of which (sayth S. Augustine) (e) the body
A
Ghost Bod.

(a) 1. Tim. 3.
15.

(b) Math. 18.

17.

(c) S. Aug. de

Symb. l. 4. c.

10.

(d) Ephes. 5.

23.

(e) Ep. 10. ad

(f) *Math.*

20.1. & seqq.

(g) *S. Hiero.*

ep. 57. *S. Gau-*

dent tract. 2.

de lect. E-

uang.

(h) *Lactant.*

4. *divin. in-*

fit. c. vlt.

Orig. hom. 15.

in Math.

Theod in c. 2.

2. *ad Thessal.*

(i) *Can. 4. 12.*

23. 15.

(k) 2. *Reg.* 7.

32. 1. *Para-*

lip. 17. 11.

Psal. 44. 7.

Luc. 1. 33. *Co-*

loss. 1. 13.

(l) *Ep.* 152. *ad*

popul. fact.

Donat. &

cont. ep Par-

men l. 2. c. 3.

(m) *Serm. su-*

per gestis

cum Emerito

post med.

Ghost imparteth life to no man. She is the Vineyard(f) in which he that laboureth not, shall not receive the wages of everla-
sting life. She the Arke of Noe (g) in which whosoever is not, or out of which whosoever departeth, shall perith. She is the wellspring of truth, (h) the House of faith, the Temple of God, in which mens prayers are heard, and their sacrifices accepted; all other congregations being Synagogues of Satan & dens of Devils. She is the garden of God (i) in which whosoever groweth not, is not a flower planted by the hand of Christ. but a weed to be plucked vp, and cast into hell fire. Finally she is the kingdome of Christ (k) in which whosoever is not, is none of Christs people. Whosoever (sayth (l) S. Augustine) is divided from the Catholike Church, although he thinke himselfe to live: neuer so laudably, for this only crime that he is divided from the unity of Christ, the wrath of God abideth on him And speaking of Emeritus an hereticall (m) Bishop; He cannot haue salvation, but in the Catholike Church. Out of the Church he may haue all things but saluation: he may haue honour he may haue sacraments, he may sing Alleluia. he may answere Amen he may haue the Gospell, he may haue and preach beliefe in the name of the Father, and the Sonne, & the holy Ghost: but saluation he can find nowhere, but in the Catholike Church.

Wherefore since the saluation of our soules cannot be had out of the Catholike Church, it is most necessary for euery man to inquire and learne, which, and where is that Temple of God, that kingdome of Christ, that store-house of truth, and that second Eve our spirituall Mother, that knowing her, & resorting to her, he may be cherished in her lap, and nourished at her breasts with the milke of her holosome Doctrine.

The beliefe of all Catholikes is, that these foresaid attributes agree to the Roman Church, and to no other congregation in the world; and that therefore she alone is the Holy, Catholike, and Apostolike Church, in which whosoever is, may, & in which whosoever is not, cannot be saued. Vpon this our Doctrine you passe a censure suitable to your modesty, Videlicet, that it is False, Impostorous, Scandalous, Schismaticall, Hereticall, Blasphemous; euery way Damnable, (n) Presu-

Grand Imposture discovered.

3 Sect. 1.

ious, (o) Impious, (p) Execrable, (q) Damnably hereticall, (r) (o) Pag. 316.
ernicious, Antichristian, (s) Sacrilegious, (t) Satbanicall, Idola- (p) Pag 95.
ous (u). This is your censure; and to make it good, you (q) Pag 127.
write a large volume, which you intitle, *The Grand Impo-* (r) Pag 91.
sture of the (now) Roman Church; but mistake your selfe in (s) Pag 99.
the name, for the booke is, & ought to haue been intituled, (t) Pag. 336.
The Grand imposture of Doctor Thomas Morton, against the Roman (u) Pag. 387.
Church of this and all former ages; for vpon due examination
such he will find it to be, that shall please to passe his Eye
ouer the ensuing Apology: and I doubt not, but after the
perusal thereof, he will rest conuincd, that those mon-
strous Titles wherewith you slander our Doctrine, most
fitly agree to your owne, deliuered in your *Grand Imposture*.
But before I come to ioyne issue with you concerning the
particulars, it will not be amisse, to examine briefly in ge-
nerall, whether the ancient Fathers and Doctors of Gods
Church (whom you acknowledge to haue liued vpon
earth in the true fayth, and now to be most glorious Saints
in heauen) were of your beliefe concerning the Roman
Church, or of ours: for they being *lights of the world* (x) whom (x) *Matb. 5.*
God hath raised in all ages, and placed on the candlestickes
of his Church, to enlighten our wayes, and deliuer vnto vs
the true sense and meaning of his holy word, *that we may not*
be like children wauering and caried away with every blast, of here-
tical (y) *Doctrine*, I suppose, that as there is no wiseman, who (y) *Ephes. 4.*
will not desire to be rancked among them in the next
world, and to stand with them at the later day: so there is
none, that will not desire to be in this world a member of
the same Church, and a professor of the same fayth, which
brought them to that happines, especially knowing (as we
doe) that there is but *one Church* in which, and *one fayth* by
which mē may be saued: for to thinke that so many men so
eminently learned, and that vsed so great meanes both of
study and prayer, to attaine to the knowledge of truth, and
of the right way to heauen, haue all erred, not liuing in the
true Church which leades to saluation, but in an erring Sy-
nagogue, that leades to euerlasting ruine and damnation,
is a conceipt that I thinke no Christian (and I am sure no

prudent man) can harbour in his brest; which yet he must doe, that will credit your Doctrine, as the ensuing proofes will declare.

S E C T. I I.

Whether the Roman Church be truly called the Catholike Church, and in what sense?

ALthough the Name of *Catholike Church*, whether we regard the etimology, or the most proper and vsuall acception of the word *Catholike*, signify not any particuler Church, but the *Vniuersall* spread ouer the whole world, yet with-all it is true, that euery particuler Church may in some sense be called *Catholike*: for as euery particuler Orthodoxe man hath the denomination of a *Catholike man*, because he professeth the *Catholike* fayth, and is a member of the *Vniuersall Church*: so for the same reason, and in the same sense, both the particuler Church of Rome, and all others orthodoxall, may be called *Catholike Churches*. In this sense, the Christians of Smyrna writing to the Churches of Pontus, (z) addresse their Epistle, To the Church of God at Philomelium, and to all other the holy & *Catholike Churches* throughout the world. In the same sense Constantine (a) the Emperour calleth the Church of Athanasius, *The Catholike Church of Alexandria*, by reason of the *Catholike* fayth, which it preserved entire, whiles many other Churches of Egypt were infected with Arianisme. And so likewise (b) S. Augustine (with whom agree (c) Pacianus, and Cyrill of Hierusalem) (d) sayth, that if a stranger come into a Citty infected with Heresy, and enquire for the *Catholike Church*, euen the Heretiks themselves will not direct him to any Church of theirs, but to a Church in which *Catholikes* meete to serue God.

In this sense, as other particuler Churches; so also the Roman (euen as she is a particuler Church limited to the Dioces of Rome) may haue the name of a *Catholike Church*. But when we say, *No man can be saved, that is not a member of*

(z) Euseb. l. 4.
histor. c. 14.

(a) In Apo-
log. 2. Atha-
vastj.

(b) Cont. ep.
Fund. c. 4.

(c) Epist. 1.

(d) Cateches.
18.

the Roman Church, we speake not of the Roman Church in this sense (for Catholikes of other Dioceses may be saied, aswell as of the Roman) but by the *Roman Church* we vnderstand the *Vniuersall Church*, comprehending both that of the Roman Dioces, and all other particuler Churches that professe subiection to her, follow her Doctrine, and embrace her communion: for all these by adherence to her, and vniou with her, make one mysticall body of Christ, and *one holy Catholike, or vniuersall Church*, of which she is the Head, and the rest members.

For the better vnderstanding of this, we are to consider severall dignities vnited in the person of the Bishop of Rome. He is Bishop, Arch-bishop, Patriarke, and Pope. As he is Bishop, his iurisdiction is confined to the Citty of Rome, and other townes within her territories, of which the Roman Dioces consisteth. As he is Archbishop, he hath subiect vnto him some few others, the chiefest of which, is the Bishop of Ostia. As he is Patriarke, the extent of his authority is ouer all the Westerne, or Latin Church. And finally as he is Pope, that is to say *the Successor of S. Peter, and the chiefe Vicar or Lieutenant of Christ vpon earth*, he is the supreme Pastor & Gouernor of the whole Church of God, which is vniuersally spread ouer the face of the earth, wheresoeuer the name of Christ is known; which therefore is absolutely and without limitation called *the Catholike Church*. In regard of this transcendent authority of the Bishop of Rome, he is rightly stiled *Bishop of the Vniuersall, or Catholike Church*; to whom therefore all the members of the Church aswell Pastors as people, by the institution of Christ, owe subiection and obedience. And as he is the head and Father of all Bishops, so the particuler Church of the Roman Dioces, is the head and Mother of all Churches. Now, that not only the particuler Church of the Roman Dioces, but also the whole body of the Catholike or vniuersall Church consisting of the Roman as head, and the rest as members; is likewise rightly and in a true and proper sense stiled *the Roman Church*, I proue out of S. Augustine, saying (e) that against the Pelagians, not only the Councils of Bishops, and the See apostolike,

(e) *1) s percat
orig. l. 2. c. 17.*

like, but also, *vniversam Romanam Ecclesiam*, the whole Roman Church, and the Roman Empire were most iustly incensed: where by the Roman Church he vnderstands the vniuersall, or Catholike Church spread ouer the world, as by the Roman Empire he vnderstands the Empire of the Romans spread ouer the world. And the same I proue by examples. For when we speake of the Iewish people, or the Iewish Church, we vnderstand not the tribe of Iuda only, but all the rest of the tribes, that were ioyned therewith. *S. Iohn Baptist* was of the tribe of *Leui*; *S. Paul* of the tribe of *Benjamin*; and that holy widow *Anna*, mentioned by *S. Luke* (d) of the tribe of *Aser*: and yet they all are rightly called Iewes, parts of the Iewish people, and members of the Iewish Church, by reason of their adherence to, and communion with the principall tribe, which was that of *Iuda*. Likewise vnder the name of the Greeke Church, are not comprehended the naturall Greeks only; for the *Muscovits* and *Russians*, though they be of a different nation, and haue their seruice in a different tongue, are yet esteemed, and said to be of the Greeke Church, because they imbrace her Doctrine, and communion. And what more vsual to Protestants themselves, then to call Catholikes in what parte of the world soeuer they liue, *Romanists*? And lastly to cōfirme this manner of speech with secular, as well as with Ecclesiasticall examples, who knoweth not, that according to the phrase of all writers, by the name of the *Roman Empire*, is not vnderstood the Citty and territories of *Rome* only, but also whatsoever other Prouinces subiect to the Roman Emperors, though neuer so distant from *Rome*? And so in like manner, when we say, that out of the Roman Church there is no hope of saluation, by the Roman Church we vnderstand not the particuler Dioces of *Rome*, but all the Churches of the world, which make one Catholike or vniuersall Church, of which the Roman is head, and the rest members subiect to her. And because the Bishop of *Rome* is head of all Bishops, the particuler Church of the Roman Dioces is the mother and mistresse of all Churches: In regard whereof she may in a sense not improper, be called the Catholike Church: as in a fleet of
Galleys

Galleys the chief Galley which hath commaund over the rest, though it be a particuler Galley, is called *the Generall*: and in an army of men, though the chiete commaunder be a particuler man, and as a Captaine haue a particuler company of his owne, yet he is rightly called *the Generall*. And as none can be a Souldier of that fleete of Galleys, vnlesse he be in the chief Galley, or in some of the rest subordinate to her; nor a souldier of that Army, vnlesse he be of the Generalls particuler company, or of some of the rest subiect to him: so none can be a member of the *Catholike Church*, vnlesse he be of the particuler Church of Rome, or of some other, subiect to her. And from hence it is, that albeit euery Orthodoxe Church may be called a *Catholike Church*, and euery Orthodoxe man a *Catholike man*, yet this denomination agreeth to the Bishop and Church of Rome causally and originally, and to other men and Churches participatiuely. In regard whereof S. Cyprian (*) calleth the Roman Church *The roo:e and Mother of the Catholike Church*, (*) L. 4. p. 8. and the *originall of Sacerdotall vnity*: from whence also it followeth, that as euery particuler person that is in communion with the Church of Rome, is rightly styled *Catholike*: so all others, that are not of her communion, are *Schismatics*, or *Heretikes*.

S E C T. I I I.

That in the language of Antiquity, The Catholike Church, and the Roman Church, were two names signifying one, and the same thing.

IT hath euer beene the constant beliefe of all Orthodoxe Fathers and people, as well of the primitive, as of the successive ages since Christ, that the Roman Church is the *Catholike Church*, as hath beene declared; and that out of her there is no hope of saluation. The whole scope of your *Grand Imposture*, is, to impugne this truth: and the whole drift and subiect of this Apology shall be to maintayne & defend

defend the same truth. And that the reader may have some little taste or prelibation of what shall be more largely proved in the ensuing Chapters, I have thought good to set downe in the frontispice of this worke, the beliefe of some of the most famous and renowned Fathers of Gods Church, not in myne, but in their owne cleare expresse and vnan- swerable words. First therefore Tertullian speaking of

(*) Cont.
Marcio. l. 4.
c. 4.

(a) L. 4. ep. 2.

(b) Ibid.

(c) L. 4. ep. 8.

(d) Ep. 46.

the Church of Rome, sayth (*, *Marcion gaue his money to the Catholike Church, which reiected both it and him, when he fell into heresy.* The same appeareth by that ancient learned Bishop of Carthage and Primate of Africa S. Cyprian (a) who expresseth to Antonianus, how great ioy he conceaued to vnderstand, that forsaking the Nouatians, he wholly agreed with the Catholike Church, adhering to Cornelius Pope. And againe: (b) *You writ (sayth he to Antonianus) that I would send a copie of your letters to Cornelius, to the end he might vnderstand, that you communicate with him, that is to say, with the Catholike Church.* And speaking to Cornelius himself, (c) and calling the Roman Church, *The roote and originall of the Catholike Church*, he sayth: *It seemed good to vs, that letters should be sent to all our Col- leagues at Rome, that they should firmly imbrace your communion, that is to say, the vniety and charity of the Catholike Church.* Hereby it appeares, that in S. Cyprians language and beliefe, to communicate with the Roman Church, and to communicate with the Catholike Church, was one and the selte same thing. And the same appeareth by those Africans whome Nouatus had seduced to forsake Cornelius the true Pope, and adhere to Nouatian the Anti-pope: for perceauing that by falling from Cornelius, they were fallen from the Catholike Church, and become Schismaticks, they acknowledged their error, and made their recantation in these words, reported and commended by S. Cyprian: (d) *We acknowledge Cornelius to be Bishop of the most holy Catholike Church, chosen by Almighty God, and our Lord Iesus Christ. We confesse our error: we haue beene seduced: we haue beene circumuented by perfidiousnes & cap- tious loquacity: for although we did seeme to haue communication with a man (Nouatian the Anti-pope) that was a Schismaticke,*
and

and an heretike, yet our mind was alwayes sincere in the Church: for we are not ignorant that there is one God, and one Lord Christ, whom we haue confessed, and one holy Ghost, and that there ought to be one Bishop in the Catholike Church. In these words S. Cyprian (as you see) together with those his Africans, calleth the Bishop of the Roman Church the Bishop of the Catholike Church, and professeth, that to be diuided from him, is to be diuided from the Catholique Church. The same appeares by Cornelius himselfe, who speaking of Nouatus, that had set vp Nouatian an Anti-pope in opposition to him, sayth: (e) (e) *Apud En. Nouatus forsooth would haue vs to think, that he had forgotten there* *Feb. l. c. hist. c.* ought to be but one Bishop in the Catholike Church; where by the 35. Catholike Church he vnderstands the Roman Church, as the head and Mother of all others. The same appeares by S. Ambrose (f), who reporting, how his holy Brother Satyrus in his returne out of Africa, being cast by shipwrack on the Island of Sardinia, which he knew to be infected with the Schisme of the Luciferians, and desiring to communicate with none but Catholikes, called for the Bishop of that place, and enquired of him, whether he agreed with the Catholike Bishops, that is (sayth S. Ambrose) with the Roman Church. And S. Augustine hauing alleaged a sentence of S. Ambrose to confute Iulian the Pelagian heretike, sayth: (g) (g) *L. 1. cont. Iulia. Pelag.* Here is Ambrose of Milan, whom thy Mayster Pelagius so highly commended, as to say, that in his bookes chiefly the Roman sayth doth c. 2. shyne, so, that his very enemy durst not reprehend his sayth, and most pure interpretation of Scripture. Who seeth not that S. Augustine here by the Roman sayth, vnderstands the Catholike sayth? And therefore speaking againe of the great constancy of the same Saint, of his labours, and dangers for the Catholike sayth he sayth: (h) *The Roman world doubteth not to magnify them with him; wher againe by the Roman world he vnderstandeth all the Catholikes of the world. The same was the beliefe of S. Hierome: (i) What sayth (sayth he) doth Rufinus call his sayth? That which the Roman Church holds, or that which is cōtayned in Origens bookes? if he answere, that which the Roman Church holds, then are we Catholikes. The same appeares by the Epistle of Theodosius the Emperor to Acacius Bishop*

(f) *De obitu fratris Satyri.*

(h) *Cont. Iulian. Pelag. l. 1. c. 2.*

(i) *Apol. aduers. Rufin. l. 1.*

(k) In Synod.
Ephes. c. 5.
c. 10.

shop of Berœ, and other his Collegues, to whom he sayth:
(k) It becometh your Holinesse to aske these things of God earnestly,
and by manifest tokens to shew your selues approved Priests of the
Roman Religion.

(l) In vita
Chrysostomi.

The same appeares by Palladius, who writeth of Theodoros Tyanæus, that he fortified his Bishoprick with a wall of piety, by perseuering till the end of his life in the communion of the faithfull Romans, of whom Paul giveth testimony, saying, your fayth is renowned throughout the whole world.

(m) In Ana-
stas.

The same appeares by what Victor of Tunes reporteth of Vitalianus a Scythian (m) namely, that he took armes against Anastasius the Emperour, and would neuer promise peace vnto him, but vpon condition that he should vnite all the Churches of the East to the Roman: which plainely sheweth that the Roman Church was then held to be the Catholike Church, as the Head and center of Catholike Communion, and Mother of all Churches.

(n) Epist. ad
Hormisd.

The same appeares by Iohn Patriarke of Constantino-ple, who abiuring the memory of Acatius, said to Hormisdas Pope (n) *We hope to be in one communion with you declared by the See Apostolike, in which there is the integrity of Christian Religion, and perfect solidity; and we promise not to recite hereafter in the sacred mysteries, the names of those that haue separated themselves from the communion of the Catholike Church, that is to say, that agree not in all things with the See Apostolike.* And not vnlike to this is the profession of fayth which Iustinian the Emperour

(o) Ep. ad A-
gaper. apud
Bin. c. 2.
pag. 417.
418.

sent to Agaperus Pope. The same appeares by (o) S. Augustine, testifying, (p) that the Heresy of Pelagius and Celestius by meanes of the vigilancy of two Episcopall Councils, hath beene condemned in the extent of the whole world, by the Reuerend Prelates of the Apostolike See, yea euen by two of them, Pope Innocentius and Pope Zozimus. And that S. Augustine by the See Apostolike vnderstands the Catholike Church, Possidius speaking of

(q) In vita
Aug. c. 18.

the same subiect declarerh, (q) calling the sentence pronounced by these Popes, *Ecclesia Catholica iudicium*, The iudgment of the Catholike Church. Innocentius (sayth he) and Zozimus in their seuerall tymes, censuring the Pelagians, and cutting them off from the members of the Church, by their letters addressed to the

African

African Churches of the East and West, commaunded them to be anathematized, and auoyded by all Catholikes: and the most religious Emperour Honorius hearing of this sentence of the Catholike Church proneunced against them, condemned them also by his lawes, ordaining that they should be ranked among Heretikes.

The same appeares by Gelasius (r) an African borne, (r) In decret. and (it is thought) a Disciple of S. Augustine, testifying, de Scriptor, that the holy Roman Catholike and Apostolike Church hath not bene apocryph. preferred before other Churches by any Synodicall constitutions, but hath obteyned the primacy by the voyce of our Lord and Saviour in the Ghospell, saying, Thou art Peter &c.

The same appeares by S. Prosper S. Augustines second soule, saying: (s) The Apostles Peter and Paul founded the Church of the Gentils in the City of Rome, where they taught the doctrine of Christ our Lord: they deliuered it to their Successors peaceable and free from diuision: the Christian that communicates with this generall Church, is a Catholike: but if he be separated from it, he is an Heretike and Antichrist. (s) L. de promiss. & prædict. Dei part. 4. c. 3.

The same appeares by the testimony of those two famous Doctors of the African Church S. Fulgentius and Primasius, with other their fellow-Bishops 220. in number, who being banished by the Arian King Trasamundus out of Africa into Sardinia, writ from thence a Synodicall Epistle to the Catholikes of Africa, in which they exhort them for the auoyding of Pelagianisme to read the books of S. Augustine, of which (say they) (t) Hormisdas of blessed memory, a glorious Bishop of the Apostolike See, made mention with great commendation of Catholike prayse, in the Epistle which he writ in answer to the Consultation of Possessor our holy brother, and fellow-Bishop. His words are these: What the Roman Church, that is the Catholike Church holds, and obserues concerning freewill and the grace of God, may be fully knowne out of diuers books of blessed Augustine, & chiefly those which he writ to Prosper & Hilary. These their words conuince that not only in the beliefe of that ancient and holy Pope Hormisdas, but also of all the Catholike Bishops of Africa, the Roman Church and the Catholike Church, the Roman fayth and the Catholike fayth, were Synonima's betokening one and the same thing.

(t) Extat in Bibliotheca Patr. edit. Colon. 10. 6. part. 2. page 152.

(u) L. 1. epist.
30.

The same appeares by S. Gregory the Great, who setteth downe the forme of abiuration which all Bishops returning from Schisme to the Vnity of the Catholike Church were to make, expressing it in these words: (u) I Bishop of N. hauing discerned the trappe of diuision wherein I was caught, am returned by Gods grace with my pure and free will to the Vnity of the See Apostolike: and I vow and promise, that I will neuer retorne to Schisme, but alwayes remayne in the Vnity of the Catholike Church, and in the communion of the Bishop of Rome. This profession sheweth, that as now it is, so then it was held to be no lesse then open Schisme to be diuided from the Roman Church. And the like profession made by Nicolas the first of that name, was afterwards sent by Adrian the second to the eight Councell generall, and being read in the first Action, was approued and praysed by all the Fathers therof. (x)

(x) A. 8. 1.
apud Bin. 10.
3. 88. 913. &
Can. pag. 199.

The same appeares by the testimony which Venerable Bede giues of Oswin King of Northumberland, who by meanes of a famous disputation held between Colman a Scottish Abbot, and Wilfrid a learned Priest of the Britans for the decision of certaine points of Religion, wherein the Britans and Scots at that tyme disagreed, was conuer- ted to the Roman Church: and thereupon with the aduice of Egbert king of Kent sent Wigandus a Priest to Rome to be ordained Archbishop there, to the end that rerurning he might ordayne Bishops throughout all Britany: for (sayth Bede) Oswin though brought vp by the Scots, had rightly vnderstood, that the Roman Church is the Catholike and Apostolike Church.

(y) L. 3. hist.
Anglic. 29.

These testimonies sufficiently proue, that the most ho- ly and learned Fathers, as also the Orthodox Christians of former ages did belieue that the Roman Church was the Catholike Church, and that to be deuided from the Ro- man Church was to be no Catholike but a Schismatike. And that it may appeare how like you that deny this truth are to the Arian Heretikes, it will not be amisse to shew that they knew Catholike and Roman to be all one: and that because they would not grace Catholikes with the name

name of *Catholikes*, they called them *Romans*, or *Romanists*, as at this day you call vs, shewing your selues to be of the same spirit with the *Arians*. Victor that famous African Bishop of Vrica writeth to this (z) purpose, that Iocundus an Arian speaking to king Theodoricus, sayd: Thou maiest make an end of Armogastus with diuers afflictions: for if thou put him to death by the sword, the Romanists will proclayme him a Martyr. And of another Martyr he reporteth (a) that being questioned by the Arians concerning his sayth, he professed himself to be a Catholike, saying. *Romanus sum*, I am a Roman. In like manner Ermodius reporteth of the Nobility of the Ligures that proposing to Ricimer an Arian Goth a man fit to sollicite a peace, they said: *Si Catholicus est, Romanus*, if he be a Catholike, then is he a Romanist. And S. Gregory of Tours reporteth of an Arian Prince, (c) that thinking within himself he sayd: It is the fashion of the Romans (so they call men of our religion) to attribute it to chance and not to the power of God. And againe he reporteth this speech of one Arian to another: If thou wilt but harken to my Counsell, we will this day make our selues merry, laughing hartily at this Romish Priest. And speaking of the Arians that were in France: (e) what thinke you (sayd one of them) will these Romanists now say? And what thinke you now Doctor Morton, what will you say? Do not these testimonies conuince, that in the language and belief of antiquity Catholike and Roman did signify the same Church, the same sayth, and the same Orthodoxall people? Or what may we thinke of you that either are so ignorant, as not to know this? Or if you know it, so malicious as to deny it, to call it an insultation of ours, and to censure it as Schismaticall, hereticall, temerarious, impious, sacrilegious, Anti-christian &c.

(z) L. 2. de persecut. Vandal.

(a) Ibid.

(b) Apud Baron. anno 471.

(c) De glor. Mart. c. 23.

(d) Ibid. c. 361

(e) Ibid. c. 79.

SECT. IV.

That whosoever is out of the Roman Church, is out of the State of Salvation.

THis truth is evidently deduced (out of the premises already proued) by this syllogisticall argument.

Whosoever is out of the Catholike Church, is out of the state of Salvation.

(f) Hoc cap. 1. This maior Proposition you grant, and it hath bene already proued. (f)

But whosoever is out of the Roman Church, is out of the Catholike Church.

(g) Hoc cap. 3. This also hath bene (g) and shall be throughout this whole Apology effectually proued. The consequent then is eident in Barbara.

Ergo, whosoever is out of the Roman Church, is out of the state of Salvation.

But yet in further confirmation of this consequent, it will not be amisse to heare the ancient Fathers themselves speake and testify the truth therof in their owne language. For so teacheth that ancient and learned Bishop S. Irenæus who liued soone after the Apostles and was Disciple to their Disciples. He prescribing a certaine rule to know and distinguish the Catholike Church from the conuenticles of Heretikes, sayth (h) that, *All Churches and all the faithfull from all places must necessarily agree with the Roman Church by reason of her more powerfull principallity, that is by reason of the soueraignty of the See Apostolike, and the neuer-interrupted succession of Bishops in that See: which succession* (sayth he) *is (i) a conuincing demonstration, that the same sayth which was preached by the Apostles, is still conserued in that Church;*

(i) Ibid.

(k) L. 4. c. 43. and therefore, (k) that all such as withdrawe themselves from this principall succession, we ought (sayth he) to hold them as Heretikes of a peruerse iudgement, or as Schismatikes and selfe-liking presumptuous fellowes. And as S. Irenæus alleaged this neuer interrupted succession of twelue Bishops vntill his tyme in the Roman Church, as in the head Church of the world, which therfore he calleth *the principall succession*; if (I say) he alleaged this against the heretikes of those primitiue tymes, as a conuincing demonstration to proue that they hauing departed from the Roman Church, in which that principall succession was to be found, had thereby departed from the Catholike Church, and forsaken true fayth deliuered by

(l) De prescrip.

the Apostles: far greater reason had Tertullian, (l) Eusebius,

bis, (m) S. Epiphanius, (n) S. Ierome, (o) Optatus, S. (m) L. 5. hist. Augustine (p) and other Fathers of after ages to all eage the c. 6. same succession of longer Continuance against the Here- (n) Heref. 27. tikes of their tymes to conuince them to be such. And (q) (o) Dial. cont. Lucifer. if diuers of these Fathers as Irenæus, Tertullian, Eusebius, (p) Lib. 2. S. Epiphanius, Optatus, and S. Augustine haue reckoned cont. Parm. vp by name all the Bishops of the Roman Church against (q) Ep. 165. the Heretikes of their tymes; we may now iustly reckon a & Psal con- far greater number of them cōtinued vntill these our dayes tra part. Do- against Protestants, to proue them to be out of the true nati. Church, in which only this neuer interrupted succession is to be found, and with them, (as S. Augustine (r) did the (r) Psal. con- Donatists) not to lye cut of from this succession, that being tra part. Do- the Rock against which the proud gates of hell preuaile nati. not. So teacheth S. Cyprian saying: (s) *There is one God, and one Christ, & one chayre built vpon Peter, out of which whosoener ga- (s) L. 1. ep. 8. thereth, scattereth, that is, maketh a Schisme in the Church,* as the Nouatians did, against whom he writeth. And why (t) L. 4. ep. 2. did he reioyce (t) to heare that Antonianus communicated with Cornelius Pope, but because (as there he expresseth) to be in his Communion was to be in the communion of the Catholike Church? And writing to Cornelius himselfe he calles the Chayre of S. Peter (u) the roote and Mother of the Catholike (u) L. 4. ep. 8. Church, and (x) the principall chayre from whence sacerdotall vni- (x) L. 1. ep. 3. ty is deriued: from whence he inferreth, that whosoener depar- teth from that (y) See, holds not the fayth, nor is in the Church. (y) L. de v- nit. Ecclesie, (z) Ep. 2.

So teacheth ancient Pacianus (z): for Nouatian (as S. Cyprian affirmeth) hauing made himselfe an adulterous and contrary Head to Cornelius the lawfull Pope, and thereby separated himself from the Roman Church, Pacia- nus for that very cause pronounceth him to haue dyed out of the state of saluation. Although (sayth he) Nouatian hath bene put to death, yet he hath not bene crowned. And why not? be- cause he was out of the peace of the Church, out of concord, out of that Mother wherof whosoener will be a Martyr, must be a portion.

So teacheth Optatus that learned Bishop of Mleuis in Africa, when writing against Parmenianus the Donatist, (a) L. 3. cont. he (a) sayth; *There could not doubt but that he knowest the Epis- part. Parmen. copall*

copall chayre to haue bene first set vp in Rome for Peter, in which seat was placed the Head of all the Apostles, Peter; from whence he hath bene also called Cephas, to the end that in this only chayre Vnity might be preserved to all, least the other Apostles might attribute to themselves each one his particular Chayre, and that he should be a Schismaticke and a sinner, that would against the only chayre set vp another. And againe shewing the Donatists to be Schismatikes, and out of the state of saluation, because they opposed the Roman Church, he (b) sayeth: From whence is it, that you attempt to vsurpe to your selues the Keyes of the kingdome, you that fight against the chayre of Peter by your bold and sacrilegious presumption? Thus writ Optatus 1200. yeares since: and by his argument we may now proue Protestants to be Schismatikes, no lesse then he did the Donatists.

(b) *Ibid.*(c) *De obitu Satyri.*

So teacheth S. Ambrose, (c) professing, that to communicate with Catholike Bishops, and to communicate with the Roman Church is all one. And writing to Siricius Pope, and acknowledging all those to be Heretikes whom the Roman Church condemneth as such, he sayth: (d) Whom your Holines hath condemned, knowe that we also hold them condemned, according to your iudgment.

(d) *L. 10. ep. 81.*(e) *Epist. 8.*

So teacheth S. Hierome, who writing against Lucifer the Schismaticall Bishop of Calaris in Sardinia, and the Luciferians his followers, that boasted themselves to be the true Church sayth to Lucifer: (e) I could dry vp all the riuers of thy arguments with the only sun-shine of the Church: but because we haue now reasoned longe, I will in few words declare plainly vnto thee my iudgment, which is, that we are to remayne in that Church, which being founded by the Apostles, dureth vntill this day. And elsewhere declaring what Church he meaneth, he aduiseeth Demetrius that if she will auoyd the snares of Heretikes, she hold fast the fayth of Innocentius Pope, sonne and successor in the Apostolicall chayre to Anastasius, who had broken the pestilent head, and stopped the hissing mouthes of that Hydra, which attempted to pollute and corrupt the simplicity of the Roman fayth commended by the voyce of the Apostle. And againe: writing to Damasus Pope he sayth: (f) I am ioyned in communion with your Blessednes, that is to say, with Peters Chayre: I know the Church is built

(f) *Ep. 57.*

upon

upon that Rocke, whoſoeuer is not in the Aike ſhall periſh at the coming of the floud; he that eates the lambe out of this houſe, is prophane: whoſoeuer gathers not with you, ſcatters, that is to ſay, whoſoeuer is not of Chriſt, is of Antichriſt.

So teacheth S. Baſill. In very deed (ſayth he in a letter to the (g) Pope) that which was giuen by our Lord to thy piety, is worthy of that moſt excellent voyce, which proclaymed thee bleſſed, to wit, that thou maielt diſcerne betwixt that which is counterfeyt, & that which is lawfull and pure, and that without any diminution thou maielt preach the ſayth of our Anceſtors. It is then certaine in S. Baſils beliefe, that the aſſurance which Chriſt gaue to S. Peter that the gates of hell (which are errors and Hereſies) ſhould neuer preuaile againſt the Roman Church, was not made to S. Peter in his owne perſon only, nor only for his tyme, but in him to all his Succeſſors; and to them in him is granted that admirable priuiledge of preaching the ſayth of Chriſt pure, and without any diminution.

So teacheth S. Maximus, alias (h) Maximianus. All the bounds of the earth that haue receaued our Lord ſincerely, and all Catholikes throughout the whole earth that confeſſe the true ſayth, looke vpon the Church of the Romans as vpon a Sunne, and ſhall receaue from her the light of the Catholike and Apoſtolike ſayth: and not without cauſe: for Peter is the fiſt that is read to haue made a perfect confeſſion of the ſayth, our Lord reuealing it vnto him, Math. 16. When he ſaid: Thou art Chriſt the ſonne of the liuing God: whereupon our Lord ſaid vnto him, I haue prayed for thee Peter, that thy ſayth fayle not. And (i) againe: We profeſſe the Vniuerſall Church to be framed and founded vpon the rock of Peters confeſſion according to the ſentence of our Sauour, in which Church it is neceſſary to remayne for the ſaluation of our Soules, and to yield obedience to her, keeping her ſayth and confeſſion.

So teacheth S. Auguſtine: who among the Arguments which held him in the Catholike Church, reckoneſh the ſucceſſion of Biſhops in the Roman See euen from S. Peter vntill his tyme: I am kept (ſayth (k) he) in the Church by the ſucceſſion of Priests from the very See of Peter the Apoſtle, to whom our Sauour after his reſurreccion committed his ſheepe to be fed, euen to the preſent Biſhop. And exhorting the Donatiſts, which

bragged

(g) Ep. 60. per Sabin. Diac.

(h) In ep. ad Orientales apud S. Tho. in Opus. 1. prope fin.

(i) Ibid.

(k) L. cont. epiſt. Funda. c. 4.

(f) Epist. 165. bragged that they also had bishops, he (l) sayth: If the order & Succession of Bishops be to be observed, how much more assuredly & safely indeed do we begin our accompt from S. Peter himselfe, vnto whom as he represents the whole Church, our Lord said, Mat. 16. vpon this Rock I will build my Church? for Linus succeeded to Peter, Cletus to Linus: and hauing reckoned vp all the Popes vnto Anastasius, who then sate in S. Peters chayre, he cōcludeth against the Donatists: In this order of succession there is not any one Donatist to be found: to which we may adde, no, nor yet any Protestant. Since therefore the Church, in which there is a continued Succession of Bishops from S. Peter, cannot be the Protestant Church (which hath no such succession) but the Roman; it followeth that S. Augustine held the Roman Church to be the Catholike Church: and therefore he grieued to see the Donatists lye cut off from her, as branches from the vine. Be yee ingrafted on the Vine (sayth he to the (m) Donatists: It is a griefe to vs to see you so lye cut of: number the Priests euen from the See of Peter, and consider in that ranke of Fathers, who succeeded whom: That is the Rocke which the proud gates of hell ouercome not. And as in these words S. Augustine sheweth the miserable estate of those then that are diuided from the Roman Church, so on the contrary he declareth the happinesse, and security of all, that are in cōmunion with her, when speaking of Cecilianus Archbishop of Carthage, who had bene condemned by a numerous Councell of Donatist Bishops in Africa, he sayth: (n) Cecilianus might haue contemned the conspiring multitude of his enemies, because he knew himself to be vnited by communicatory letters both to the Church of Rome in which the Soueraynty of the See Apostolike hath alwayes flourished, and to other Countreys, from whence the Gospell came first into Africa.

(m) Psal. contra part. Donatist.

(n) Ep. 162.

(o) Cap. 18.

So teacheth Possidius Bishop of Calama, a familiar friend to S. Augustine, whose life he writ; and therein reporteth (o) that when Innocentius and Zozimus had condemned the Pelagians, the most religious Emperor Honorius hearing of this sentence of the Catholike Church pronounced against them obeyed it, & condemning also by his lawes, ordayned that they should be ranked among heretikes. By which it appeares, that the Roman Church

Church was then held to be the Catholike Church; & her iudgment in matters of sayth to be infallible, and that the Emperors by their lawes seconded her iudgment, condemning as Heretikes those whom she had condemned.

So teacheth S. Cyril Patriarke of Alexandria, explicating those words of our (p) Sauour; Thou art Peter, and vpon (p) *Math. 16.* this Rock I will build my Church, and the gates of hell shall not preuaile against it. According to this promise of our Lord (sayth (q) (q) *Apud S. he*) the Apostolical Church of Peter perseuereth in her Bishops pure & Thom. in Ca- free from all seduction & circumuention, aboue all Prelats & bishops, *ten. ad cap. 16.* & aboue all Primats of Churches and people, most perfect in the sayth *Math.* and authority of Peter. And whereas other Churches haue bene stayned with the errors of some, she alone remayns established firmly & vnconquerably, silencing and stopping the mouthes of all Heretikes: & we vpon necessity of saluation neither deceiued nor drunke with the wyne of pryde, together which her confesse, and preach the forme of truth, and of holy Apostolicall tradition. And (r) againe: Let vs re- (r) *Apud S. mayne* as members in our head the Apostolicall throne of the Bishops Thom. *Opusc.* of Rome, from which it is our part to inquire, what we ought to be-^{lieue}, and what to hold. And lastly; It is (sayth the Angelicall (s) Doctor) proued necessary for saluation, to yeild obedience to the Bishop of Rome: for Cyril sayth in his booke of Treasures: Therefore (s) *Ibid.* Brethren if we will imitate Christ, let vs as his sheepe heare his voyce, remayning in the Church of Peter, and let vs not be puffed vp with the wynd of pride least peraduenture the crooked serpent for our contention cast vs out, as long since he cast Eue out of Paradyse.

So teacheth S. Peter, for his golden eloquence surnamed Chrysologus, exhorting Eutyches the Arch-heretike, to leaue his heresy, and learne the true sayth from the Church of (t) Rome. We exhort thee Reuerend Brother to lend an obe-^{(t) Epist. ad Eutych.} dient eare to the letters of the most holy Pope of the City of Rome, for as much as the Blessed Peter who liues and rules in his owne seate, exhibits the true sayth to those that seeke it.

So teacheth (u) S. Prosper: The Apostles Peter and Paul (u) *L. de pro-* founded the Church of the Gentiles in the City of Rome, where they *miss. & pro-* taught the Doctrine of Christ our Lord, and deliuered it to their Suc- *dict. Dei part.* cessors. A Christian communicating with this generall Church is a Catholike: but if he be separated from it, he is an heretike, and Anti-Christ.

(x) In psal.
106.

(y) Prefat.
instruct.

Comment. in
Psalterium.

(z) In ep. ad
Orientales.

(a) In ep. ad
Hermisd.

(b) L. de in-
carnat. &
grat c. 11.

(c) Vita S.
Fulgent. c. 11.
Extat in Bi-
blioth. Pat.
Edit. Colon.
tom. 6.

(d) Epist. 89.

So teacheth Arnobius (x) explicating the necessity of remayning in the Roman Church in these few, but effectuall words: He that goeth out from the Church of Peter, perisheth for thirst. Whereupon Erasmus sayth, (y) Arnobius seemes to yeild this honor to the Roman Church, that whosoever is out of her, is out of the Catholike Church.

So teacheth Iohn an ancient Patriarke of Constantinople, who making profession of his fayth to Hermisdas (a) Pope, acknowledged, that in the See Apostolike the Catholike Religion is alwayes conserued inuiolable: and that they who consent not fully with the See Apostolike, are out of the communion of the Catholike Church.

So likewise teacheth S. Fulgentius Bishop of Ruspa and a famous Doctor of the African Church, who togeather with other bishops his colleagues made this answer to Peter a Deacon that had bene sent out of the (b) East: The Roman Church enlightened with the words of the two great lights Peter & Paul, as with radiant beames, and honoured with their bodies, and which is also the top of the world, without hesitation belieues so to iustice, and doubts not to Confesse so to saluation. So he, teaching that no Chritian ought to make doubt of the fayth of the Roman Church. Againe a Disciple of his that writ and dedicated his life to Felicianus his Successor, reporteth that when Fulgentius going to the (c) wildernes of Thebais, to fast, arriued at Syracuse, Eulalius Bishop of that City, dissuaded him with these words: Thou doest well in aspiring to greater perfection: but thou knowest that without fayth it is impossible to please God, and that a perfidious dissention hath separated those Countreyes into which thou art traueilling, from the communion of blessed Peter: wherfore, Sonne, returne home, leaft by seeking a more perfect life, thou runne hazard of loosing the true fayth. By which it is euident that the Roman Church was then held to be the Catholike Church; and that all such as dissented from her Doctrine, were out of the true fayth, and incapable of Saluation. So teacheth S. Leo, the first Pope of that name, for his admirable learning, wisdom, and sanctity surnamed The Great, who writing to the Bishops of Vien-

(d) Christ from the See of Peter, as from a certaine Head,

Head, poureth his gifts vpon the whole body of his Church, to the end that whosoever should be so bold, as to depart from the solidity of that See, might know himself to be no way partaker of the diuine mysteries. And (e) that, whosoever goeth about to diminish the power of the Bishop of Rome, endeauoreth with most impious presumption to violate the most sacred strength of the Rock (Peter) framed by the hand of God. And speaking against Hilary Bishop of Arles, and all such as are refractory and disobedient to the Successors of Peter, and in them to Peter himselfe, he (f) addeth: To whom whosoever thinketh the primacy to be denied, can no way diminish their authority, but puffed vp with the spirit of pride, plungeth himselfe headlong into hell. And (g) that he who dare oppose the Roman Church built by the voyce of our Saviour vpon the most blessed Peter Prince of the Apostles, as vpon a rock, is either Antichrist, or a Diuel. All these sayings of so learned a Doctor, and so great a Saint, I with the Protestant reader duly to consider.

(e) Ibid.

(f) Ibid.

(g) Epist. 75.

So teacheth the holy Councell of Chalcedon (h) affirming Peter the Apostle to be the rock and head of the Catholike Church, and foundation of the true Fayth. From whence it followeth, that whosoever buildeth not vpon the foundation of Peters See, is not in the Catholike Church, nor in the true fayth, without which no man can be saued.

(h) Act. 3.

So teacheth S. Gregory the Great, who writing to Bonifacius, (i) sayth: I admonish you, that whiles you haue tyme of lyfe remayning, your soule be not found diuided from the Church of blessed Peter, to whome the keyes of the kingdome of Heauen were committed, and the power of binding and loosing giuen, lest his fauour be contemned here, he there exclude you from the entrance into lyfe.

(i) L. 3. ep. 42.

So teacheth S. Isidore, a learned Doctor and Archbishop of Seuill, (k) saying; that albeit the Episcopall dignity and power descend from S. Peter to all Catholike Bishops, yet especially and by a singular priuiledge it remayneth for euer to the Bishop of Rome, as to a Head higher then the rest of the members: whosoever therefore (sayth he) yelds not obedience reuerently to him, is separated from the head, and makes himself guilty of the schisme of the Acephalists, that is of certain heretikes, who acknowledged no one particular Head. And he addes, that the Church believes this as the

(k) Ep. vltima ad Eugenium Episcop. Toletanum.

(l) Epist. ad
Marinum
Diac.

Creed of S. Athanasius, and as an article of fayth: and that whosoever belieues it not cannot be saued. So teacheth S. Maximus Martyr the greatest Diuine of his age, & that writ learnedly against the Monothelites, pestilent Heretikes, that held but one will and operation in Christ, and were anathematized in the sixth generall Councell. He among other Elogies of the Roman Church hath (l) this: All the bounds of the earth, and whosoever in any place of the world, do confesse Christ our Lord with a pure hart, and Orthodox sayth, looke vpon the most holy Roman Church and her confession and sayth attentively, as vpon a Sunne of euerlasting light, receauing from her the shining light of spirituall, and holy Doctrines &c. For from the first comming of the Word Incarnate all the Churches of Christians throughout the world haue had from her their beginning, their only and surest foundation, against which the gates of hell shall no way preuaile, according to the promise of our Saviour himself, that she should haue the Keyes of Orthodoxall sayth and Confession, and open to them that religiously come to the same Roman Church, seeking true, reall, and only piety; and contrariwise shut and stop euery hereticall mouth that speaks iniquity against beauen.

(m) Epist. ad
Gerunt.

So teacheth S. Aldelmus an ancient Bilhop of the Scots, whom Venerable Bede highly commendeth for his eloquence, for his great knowledge of humane literature, of Scripture, and Ecclesiasticall rites. Among other his works which Bede reckoneth, he writ an excellent booke against the error of the Britans, who at that tyme differed from the Roman Church in the celebration of Easter. And of the same subiect he writ an epistle to Geruntius, in which he sheweth, the Britans by reason of that their separation from the Roman Church, to be in error. (m) If (sayth he) the keyes of the beauenly kingdome were by Christ giuen to Peter, of whom the Poet sayth: He is the Porter of beauen, that opens the gate to the stars, who is he that despising the principall statutes of that Church, and condemning the Doctrine which she commands to be obserued, can enter into the gate of beauenly paradise? And if Peter by a happy lot, and a peculiar priuiledge, deserued to receyue the power & monarchy of binding both in heauen and earth, who refusing to obserue the Roman rite of Easter, can thinke that he is not rather to be

straitly

straitly tied with insoluble bonds, then any way to be absolved? And the same he further proueth out of the priuiledge of not erring, granted to the Roman Church, when Christ promised to build his Church vpon Peter as vpon an impregnable rock.

So teacheth Venerable Bede, (n) saying: Therefore the (n) Homil. in blessed Peter confessing Christ with true sayth, and following him die Apost. with true loue, receaued specially the keyes of the kingdome of hea- Petri & Pau- uen, and the soueraignty of iudiciall power, that all the saythfull^{li} throughout the world might vnderstand, that whosoever do any way separate themselues from the Vnity of his sayth and society, can neither be losed from the bonds of their sins, nor come within the gate of the heauenly kingdome. And speaking of a conference held betwene Colmannus an Abbot, and Wilfridus a learned Priest concerning the celebration of Easter, Colmannus defending the Iewish rite, and Wilfridus the custome of the Roman Church, Wilfridus said: If you disdain to follow (o) Bede in the decrees of the See Apostolike, yea and of the vniuersall Church, histor. gent. they being confirmed by the holy Scriptures, without all doubt you Ang. l. 3. c. 25. sinne: for be it, that your Columba was a holy man, and of Christ, & likewise your Fathers; yet is their smal number in a corner of a remote Iland to be preferred before the vniuersall Church of Christ? And hauing in proote of the Authority of the Roman Church alleaged the words of Christ, promising to build his Church vpon Peter, and to giue him the keyes of the kingdome of Heauen, Oswin king that was present at the conference demanded of the disputants, whether both of them agreed in this, that those words of our Sauour were principally spoken to Peter, and whether the keyes of the kingdome of heauen were giuen to him? And they answering Yes; the king (p) concluded: And I say to you that because (p) Ibid. Peter is that porter, I will not gainsay him; but so far forth as I know, and am able, I desire to obey his ordinances in all things, least peraduenture if I coming to the gates of the kingdome of heauen, there be none to open vnto me, he being offended with me, that is knowne to keep the keyes.

So teacheth Aponius in his learned Commentary vpon the Canticles (q) saying: It is manifest to all the earth, where the (q) In Cant. lib. 2. pasture

pasture of holosome doctrine was reuealed to Peter: to wit, when Christ asking, he answered; Thou art Christ the sonne of the liuing God &c. These pastures the Iew sees not, nor the Gentill, nor yet any heretike whatsoener: for they follow not that Pastor, whom Christ the Prince of Pastors hath left as his Vicar in the world.

So teacheth Theodorus Studites a holy Abbot and very famous for his learning, and constancy in maintayning the Catholike fayth against heretikes, who with diuers Regulars his Collegues writing to Palchalis Pope, among other titles calls him, The (r) chief Priest of Priests, Pastor of the sheep of Christ, Porter of the kingdome of heauen, and Rock of the fayth, vpon whom the Catholike Church is built. And the Roman Church, he (s) calles? The supreme throne in which Christ hath placed the keyes of fayth, against whom the gates of hell, which are the nouthes of heretikes, haue neuer preuailed, nor shall euer preuaile; the fountaine of Orthodoxall truth, the quiet hauen of the Vniuersall Church against all hereticall stormes; the chosen Citty of refuge for saluation. And els where speaking of the Heretikes of his tyme, he (t) sayth: I protest here before God and man, they are diuided from the body of Christ, and the supreme See, in which Christ hath deposited the keyes of fayth, against which the gates of hell, that is to say the vnbrideled mouths of heretikes haue neuer preuailed nor shall preuaile euen to the end of the world, according to the promise of our Lord, which cannot fayle. And (u) againe: So great is the fayth of the Romans, that there is seene to be the impregnable rock of fayth founded according to the promise of our Lord. These two later testimonies are set downe and highly commended by that learned Patriarke of Constantinople Gennadius Scholarius, who addeth to them this verdict of his (x) owne: If that diuine See belienue not aright, Christ lyes, when he sayth; Heauen and earth shall passe, but my words shall not passe; for in these words he promised his Church to be with her, and that the gates of hell shall not preuaile against her.

(r) Ep. ad
Paschalem
Papam.
(s) Ibid.

(t) Ep. ad
Naucratis.

(u) In opere
de cultu imag.
(x) In defens.
Contil. Flo-
rent. c. 5. sect.
37.

(y) Apud S.
Thom. in Ca-
tena ad c. 16.
Matth.

So teacheth Rabanus, that learned Bishop of Mentz: (y) Therefore Peter specially receaued the keyes of the kingdom of heauen and the Soueraignty of iudiciall power, that all the faythfull throughout the world might vnderstand, that whosoever in any sorte separate themselves from the vinity of his fayth and society, can neither be absolved

absolved from the bonds of their sins, nor enter into the gates of the kingdom of heaven. And the same power of the Roman Church to shut the gates of heaven against all those, that divide themselves from her communion, he expresseth againe in a Poeme which he writ in prayle of the holy Crosse, to Gregory the fourth of that name.

The same teacheth Petrus (z) Damiani a Bishop of excellent learning and of a most holy and austere lyfe, that liued (z) Baron. anno 1059. six hundred yeares since, and was sent by Nicolas the second (together with S. Anselme Bishop of Luca) to Milan to extinguish the heresies of the Simonians, and Nicolaites, wherewith diuers clergy men of that Citty being infected, to the end they might auoyd the correction and censure of the Roman Church, pretended, *that the Church of Ambrose was free, and not subiect to the lawes of the Pope of Rome*: for the confutation of which error Petrus Damiani made a learned oration, in which he prooued effectually the supreme authority granted by Christ to the Roman Church aboue all Churches, and that whosoever denies her authority, is an heretike. And this his Oration tooke so good effect, that those licentious Clergymen abandoning their heresy, submitted themselves to the Roman Church, with promise neuer to depart againe from her Communion.

So teacheth S. Bernard, who (a) writing against Schismatikes giueth this rule to distinguish between them and (a) In ep. ad Innocent. 3. Catholiks: *Those that are of God, are vnited willingly to Innocentius (the true Pope): And he that stands out against him, either belongs to Antichrist, or is Antichrist himself.*

To omit the like testimonies of many other holy and learned Doctors, so writeth our famous Arch-bishop of Canterbury (b) Lanfrancus, that liued almost six hundred (b) De Eucharist. cons. Baring. yeares since, deliuering his owne and their Verdicts in these words, worthy to be noted: *The Blessed Doctors, if not in the same words, yet in the same sense haue vnanimously taught in many places, that euery man which dissenteth from the Roman and vniuersall Church in Doctrine of sayth, is an heretike.*

If therefore the Blessed Doctors, those (I say) whom Protestants with vs acknowledge to haue liued and died

in the true sayth, and to haue bene members of the Catho-
like Church, and lights of the world, haue all agreed in
this; and these be their expresse Tenents, faithfully deliuered
in their owne words, that whosoever is out of the Roman Church,
is to be held as an Heretike of peruerse iudgment, or as a Schisma-
tike, and self-liking presumptuous man: That he which standeth out
against the See of Rome, neither is in the Church, nor holds the true
sayth: That vpon necessity of saluation we ought to remayne as mem-
bers in our Head the Apostolicall throne of the Bishop of Rome: That
if we imitate Christ, we are (as his sheepe) to heare his voyce, remay-
ning in the Church of Peter: That he who opposeth the Chayre of Pe-
ter, is a Schismaticke, and a sinner: That he agrees not with the Ca-
tholike Church: That he is a prophane person: That he gathereth not,
but scattereth: That he is not of Christ, but of Antichrist: That he
shall perish at the comming of the floud: That he perisbeth for thirst:
That a perfidious disension hath separated him from the Communion
of S. Peter: That he is an Heretike, and Antichrist: That he can no
way be partaker of the diuine mysteries: That he is either Antichrist,
or a Diuell: That in the next world he shall haue the entrance of lyfe
shut vnto him: That he is guilty of the heresy of the Acephalists: That
he gainsayth S. Peter, the Porter of Heauen: That he cannot be ad-
mitted into the gate of heauenly paradise: That he is an Heretike,
speaking iniquity against Heauen: That he cannot be loosed from the
bonds of his sinnes: That he either belongs to Antichrist, or is Anti-
christ himself. These be the very Tenents of the most famous
Doctors, and Saints of God: These (M. Doctor) the cen-
sures which not I, but they inflict on your Doctrine. And
now I desire to know with what conscience you taxe this
their and our doctrine as false, pernicious, impious, Schismati-
call, Hereticall, scandalous, damnable, blasphemous, sacrilegious, An-
tichristian &c. Or with what title you goe about to defend
your owne departure from the Roman Church, and to
persuade others, that being out of her, they are in state of
saluation? If you answer, that you haue departed from the
(now) Roman Church, because she hath departed from
the true sayth, which the Roman Church anciently pro-
fessed, that's an excuse common to all heretikes, and can no
more iustify you, then it could the Pelagians, the Donatists,

or other ancient Heretikes, who would neuer haue departed from the Roman Church, but vpon pretence that she had fallen from the true fayth. And moreouer it is absolutely false: for as the Fathers censure, & condemne all that are out of the Roman Church, as incapable of saluation, so shall you heare them (c) constantly affirme, and prooue, that it is as impossible for the Roman Church to fall from that fayth, which she once receiued from the blessed Apostles Peter and Paul, as it is for the word of Christ to fayle, or for Christ himself to be a lyer. (c) Chap. 12. sect. 1. & 2.

In profe of this truth, I might yet further insist by other most forcible arguments: but partly not to detayne the reader, and partly because diuers of them shall be touched in the current of this Apology, I will immediatly passe to the examination of your *Grand imposture*, first in generall, & then in particular.



CHAP. II.

Of Doctour Mortons manner of alleaging Authors in generall.

AMONG many vnworthy sleights vsed Num. 7. in other your workes, and particularly in this your *Grand Imposture*, one is, to maske Protestants with the names of *Our Authors*, and *Our owne men*; and therupon to vrge against vs their testimonies, as of Authors whose Doctrine we are bound to allow, and maintaine: Whereas you know right well, that they are not *our*, but *your men*. and *your owne Protestant brethren*, and that their workes are in particular, and by name condemned and forbidden by the Roman Church.

(a) By M.

Brierley in the
Advertis-
ment before
his Protest.
Apology.

Church. Of this you haue bene formerly (a) admonished; and yet notwithstanding, in this your *Grand imposture*, you hold on your wonted course, as confidently, as if you neuer had bene admonished of your vnconscionable dealing therein. Of this, and other your like slighes I thought fit to giue the reader notice, that before hād, he might haue some tast of your manner of writing in generall, the particulars wherof will more clearly appeare hereafter, in their due places.

One of the Authors, whom in your former workes you haue vrged against vs, as a Catholike writer, is *George Cassander*, borne at Bruges in Flanders, and a pestilent heretike, as being infected not only with the errors of this age, and with an other peculiar to himself against the holy Ghost, but also with the old condemned heresy of *Apelles*, and others that liued afterwards vnder Zeno the Emperor, called *Pacifiers*; which heresy of his hath bene learnedly confuted not only by *Ioannes à Louanio* a Catholike Diuine, but also by your Grand-Maister *John Calvin*, in a speciall booke written against him. And for these his Heresies he is by name censured and condemned as an heretike *prima*

(b) In indice
lib. prohib.

(c) F. Persons
in his treatise
tending to mi-
sigation pag.
238. & seqq.
(d) Loco cit.

classis. Of all this you haue bene particularly admonished by a learned Antagonist of yours (c), and since againe by M. Brierley (d), wishing you in your future writings not to vrgе against vs the testimonies of Cassander, as being of an hereticall and condemned Author. Who would not thinke this warning sufficient to stay the hand of any man, that hath regard (I will not say of honesty, but at least) of his owne credit? And yet you without taking any notice at all of these *Caueats*, confidently vrgе in this your *Grand imposture* the testimonies of Cassander, not once (c) but often, & not as of an Heretike, but as of a Catholike; nor as of a Grammarian (for he was no more) but as of a graue and learned Diuine. Can this dealing be excused?

(e) Pag. 135.

b. 389. o. 400.

b. 410. q.

(f) Pa. 382. m.

With no lesse want of sincerity and conscience you alledge against vs *Paulus Venetus* (f) a seditiour fryar of Venice, burnt a few years since at Rome for heresy; and di-

uers

uers others, whose workes you know to be expressly and by name condemned by the Catholike Church: as 1. Nilus a Bishop of Thessalonica (g), who besides his hereticall (g) *Pag. 333. l.* Doctrine against the Holy Ghost (whom he holdeth not to proceed from the Sonne, but from the Father alone) was a professed enemy to the Roman Church, and writ two speciall Treatises against the Popes supremacy, and Purgatory; and is therefore challenged for a Protestant by Illyricus, and reiected by Bellarmine, and all Catholike writers.

2. Faber (h), whose workes are censured and condemned (h) *Pag. 77. b.* by the Vniuersity of Paris, as Illyricus testifieth, and in regard therof he is claymed by him for a Protestant. 3. *Controversia* (i) *memorabiles*. 4. *Acta Concilij* (k) *Tridentini*. 5. (l) (i) *Pag. 463. l.* *Fasciculus rerum expetendarum, & fugiendarum*. All which are 382. m. workes of Protestants deceitfully set forth without names (k) *Pag. 34. q.* of authors; and aswell they, as Nilus prohibited by the 338. y. 382. m. Church. (l) *Pag. 361. b.* 382. k. 326. e. 388. l.

A second sleight of yours is, to cite as Catholike authors diuers others, who if they were not absolute heretikes, yet were tainted with erroneous and hereticall doctrines; whose bookes are therefore iustly condemned and forbidden. As first Beno (m) a feigned Cardinall, and a Schismaticke, who to become gracious with that sacrilegious and dissolute Emperour Henry 4. vnadvisedly and vnruly vttered certaine speeches in disgrace of Religion, and the Apostolike See. 2. Cornelius Agrippa (n), who was no Di- (n) *Pag. 85. u.* uine, but a Lawier, and a Magician from his youth, as he 385. *. himself professeth. And though he was afterwards ashamed of what he writ in that kind, yet his other booke *De vanitate scientiarum* (which is the worke you cite) by the (o) *Pag. 37.* very title well sheweth his arrogant presumption, and is *marg. fine.* iustly condemned by the Church. 3. Iosephus Scaliger (o) a (p) *Pag. 43. e.* man not vnlike to Agrippa, and a condemned Author. 4. (q) *Repliq.* *Franciscus Duarenus* (p) a lawier, and (as the most eminent *Chap. 34. pag.* Cardinall Peron (q) aduertised our late Soueraigne K. 270. James) a professed enemy to the Pope, and Church of (r) *Pag. 85. x.* Rome. 5. *Nicolaus Augustus Thuanus* (r), an other French 385. b. 389. n. 404. f.

(s) Chap. 44.
sect. 9.

Lawier, whom you call, *Our noble Historian*, whereas the whole course of his history sheweth him to haue bene a Huguenot, or little better. Nor are you contented with citing him as a Catholike author, but to helpe out the matter, you falsify him most notoriously, as hereafter (s) shall be proued.

(t) Pag 208.

* 303. u. 306.

a. 381. g. 386. f.

g.

(u) *Aduer-*
sism. before
*his Protest.**Apol.*(x) *Acts and**Mon. pa. 402.**Kalend. 22.**Decemb.*(y) *Ind. lib.**prohib.*

A third sleight is, to vrge as Catholike authors, some, that are of suspected fayth: as 1. *Erasmus* (t), who albeit in the end he abandoned Luther, and dyed Catholike, (as out of his owne confession, and *Osianders* testimony *Brierley* (u) hath proued) yet for some tyme he fauoured Luther, & in regard therot, is challenged by *Doctor Humfrey*, and *Doctor Reynolds*, for a man of your religion, and by *John Foxe* Canonized for a Protestant Saint (x). His rash and vnadvised writings gaue occasion to Lutherans and Zuinglians, to Father on him diuers of their hereticall Tenents, and therefore are generally reprobued by Catholikes, & (y) condemned by the Church; which you cold not be ignorant of, & therefore your persisting still to alleage him against vs as an approued Catholike author, is inexcusable.

(z) Pag. 101.

2. To this classe may be reduced others, who though Catholikes, yet fell into some errors: as *Beatus Rhenanus*, *Claudius Espencaus*, *Papyrius Massonius*, *Ioannes Ferus*, and *Guilielmus Barklains*: of which, the foure first are prohibited by the Church; nor were you ignorant therof: for speaking of *Rhenanus*, you say: (z) *Rhenanus writ so, whiles he had the vse of his tongue, but since you haue gagged him by your Index expurgatorius*. By what authority then do you vngagge him, whom the Roman Church (which he acknowledged to be his Mother) hath so iustly gagged? And though *William Barkley* be not registred in the *Index*, as a condemned author (his booke being set forth since the *Index* was made) yet *Bellarmino* (a) hath produced against his doctrine, the agreeing consent of the most learned Diuines of Italy, France, Spayne, England, and Scotland, as also the decrees of ancient Popes, and generall Councils; and therefore with great reason hath censured him, for that being no Diuine, but a Lawier, he presumed to write a booke *De pote-*

(a) *Traet. de*
poteft. Papae
aduers. Bar-
claium, in
praefat.

state

State Papa in temporalibus, which containning diuers errors, & being left imperfect at his death, was afterwards published without name of author, printer, or place of impression: for although some copies say it was printed at *Mussipont*, yet *Bellarmino* conuinceth that to be an (b) vntruth, & *Iohn* (b) *Ibid.* *Barkeley* sonne to *William* hath confessed the same, (c) gi- (c) *In dræf. Parenthesis.* uing notice to all men, that it was published in England by Protestants, and hath withall acknowledged his Father to haue erred in that booke, and retracted his owne defence therof. All this might haue moued you to forbear the alleaging of *Barkeley*s booke against vs. And so much the more blame you deserue, because you are not ashamed to vrge in this your *Grand imposture*, the very same passage of his, which your ancient Antagonist (d) heretofore (d) *P. Per- sons Treatise to mitigation, Chap. 6. pag. 201.* shewed you to haue obiected in an other treatise of yours corruptly against our common belife and practise, falsi- (e) *Ibid.* fying and sophisticating both his and our meaning. And the like abuse he sheweth you to haue offered to (e) *Tolosanus*, (f) *Pag. 172.* whose testimony you yet againe impertinently produce here against (f) vs. (g) *Grand- impost. pag. 46. 97. e. 164. p. 382. e. 386. c.*

3. And to this classe may be reduced *Polydore Virgill* (g) who being a Catholike author, his Booke *De inuentoribus rerum* hath bene enlarged and corrupted by heretikes, and is for that cause prohibited.

4. Your fourth sleight is, to alleadge, and insist much on some writings of *Æneas Siluius*, *Cardinall Cusanus*, and *Stephen Gardiner* Bishop of *Winchester*, which they set forth in their youth, but afterwards repented, and publike-ly retracted. *Æneas Siluius* that was afterwards Pope *Pius* the second, being in his yonger yeares present at the Councell of *Basil*, and Secretary therof, writ a booke exalting the authority of a Councell, and depressing the authority of the Pope: which booke is not only forbidden by the Church, but he himselfe also being more mature in yeares, more ripe in iudgment, and more solidly learned, repented the writing therof; & when he came to be Pope, set forth a speciall bull to retract it: (h) in which among o- (h) *Extat hac Bulla apud Binium 10. 4. pag. 512. & seqq.* ther words, he sayth, *In minoribus agentes &c. While I was in minority,*

(*) *Lib. de
Scriptor. in
Æneas Silvio.*

(i) *Pag. 91. d.
210. *, 249. d.*

(k) *Pag. 210.*

minority, not yet entred into any holy orders, being present at Basl, among those, who made themselves a generall Councell, & said they represented the vniuersall Church, I writ a small booke of Dialogues &c. in which ignorantly (as Paul did) I persecuted the Roman and chief See. Wherefore I admonish in our Lord, that you giue no credit to such former writings of mine, as do in any sorte extenuate the Soueraigne authority of the See Apostolike. And then hauing declared that he made not this change by his comming to the Popedome, but before he was either Pope, or Bishop, and set downe the causes that moued him therto, he addeth: Hauing considered all these things, I submitted my selfe to Pope Eugenius, saying with Hierome, I am ioyned in communion with the chayre of Peter, vpon which I know the Church to be built: and I had at that tyme no other orders, but of Priesthood only, when I returned to the obedience of Eugenius. By this it appeares, that when Bellarmine sayth, (*) he retracted his error in his old age, and being Pope, he speaketh only of the setting forth of the said Bull, to make his retractation publicly knowne to the whole world: but the error it selfe he recalled before he was either Pope or Bishop, as you haue heard. And this discovereth your want of sincerity, who in diuers places of your *Grand Imposture* alleaging testimonies of Æneas, to shew his iudgment concerning the Roman Church, conceale all those, in which his doctrine and beliefe is truly deliuered, and set downe (i) only such, as you could pick out of his former workes written in his youth, forbidden by the Church, and retracted by himself: which dealing is no lesse impostetous, then if you should deliuer as S. Augustins doctrine, that, which in his *Retractions* he hath recalled. But you seeke to lessen this Imposture, by adding another to it: for lest peraduenture your Reader might haue notice of this retractation of Æneas, and therby discover your bad dealing, you couer it by insinuating that he made no such recantation, till he was Pope: for hauing cited a passage of his, you say: (k) So Æneas (out of S. Hierome), whilest he was Æneas, and not as yet Pope of Rome himself: whereas it is a certaine truth, and well knowne to your selfe, that Æneas retracted those his writings, even whilest he was Æneas, and long

long before he was Pope of Rome himselfe.

Having done this wrong to Æneas, you offer the like to Nicolaus Cusanus (l), who in his youth & before he was (l) Pag. 117. y. Cardinall, being also present at the Councell of Basil, 29 f. 40. m. writ a booke which he intituled *Concordantia Catholica*, seeing therein to exalte the authority of a Councell above the Pope: but soone after perceiuing the Councell to grow into open schisme against Eugenius then lawfull Pope, he withdrew himselfe, and detesting their proceedings, writ most graue and learned Epistles against them, and employed his best indeauors to extinguish that Schisme, as it is to be seene in his epistle to Rodericus, where he fully expelleth his iudgment concerning the supreme authority of the Pope & Church of Rome; as also in many other places of his workes; and especially, in his Epistle to the Bohemians, where he prescribeth to them and to all others an infallible rule to know whether they be in the true church, which is, to examine, whether they be vnited to the Chayre of the Bishop of Rome by continuall succession deriued from S. Peter. If your meaning had bene good, you would haue alleaged this, as the Doctrine of Cusanus, and not the contrary which he himselfe acknowledged to be false, and recanted: but your intention was to deceaue: and no meruaile, for such sleights are the fittest proofes for such Doctrine.

No lesse want of syncerity is that, which you shew in setting downe, and descanting vpon a passage of Stephen Gardiner Bishop of Winchester (m), who in the beginning (m) Pag. 362. of King Henries defection from the Church of Rome, being carried away with the streame of the tyme, and desiring to purchase the kings fauour, writ a litle booke, *De vera obedientia*, and in it endeauored to proue the Kings supremacy in spirituall things, and to iustify his diuorce from Q. Catherine, and his mariage with Anne Bolen: which booke is forbidden by the Church, & he himselfe afterwards in the dayes of Queene Mary (who for his great wisdom and learning made him Lord Chancellor of England) condemned his owne doing in a famous Sermon preached at Paules Chrosse, which is mentioned by Iohn Stow in his

(n) Rom 13.
11.(o) In the
Wardword
Encounter 4.
pag. 41. &
seqq.

* Cronicle. At this Sermon were present the King, and Queene, Cardinall Pole, the Popes legat, the Embassadors of the Emperour, of the french King, & other Princes, besydes a marueylous great, learned, and noble auditory, as perhaps was euer at any sermon in England, either before, or since that tyme. He tooke for his text those words of the Apostle. (n) *Hora est iam nos de somno surgere*: It is high tyme now for vs to awake from sleepe. His discourse was to shew, that since King Henry left the old trodden path of his Ancestors, breaking from the vnion of the Roman Church, they had runne astray not without great strife and diuision among themselues, and that therefore it was now time to awake. In this sermon he likewise made a most humble & harty accusation of himselfe for his fall, & consenting to king Henries wil in that booke *De vera obedientia*, which he vttered with so great vehemency of spirit, and such abundance of teares, that he could not goe forward, but was inforced diuers tymes to make pauses. And how harty those teares were, the euent declared: for afterwards falling sick, and drawing neare his end, he caused the passion of Christ to be read vnto him, & commying to the denyall of S. Peter, and how Christ hauing looked backe vpon him he went out and wept bitterly, the Bishop cryed out, bidding them stay there, and see, whether his sweet Saviour wold vouchsafe also to looke vpon him, and giue him some part of Peters teares: For (said he) *Negavi cum Petro, exiui cum Petro, sed nondum fleui amare cum Petro*. I haue denyed with Peter, I haue gone out with Peter, but I haue not yet wept bitterly with Peter. And by often repetition of those words, and asking God forgiuenesse with sighes and cryes, he entertayned himselfe, vntill flouds of teares streaming from his eyes, he gaue vp the ghost. This answer was giuen to Syr Francis Hastings, (o) who objected against vs Bishop Gardiners booke *De vera obedientia*, as you now doe: nor do I thinke, that you were ignorant thereof. But howsoeuer you knew that before his death he repented himselfe of his fall, & recalled that booke: for the passage which in this your Imposture you object out of it, you professe to take

take out of the English translation (p), the author whereof being a Protestant, and of your strayne in writing, both in his preface and in his marginall notes, throughout the booke, rayleth most intemperately against Bishop Gardiner, for recalling that Booke, tearming him, *Doctor double-face, a weathercock that turneth every-ways as the wind bloweth, an Antichristian Angell of Satan, a seducer, a hell-hound of a false trayterous hart, a filthy traytour, a pernicious Papiſt, a knave, a double-faced, periured, impudent, trayterous, chattering Chancelour, that seekes to pull away the authority of the crowne from the Queene, and her heyres for ever.* And finally he gives his reader this marke, wherby he may know him to be, *a double periured trayterous Villayne, because (sayth he) in that booke he affirmed that the Bishop of Romes authority in England was against Gods word, and now he iugleth to bring it in againe.* All these and other worse are the words of your modest Brother, whose style you seeme to approue, by citing his translation of Bishop Gardiners booke against the Pope, and Church of Rome: but with what conscience, you can best iudge, sithence the translator testifies that he retracted it, and the Church hath forbidden it, and the Bishop himselfe before, and at his death lamented the writing of it with so many and so harty teares. Wherefore as it were a grand imposture to perswade men, that it is lawfull for them to deny Christ, because S. Peter out of humane infirmity denyed him; so it is for you to perswade your readers that it is lawfull for them to deny the authority of the Pope and Church of Rome, because Bishop Gardiner out of fraylty and other humane motives once denyed it: for as S. Peter bewayled his fall, with many teares, so did Bishop Gardiner, his.

Finally, and that which most of all sheweth your lack of Conscience in producing diuers of these authors as competent witnesses against vs, is, that wheras in your former wrytings you haue objected the testimonies of *Cassander, Nilus, Faber, Cornelius Agrippa, Erasmus, Aeneas Silvius, Cusanus, and Polydore Virgill*; M. Brierley in the Aduertisement prefixed before his Protestant Apology, hath giuen you in particular and by name speciall warning, not to object them in your future

future writings against vs, as being prohibited authors, whose testimonies are of no more authority with vs, then your owne *Grand imposture*, or then the testimonies of diuers other Protestants, whom in the same worke you alledge against vs.

This may serue to giue the reader a taste of your manner of writing in generall, which how vnfitting a man of your place, yeares, and learning it is, the ensuing Chapters will better declare.



CHAP. III.

Whether the (now) Roman Church hath composed a new Creed.

Num. 8.
(9 Pag. 1.)

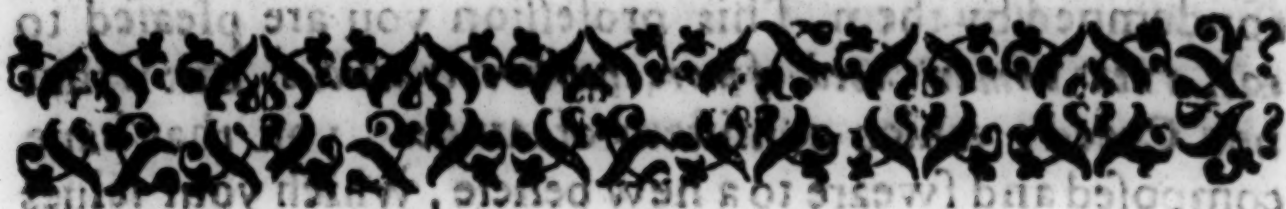


O V R first charge, is, (a) that The Roman Church in her Councell of Trent, & by the Bull of Pope Pius the fourth, set forth for the confirmation of the same Councell hath composed a new Creed, consisting of more then twenty articles of the (now) Roman sayth. These your words contayne two vntruthes: for neither hath the Councell of Trent composed any new Creed, nor is there mention of any such Creed, or articles in the bull of Pius, set forth for the confirmation of that Councell. Among other Bulls of his commonly annexed to the Councell, there is extant a profession of the Catholike sayth to be made by all Ecclesiasticall persons, that haue charge of soules, and by all Doctors and professors of whatsoever Art and faculty of learning: in which they oblige themselves by oath to obserue all the decrees of the Councell of Trent, and of all other Oecumenicall, that haue bene held in

in the Church of God, and to anathematize all heresies condemned by them. This profession you are pleased to call *a new Roman Creed, of more than twenty articles*. But if that be a Creed, which consisteth of *Articles*, you that have composed and sweare to a new believe, which your selues call, *The 39. articles*, are chargeable with a new Creed of your diuising. But that we call the bull of Pius the fourth, *a Creed*, or the profession of our sayth contained in it, *Articles*, you cannot shew: and therefore your tearmyng it *a new Creed* is a silly conceipt voyd of truth, and a fit foundation for a *Grand Imposture*.

And no lesse vntruly you charge vs, with adding in our Creed to the article of the Catholike Church, the word, *Roman*. For that article of our Creed, *I beleue the holy Catholike Church* is set downe without any such addition in all our Missals, Breuiaries, Primers, and Catechismes. And that which most of all declareth your canilling, is, that in this very profession of our sayth set downe in two different bulls of Pius the 4. the Creed vsed by the Roman Church is read without any addition of the word, *Roman*? It is true, that out of the Symbol or Creed, when we explicate which is the Catholike Church mentioned in the Creed, we say, it is *the Roman Church*; which to be true, appeareth evidently by the testimonies of antiquity, out of which I haue already proued, *The Catholike Church*, and the *Roman Church* to be termes conuertible.

CHAP. 3.



CHAP. IV.

Whether the (now) Roman Church haue
added any new articles to the Creed
of the Apostles.

Num. 9.
(a) Pag. 7.

(b) Pag. 38.



O v say, (a) It is a doctrine acknowledged
in our owne schooles, that the Church hath
no power to create new articles of fayth: &
yet afterwards you set downe as our
doctrine (b) out of philiarchus, that the
Church hath power to create new articles
of fayth, and that the contrary is one of Lu-
thers Heresies. These two propositions
of yours I know not well how to save from contradi-
ction: that, I leave to you. In the thing it selfe, there is nei-
ther difficulty, nor difference of opinions among Catho-
likes: for if by *new articles of fayth*, you vnderstand *doctrines*
newly reuealed, as none but God can be the author of diuine
reuelation, so none but God can make *articles of fayth*: and
in this sense all Catholike Diuines agree. But if by *articles*
of fayth, you vnderstand not *new reuelations*, but such Veri-
ties as are contayned implicitly and virtually in the word
of God, but not as yet explicitly declared vnto vs, so like-
wise all Catholike Diuines agree, that the Church hath
power to make articles of fayth; that is, to explicate and
declare vnto vs some verities of fayth, which before were
not so clearly deliuered, nor vniuersally receaued as such.

(c) Ad arti-
cul. 18. Luth-
er.

So she hath declared the epistle to the Hebrewes, and that
of S. James to be canonically: and (as our learned Roffensis
hath well (c) obserued) *there are many things of which no que-
stion*

tion was made in the primitive Church, which yet, doubts arising against them, are now accleared by the diligence of posterity. So in the first Councell of Constantinople the holy Ghost was explicitly declared to proceed from the Father and the Sonne. So the three Creeds of Nice, of Constantinople, & S. Athanasius adde by way of declaration, many Verities, which are not expressly but implicitly or virtually contained in the Creed of the Apostles. And so likewise neither the celebration of Easter after the manner of the Roman Church, nor the validity of Baptisme ministred by heretikes, were of necessary beliefe, vntill the Councell of Nice had declared them to be such. In this sense the Canonickall law (d) expresseth, that the Church hath power to make articles of fayth, to wit, by confirming and declaring them to the faithfull. This power Luther denied to the Church; and Pope Leo the X. in his bull against him condemned him for it. But you to iustify Luther, falsify Leo. Luthers assertion is this: (e) *Certum est in manu Ecclesie aut Papa prorsus non esse statuere articulos fidei, imò nec leges morum, seu bonorum operum.* It is certaine, that it is no way in the power of the Church or the Pope, to appoint articles of fayth, nor lawes of manners, or good workes. You, to iustify Luther, and traduce the Pope for condemning this his assertion, leaue out the later part of Luthers article, adde *nouos* in the midst, and omit *prorsus*, setting it downe thus. (f) *Certum est (ait) non esse in manu Ecclesie statuere nouos articulos fidei.* Luther mainaynes as certaine, that it is not in the power of the Church to ordayne new articles of fayth. You cut of the later part of his article, to conceale the impiety of his Doctrine, denying the Church all power of making lawes, either to reforme abuses, or refrayne men from sinne by the practise of good workes. And so likewise your leauing out of *prorsus*, and putting in of *nouos*, is to perswade your reader, that the Pope condemned Luther for denying the Church power to coyne new articles of fayth, that is, to broach new revelations; which is an vnt ruth: for (if Luther had said nothing els, Leo would not haue condemned him. And so the same end you corrupt Ruliaranus, who (say you) will haue name the head of the heresies of Luther, teaching

(d) Gloss. in
Extrau. de
Verb. signif.
tit. 24. c. 4.

(e) Apud
Bin. to. 4. pag.
654.

(f) Pag. 383.

teaching that the Church hath no power to create new articles of faith. That word (*new*) is an addition of your owne to *Philiarchus* his text, as his Latin words in your margēt con-
vince: but what wonder, since your worke is a Grand Im-
posture.



CHAP. V.

That the word (*Roman*) is no deprauation,
but a true declaration of the article of
the Catholike Church.

(g) Pag. 8. 9.
10.



DO declare which is the catholike Church
mentioned in the Apostles Creed, we
say, it is the *holy, Apostolike, Roman Church*.
Against this you (g) object, that the word
(*Roman*) is no true exposition and declara-
tion, but a notorious alteration and deprauation
of the article of the Catholike Church. This
you proue with eight seuerall arguments set downe in so
many sections.

SECT. I.

Your first Argument.

(h) Pag. 9.

YO U R first is, (h) that because the Catholike Church
mentioned in the Apostles Creed by the accordance of
S. Augustine and other our Diuines comprehendeth both
the triumphant and the militant Church, the word (*Roman*)
which cannot be a declaration of the Catholike Church, as she is trium-
phant but only as she is militant, can no way be a declaration of the
Catho-

Catholike Church mentioned in the Apostles Creed. So you, forgetting your selfe: for heere you hold that the Catholike Church mentioned in the Apostles Creed comprehendeth both the triumphant Church, and the militant: but els where contradicting your (i) selfe, you define the Church properly Catholike set downe in the Symbol or Creed of the Apostles to be the Church militant, videlicet, the multitude of Christian believers, whensoever, and wheresoever dispersed throughout the world; and, the congregation of Christians assembled in a generall Synod, to be the representative body of the Church in the Symbol properly called Catholike. From whence it followeth against your selfe, that the word (Roman) may be a true declaration of the Catholike Church mentioned in the Apostles Creed, which by your owne definition, is the multitude of all Christian believers dispersed throughout the world; for this definition can no way agree to the Church triumphant (where the cleare vision of the diuine essence excludeth fayth) but to the militant only, consisting of all Christian believers. And because true Christian beliefe is to be found, only in the Roman Church, it followeth, that the word (Roman) is a true declaration of the Catholike Church mentioned in the Apostles Creed.

(i) *pag. 363.*

2. Be it, that the Catholike Church mentioned in the Creed taken in her whole latitude, comprehendeth both the militant and the triumphant; yet in your argument you mistake the state of the question: for when we declare the Catholike Church to be the Roman Church, we speake not of her taken in her whole latitude, but only as she is militant. And this you know right well: for whiles in this *Imposture* you so often rayle at vs, for holding the *Roman Church to be the Catholike Church, out of which there is no hope of saluation*, you sufficiently declare, that you know vs to speake of the Catholike Church, as she is militant only: for she only is in hope of saluation; the triumphant already enioyeth it. I conclude therefore, that your argument is grounded on a wilfull mistake of the question; which as you cannot defend without contradicting your selfe, so neither without wronging S. Augustine: for when he

(k) De Symb.
ad Catechum.
l. 1. c. 6.

(*) Psal cont.
part. Donati.

sayth, that the Catholike Church comprehendeth both the militant and the triumphant, he speaketh of her, taken in her whole latitude: but that the may, and euen in the Apostles Creed be taken for the militant only, he expressly declareth in his explication of the same Creed, where teaching the Catechumenists which is the Catholike Church mentioned in the Creed, he (k) sayth: *We belieue the Catholike Church: She is the holy Church, one Church, the true Church, the Catholike Church, fighting against all heresies: she may be opposed, but she cannot be ouerthrowne. All heresies are gone out from her, as vnprofitable branches cut of from the Vine: but she remaines in her roote, in her Vine, in her charity; & the gates of hell shall neuer overcome her.* In these words S. Augustine teacheth the catechumenists to belieue, that the Catholike Church mentioned in the Apostles Creed, is the Church militant built vpon S. Peters Chayre as vpon a rock, against which the gates of hell can not preuaile. And the same he declareth, when speaking to the Donatists, he denounceth vnto them, that because they were out of the Roman Church, they were out of the Catholike Church and out of the state of Saluation. *Be yee ingrafted* (sayth (*) he) *on the Vine: It grieveth vs to see you lye so cut of. Number the Priests, euen from the See of Peter, and consider in that ranke of Fathers who succeeded ech other. That is the rock, which the proud gates of hell overcome not. That Church therefore in which there is a neuer interrupted succession of Bishops from S. Peter, is (in S. Augustines beliefe) the Catholike Church. Do not you then abuse S. Augustine producing his authority to proue that the catholike church mentioned in the Creed, cannot be the Church militant, since he so expressly teacheth the contrary? yea, and not only that she is the militant Church, but in particular that she is the Roman Church, built vpon S. Peter and his successors; and that whosoever is diuided from her, is an vnprofitable branch cut of from the Vine, which is Christ our Lord, and therefore no lesse deuoyd of spirituall life, then the dead branch is of naturall.*

SECT. II.

Your second argument.

YOur second argument (l) is grounded on a false principle, with is, *that the Catholike Church in her essentiall state is inuisible.* (l) Pag. 10. 12.
 We know, that the essentiall forme of the Church which is, *Fayth*, is inuisible to corporall eyes. But the Church (as you (m) confesse) is the multitude of all Christian believers whensoever and whersoeuer dispersed throughout the world, and that the congregation of Christians assembled in a generall Synod is the representative body thereof. (m) Pag. 36.
 Wherefore as it were ridiculous to affirme that a multitude of men ioyned in one Commonwealth, or the representative body thereof assembled in Parliament, is essentially inuisible, because their soules are inuisible, or that Christ living on earth was inuisible, because his Diuinity was inuisible: so it is no lesse ridiculous to affirme *that the Church in her essence is inuisible*, because *fayth* is inuisible: for *fayth* is not the Church, but the essentiall forme of the Church, as the soule of man is not man, but the essentiall forme of man. Man consisteth essentially of body as well as of soule: and by reason of his body he is visible; for according to the axiome of Philosophers, *Actiones & passionēs sunt suppositorum*. And so likewise the Church consisteth essentially of the persons that belieue, as of matter, and of *fayth*, as of forme; and by reason of her matter is visible, as man is by his body, and Christ by his humanity. Now whereas to proue, *that the Church in her essentiall state is inuisible*, you alleage the whole tenor of the Apostles Creed, (n) affirming, *that the object of euery article of that Symbol (from beliefe in God vnto beliefe of life euerlasting) is vnto vs inuisible*, and (n) Pag. 12.
 so far as it is believed, is without compasse of sense, you speake vnto vs truly and ignorantly: for was not the natiuity of Christ visible to corporall eyes? did he not visibly suffer in his body, when he was whipped, crowned with thornes, and buffeted? Was he not visibly crucified? Did he not visibly dye? Was he not visibly buried? Did he not visibly ascend into
 E 2 heauen,

(o) Act. 1. 9.
10. 11.

(p) Luc. 14.
39. 40.

(q) Ioan. 10.
27.

(r) Heb. 11. 1.

(s) Magist. in
4. d. 1. 3. Tho.
3. part q. 60. 4.
2. & 3. corp.

heauen, the Angels beholding (o) him? And is he not to come
agayne visibly to iudge the quick & the dead? The exam-
ple which you alleage of S. Thomas, is against your selfe:
for not only the Diuinity of Christ is the obiekt of fayth
which S. Thomas belieued, but also his humanity: and he
that belieueth not his humanity, as well as his Diuinity, is
an heretike. To what end, I pray you, when the Apostles
thought, that Christ after his resurrection appearing to
them, was not a man, but a Spirit, *did he shew them his hands*
and (p) syde, and bid them feele, and see, that so they might belieue
him not to be a Spirit; because (said he) a Spirit hath not flesh and
bones, as you see me to haue? And to what end *did he (q) bid*
Thomas put his finger and hand into his wounds, but that by feeling
them he might belieue the bodie he touched to be the same that he had
seene suffer on the Crosse? Nor do you bring any thing of mo-
ment to disproue this: for the definition of fayth, which the
Apostle giues, saying, (r) *Fayth is an argument of things not ap-*
pearing, is sufficiently verified in these obiektes. It sufficeth
that fayth be either of things wholly inuisible, or els of
things visible, apprehended vnder inuisible conditions, &
proprieties, as those are, vnder which we apprehend Christ
when we belieue him to be both man and God; and those,
vnder which we apprehend the Scripture, when we say,
it is the word of God; or the Church, when we belieue her
to be the spouse of Christ, the house of fayth, the temple of
God, the mansion of the holy Ghost, the gate of heauen, the
treasurelle of spiritnall graces. And who knoweth not,
that the Sacrament of baptisme, whether we consider the
matter, which is water, or the forme, which are words, is
the obiekt of sense? and the very essentiall definition of a
Sacrament, is to be, *A visible signe of inuisible (s) grace:* and yet
to *belieue one Baptisme in remission of sinnes,* is an article of the
Creed expressed in the Councell of Constantinople.

And this discovereth the weaknesse of your argument
taken from the predestinat, to approue the inuisibility of
the Church: for though predestination be inuisible, as fayth
is, yet neither the predestinat, nor the faithfull are inuisible;
and therefore if I should grant for argument sake, that the
Church

Church consisteth of the predestinate only, it would not follow that she is inuisible.

But to proue her inuisibility, you(r) say: *Diuine Scripture* (r) *Pag. 11.* *in positive doctrine doth manifest thus much, in that speech of Christ to S. Peter, Mat. 16. 19. Vpon this Rock will I build my Church; and the gates of hell shall not preuaile against it; where the word, Church (by the iudgment of S. Augustine, and the accordance of your owne Doctors) doth signify, Only the number of predestinat.* But let vs see how you make good this your charge. Our doctors which you name, are Caietan, Ferus, Stella, and Salmeron. But Stella in that place neither explicates those words of Christ, nor makes any mention of them, nor of S. Peter, nor of the Church; but speakes of particular men, prouing out of other words of Christ recorded by S. Luke (u), that (u) *Luc. 6. 47. 48. 49.* they which haue fayth without good works, build their house vpon loose earth, which therefore wanting foundation, by winds and stormes of tentations is easily ouerthrowne; whereas they that haue both fayth & good works, build vpon a firme Rock, which is Christ: and from thence he inferreth, that your Lutheran Brethren teaching that fayth cannot be without good workes, build not on Christ the Rock, but vpon sand. This is Stellas discourse, which to be imposterously alleaged by you, to proue, that the Church consisteth only of predestinat, or that she is inuisible, no man can deny.

And no lesse imposterous is your obiection out of Salmeron, who speaketh in the same sense that Stella doth; & is so far from teaching that the Church is inuisible, that in the very same disputation which you(x) object, he proueth that the house of God, which is his Church, is visible and conspicuous (x) *In 1. Timoth. 3. disp. 22. q. Porro. 10. 15.* in her Head or gouernor, the Bishop of Rome; in her members, the faithfull; in the word of God, which she is commanded to beare; in the profession of her fayth, which she is commanded to make openly; and in her Sacraments, wherewith she is sanctified; all these being objects of sense. And (y) he furthermore sheweth, that the Church (y) *Tom. 7. tract. 6. 12. 38.* in holy writ is compared to a field that hath wheat and cockle; to a floare that hath corne and chaffe; to a net that containes good and bad fishes; to a vine that hath some branches bearing fruit, and some

that bears none; to a body of which some members are living, and some dead; to a fold in which there are both sheep, & kids; to a great house in which there are not only vessels of gold and silver, but also of wood and earth; and to the Arke of Noe, in which there were living creatures, both cleane and vncleane. And from these parables, as also out of other testimonies of holy Scripture, he inferreth against your Confession of Augusta, as also against the Pelagians, the Donatists, and all other sectaries, that the Catholike Church in this life consisteth both of good & bad, of predestinate & reprobate. I know not therefore, with what conscience you produce him as a patron of your Doctrine, so contrary to his owne. Caietan and Ferus I have not seene: but I feare, you deale with them as you do with Stella and Salmeron. Besides, Ferus is a prohibited author.

(a) Pag. 11.
fin. 12.

Your second obiection is proposed in these (z) words: The same may be said of the Church, as it is called the flock of Christ, Ioh. 10. My sheep heare my voyce: where by Sheep, are only meant, the sanctified Elect of God, as the testimonies of your owne Iesuites, the iudgment of S. Augustine, and S. Chrysostome do confirme. This then is your argument. Suarez, Tolet, and Bellarmine (for those are the Iesuites you name) S. Chrysostome & S. Augustine, by sheep in the words of Christ objected, vnderstand only the sanctified Elect of God. Ergo, the Church consisteth only of predestinat. An absurd consequence, and falsly fathered on these authors, who teach that the name of sheep in holy writ, is taken sometimes for the elect, and sometimes for the reprobate. In this text of S. Iohn which you object, it is taken for the elect; for Christ speakes of those sheep, to whom he will giue euerlasting life, and which therefore no

(a) Ioh. 10.
28.

(b) L. 3. de au-
xil. grat. c. 16.
n. 18.

(*) De tripl.
virt. Theol.
part. 1. disp. 9.
n. 6. & seqq.

man shall pluck out of his (a) hand, as Suarez rightly (b) obserueth: but other sheep there are, which the infernall wolfe shall deuour: such was Iudas; and such are all reprobate Christians. And if it were true, that by sheep in Scripture were vnderstood the elect only, yet your consequence is false, and the Doctrine contained in it, hereticall: and such it is held to be, by those very authors, which you alleage to patronize it. Suarez sheweth (*) that the Church is a fold, contayning both sheep, and kids, that is, both predestinate, and

and reprobate, as Christ himselfe hath (c) declared. And (c) *Math. 25.* treating there of the sense of this very place of S. Iohn, he 33. prooueth, that some wolues are in the Church, and some sheep out of the Church: this (I say) he prooueth out of the words of S. Augustine (whom you alleage for the contrary) saying: (d) *According to prescience and predestination, how many sheep are without, and how many wolues within? how many* (d) *Tract. 45.* *line wantonly now, that will become Christians? how many blaspheme in Iohn.* Christ, who shall belieue in Christ &c. And how many prayse God within, who will blaspheme him? are chaste, and will become wantons? stand now, and will fall? And he concludeth, that these later notwithstanding they be actually in the Church, are reprobate, and the former though they be actually out of the Church, are predestinate.

All this and much more to the same effect is alleaged by Bellarmine (e) out of Scriptures, and Fathers. And the same is deliuered by Tolet in that very place which you (e) *L. 3. de Eccl. c. 7.* cite for the (f) contrary: for he sayth, that as some who did not 9. as yet belieue were sheep, and elect, so contrarily, some, that did (f) *Ad c. 10.* actually belieue and were sheep, were notwithstanding reprobate, as Iudas. And lastly S. Chrysostome is so far from (g) *Ann. 16.* holding with you, that the Church containes only the sanctified Elect of God, that he writeth (g) thus: The whole Church consisteth not of perfect men, but hath also those that giue themselves to (g) *In Psal. 39.* idleneffe, and sloth, that lead easy and dissolute liues, and willingly serue their pleasures. And that in the net of the Apostles (which is the Church) are containd good and bad (h) (h) *Rom. 4. 5.* fishes. Which Doctrine he likewise deliuereth in other (i) *in cap. 12.* places of his workes. *Matb.*

I conclude therefore that you haue wronged Suarez, Tolet, Bellarmine, S. Augustine, and Chrysostome, fathering your false Doctrine on them.

But you proceed, (i) saying: A third Scripture we find, (i) *Pag. 12.* *Rom. 8. 9.* where the Apostle sayth, He that hath not the spirit of Christ, the same is not his; which sheweth that none is truly a Christian, but as he is regenerated by the spirit of Christ. But we find this Scripture to make nothing at all for you, for who-euer is regenerated in the Sacrament of Baptisme, receiueth some

some gifts of the holy Ghost, which is *the Spirit of Christ*. And as he is truly a man, that is borne of Adam by naturall propagation, so is he truly a Christian, that is borne of Christ in Baptisme by spirituall regeneration; for as thereby he receaueth fayth, so he is inrolled in the number of Christians, and made a member of the mysticall body of Christ, which is his Church. True it is, that all members of the Church are not alike: those that with fayth haue sanctifying grace (which is the life of our soules) are liuing members: they that haue fayth without grace, are according to diuers opinions tearmed diuersly: some say, they are dead members: some, that (because they are dead) they are not members properly, but improperly or equiuocally; and therefore rather to be called *partes of the Church*, then *members*. Others say, that they are neither members, nor *partes*, but as superfluous or corrupt humors in the body of man.

These opinions though they differ in words, yet they agree in this, that fayth being the essentiall forme of the Church, all the faythfull (be they Saints, or sinners, predestinat or reprobate) are contained in the precincts thereof, euen as all, whether members, parts, or humors of man are contained in the body of man. And as for this different manner of speach, Turrecremata, Canus, and others cited by them, and here alleaged by you out of Bellarmine (for out of him you tooke them) call sinners, *partes of the Church*, and not *members*, but only equiuocally, because (as Suarez rightly (*) obserueth) by *members*, they vnderstand only such partes as liue; whereas the name of *partes* may also agree to those that liue not. Wherefore they differ only in the names, vnderstanding by *partes* the very same, that the holy Councell of Trent and other Diuines do by *members*. And doubtlesse this manner of speach vsed by the Councell, is more proper, because sinners hauing fayth, & hope, are not voyd of all motion of spirituall life: for as fayth is the beginning of iustification, so it vniteth the believer in some sort vnto Christ. Nor doth Costerus (whom here you obiect) differ from this opinion: for that he denyes not sinners to be dead partes, or members of the Church, he

(*) Detrip.
virtute Theol.
p. l. d. 9, n. 12.

he declareth, (k) when speaking of the Bishops of Sardis, and Laodicea, that were reprehended, the one, *that* (k) Enchirid. contro. c. 2. *he was dead in Spirit, the other that he was neither cold nor hot, prope fin.* but luke-warme, wretched, miserable, poore, blind, and naked, he affirmeth that notwithstanding this, they were both still acknowledged to be Bishops, and heads of their Churches. And a litle after, where he sayth (l) that sinners are in the Church, as humors in the body, he sayth withall, that they are as wythered bowes on the tree. Wherefore vnlesse you will haue the Head to be no member of the body, and the wythered bowes no partes of the tree, you must confesse, that your obiecting of Costerus to proue, that sinners and reprobates are no partes of the Church, is a grand Imposture.

(l) Solut. ad
obiect. Haret.

And here by the way I must aduertise you of a sleight which you often vse, and it is; that when in the explication of any point of Doctrine, you finde diuersity of opinions among Catholike Diuines, some speaking more probably, or properly, and others lesse; you conceale the former, and set downe the latter (as here you do) calling it, *the accordance of our owne Doctors*, and from thence frame arguments against vs, as from a ground, which we are not to deny. But who seeth not this manner of arguing, to be fraudulent? For by denying that opinion, or manner of speech, as any Catholike may do, such arguments need no solutions, but of themselves fall to the ground. For example, I may refuse to allow the opiniō of those Diuines, which say, sinners are not members, but partes of the Church. I may also reiect Costerus his manner of speech tearming them *superfluous humors*; and therby it will appeare that your obiecting these authors to proue that sinners are not members of the Church, is an argument of no force, especially since they differ not from other Diuines (which should wicked men and reprobats, to be members of the Church) really, but only in manner of speech, as hath bene shewed.

To the testimonies of Scripture you adde (m) some Fathers, who so expressely condēne your doctrine, that no man but your selfe could be so inconsiderate, as to make them

(m) Pag. 11.

(n) 2. Tim. 2.
20.

patrons of it. S. Ambrose teacheth, and proueth out of S. Paul (n) that, as in a great house there are some vessels of silver and gold, and some of wood and earth: so in the Church there are some good and perfect, signified by the silver and gold; and some bad and reprobate, signified by the vessels of wood and earth. And of this truth (saith he) I thinke no man to doubt. The same Doctrine he likewise expresseth in other his workes.

(o) Tract. 6.
in Ioan.

S. Augustine (whom in the second place you obiekt) condemneth your Doctrine in these words. (o) *We confesse, that in the Catholike Church there are both good and bad: the good are corne; the bad, chaffe. The Church hath in her strong men, and*

(p) Serm. 107.
de temp.

weake; she hath iust and iniust. (p) In the Church there are many reprobates mingled with the good; and both of them are gathered as into a net, and swimme together in this world without difference, vntill they come to the shore, where the euill shall be seuered from

(q) De Ciuit.
Deil. 18 c. 49.

(q) the good.

(r) Serm. de
conuers. ad
clericos c. 17.
Genist. 11.

With S. Augustine accordeth S. Bernard, prouing out of the same parable of the Net contayning good and bad fishes; that in the Church militant there are iust men and sinners, elect and (r) reprobate.

(s) Hom. 11.
in Euangel.

S. Gregory sayth, (s) That the holy Church on earth is rightly compared to ten Virgins, of which some are wise, and some foolish; because in her, the good are mingled with the wicked, the elect with the reprobate.

(t) Pag. 13.

These testimonies conuince, that wheras you here confesse (t) your Doctrine in this poynt to be one of the Tenets, for which Iohn Husse was burned in the Councell of Constance; you by making the Fathers guilty of the same Tenet, do what you can, to cast them into the same fier with him, that so they may be burnt for heresy, as he was. The accusations you being against them, to proue, them guilty of Iohn Husse his heresy, are: First because,

(u) Pag. 12.

S. Ambroses words (say you) are, (u) *All that are in the Church fight for Christ, intimating that the wicked fight against Christ. Why do you wrest S. Ambroses words to a false sense? his words are, Omnes qui sunt in Ecclesia, Deo militantes: which signify nothing els, but that all which are in the Church are Gods soldiars, and fight vnder his colours. But all that fight*
vnder

vnder Gods colours, fight not as good soldiars: many suffer themselves to be overcome, and lose that crowne which no man shall gaine, but he that ouercometh. These are the reprobats, of whom it is true, that albeit for the present many of them be in gods campe, which is his Church, yet before their death they shall runne away, as Iudas did, and be damned with him.

Out of S. Augustins worke *de Genesi ad literam* c. 2. you obiekt these words: (x) *The Catholike Church is so called, because it is in euery part perfect.* But S. Augustine in that place hath no such words. And you are very forgetfull: for a litle before you told (y) vs, out of S. Augustine, that, to hold (y) Pag. 9. *the Catholike Church here vpon earth to consist of them that are perfect, was the heresy of the Pelagians.* And yet now speaking of the same Church, you set downe, as S. Augustins words, *that the Catholike Church is so called, because it is in euery part perfect:* which is to make S. Augustine say, and vnlay, as you doe; but the truth is, that these later words are not his, but yours: and so the contradiction must rest vpon you, not vpon him.

In like manner you say (z) that the Church of Christ (z) Pag. 12. consisteth only of the predestinate and sanctified elect of God. But els where, you tell vs, (a) that the Egyptians, Ethiopians, (a) Pag. 140. Armenians, Russians, and others among whom there are some guilty of some fundamentall heresies, are partes of the Catholike Church, and in state of saluation. And againe both in this Grand Imposture (b), and in your Treatise of the kingdome of Israel (b) Pag. 110. in the Tract of the Church (c), your Tenet is, that those who (c) Sect. 4. professe Iesus Christ to be the Saviour of the world, although they do pag. 8. indirectly by wickednesse of life or heresy in doctrine, deny their owne profession, yet are they to be accounted Christians, true members of the Church, and in state of saluation: which also you affirme of the Arians, and other heretikes (d). Now if the Catho- (d) Ibid. pag. like Church consist only of the predestinate, and sanctified elect of 8. 11. & 94. God, how can it be verified that heretikes are true members of the Catholike Church; since it is the constant Doctrine of S. Augustine, and all the fathers, that heretikes are wholly out of the Church, and neither sanctified nor predestinate, but

miscreant reprobates, and out of the state of saluation. Your doctrine therefore is, that the Church consisteth of the sanctified and predestinate only; and yet withall, that it consisteth also of Arians and other heretikes, who are damnable reprobates. Reconcile these two. Again you Protestants esteeme your selues to be all true members of the Church: & yet among you there are some drunkards, adulterers, vsurers, and theeues. If therefore you be all in the number of the sanctified, and elect of God, some of you be strange Saints.

(e) Pag. 12.
lit. o.

But to returne to your obiections out of S. Augustine, the other two testimonies which you (e) bring, are nothing to your purpose: for he only sayth, that the predestinate cannot be seduced, nor diuided from the Church, which is true: for before the end of their life, they shall become members of Gods Church, and perseuere in her vntill death. But how proues this, that none but predestinate are in the Church? Nor doth it import, that he giues to the predestinate the name of Church: for that name sometimes doth not signify the vniuersall Church, but a particular company of the faythfull; as when we say: The Church of the Corinthians, or of the Ephesians: and when S. Paul (f) sayth, Salute Prisca and Aquila, and their domesticall Church. And (g) againe: Aquila and Prisca with their domesticall Church salute you. In the same sense the name of Church is taken by Clemens Alexandrinus, S. Gregory, and S. Bernard, whom heere you (h) object: for they all giue that name to the iust and predestinate, by reason they are the principall partes of the Church.

(f) Rom. 16. 3.
(g) 1. Cor. 16.
19.

(h) Pag. 12.

S E C T. I I I.

Your third Argument.

(i) Pag. 16.

YO u (i) say: Though all agree in this (as your selues confesse) that without the Catholike Church there is no saluation, yet haue you confessed two sorts of Christian professors, namely Excommunicates, and Catechumenists to be actually saved, albeit no members of your Roman Church. So you, inferring, that the Roman Church is not the Catholike Church.

Church. Syr, you know, that Bellarmine (whom here you cite) expressly (k) declareth, that when we say, none can be *(k) L. 3 de Ec-
cles. milit. c. 6.* saved out of the Church, we speake only of such as neither are in the Church really, nor intentionally by desire, but that if they be in the Catholike Church, either really, or at least by desire (as Catechumenists, and some Excommunicats are) they may be saved. Which Doctrine both he, & other Catholike Diuines approue. And it is so certaine, that you know not how to disproue it, but by (l) saying, that as for *(l) Pag. 16.* being saved only by desire or vow of being in the Church, is but a wild and extrauagant peece of learning, in the iudgment of your owne Iesuit Suarez. Pardon me, Syr. This is not Suarez his censure, but an vntruth of yours: for Suarez speaking of excommunicats, (m) sayth; that those Diuines which hold them not to be in *(m) De triu.
virt. d. 9. sect.
1. n. 14.* the Church really, but only by desire, differ not from him in the substance of their Doctrine, but only in manner of speech. Now, he defends, that both excommunicats & Catechumenists are in the Church actually and really: which also Valentia holdeth of (n) excommunicats: on whom therefore you (o) falsely impose the contrary doctrine, citing him in a place *(n) Tom. 3. d.
1. q. 1. punct.
7. 5. 14. & 15.* where he treateth of no such matter. But to conclude, you reason the matter with vs, (p) saying, that the Church Catholike *(o) Pag. 15.
marg. lit. d.* is compared by S. Peter to the Arke of Noab: from whence you *(p) Pag. 16.* inferre, that as in the tyme of the deluge, all which were within the arke, were saved, and all without it, were drowned (although they desired neuer so much to be admitted into the arke) so whosoever are essentiall members of the Catholike Church, cannot possibly perish; and contrarily, whosoever is not a reall and vitall member therein, cannot but perish. So you reason the matter, misvnderstanding S. Peter: for he compares not the Arke of Noe to the Church, but to the Sacrament of Baptisme, wherein your argument holdeth not: for though in the deluge, none were saved, but only they, which actually were in the arke, yet it is certaine, that in the law of grace, some are saved, which neuer receaued the Sacrament of Baptisme, as diuers Martyrs, that were baptized in their owne bloud: & you acknowledge the same of Valentinian the Emperor, who dyed vn baptized.

(q) L. 5. de
Bapt. c. 28.

(r) *Advers.
Lucifer.*

But admitting the arke of Noe to be a type of the Catholike Church (for so it is often taken by the ancient Fathers) yet your argument proues nothing: for similitudes hold not in all things. Wherefore I answered, with S. Augustine (q), that albeit none that were in the arke perished in the deluge, and all perished that were out of the arke; yet it falleth out otherwise in the Catholike Church represented by the arke: for ill Catholikes notwithstanding they be in the Church, not only by desire, but corporally and really, perish, because they make bad vse of their baptism: and contrarily, others that belieue aright, and liue accordingly, though they be not in the Church really, but only in hart and desire (as being yet vn baptized) are saued. From whence S. Augustine concludeth, that what is said of being in, or without the arke in order to saluation, is to be vnderstood, of being in, or without the Church, *corde, non corpore*, that is to say, *not corporally and really, but in hart and desire*. Which Doctrine, as it is of all Catholike Diuines, so it is contrary to yours, and sheweth your simplicitty, in calling it, *a wild and extrauagant peece of learning*. The things in which the Church is like to the arke (witnes S. (r) Hierome) are: that as the arke was visible, so is the Church: as in the arke there were Creatures cleane, and vncleane, so in the Church there are good and bad: and as in the arke, there were predestinate, and also Cham, a reprobate; so in the Church, there are both predestinate and reprobate. Wherefore this comparison which you haue brought, of the arke, destroyes your owne doctrine.

S E C T. I V.

Your fourth Argument.

(e) Pag. 17.

Y Our fourth Argument to proue the Roman Church not to be the Catholike Church, is (t) because (say you) our Diuines that speake more ingeniously, freely graunt, that the Pontificall dignity, Roman (as it is Roman) is not from Diuine authority, because only from the fact of Peter. And they that are more affectionate

affectionate to the Roman See, although they attribute it to the institution of Christ. yet dare they not say, that this is to be believed upon certainty of fayth, but only as a matter probable and coniecturall.

If you should argue thus: An *Aethyopian* (as he is black) is not a man, Ergo, an *Aethyopian* is not a man, your argument were a sophisme; and so is that which heere you make, against the Roman Church: for as an *Aethyopian* though he be not a man *reduplicatiue* and *formaliter*, as he is black, yet he is a man, as he is a ratioll creature: so likewise, though it be no matter of fayth, that the Roman Church *reduplicatiue*, as Roman, is the Catholike Church, yet it is matter of fayth, that S. Peter by diuine institution was created supreme Pastor and Gouvernor of the whole Church, & that the same power descendeth from him to his Successors. And it is also matter of fayth, that S. Peter fixed his See at Rome, and died there, and that the Bishop of Rome succedeth him in his See, and supreme authority of Prince, and Gouvernor of the whole Church of Christ: nor was this euer questioned by any but heretikes. That which some Catholike writers dispute, is, whether S. Peter had any command from Christ, to place his See at Rome, and not to remoue it from thence; or whether without any commandment from Christ he chose Rome for his See, out of his owne free election, as he might haue chosen Milan, or any other city? That he had such a command from Christ, is affirmed & learnedly proued by (u) *Suarez*, (x) *Bellarmino*, (y) *Azor*, and by the greatest part of Catholike Diuines, with many forcible testimonies of antiquity. According to this opinion (which is the more probable & pious, & learnedly proued by *Suarez*) it followeth, that the Roman Church, euen as Roman, is by Diuine institution the See of S. Peter, and his Successors; and that therefore it is not left free for them to remoue their See from Rome, to any other place.

But (to giue you your greatest aduantage) be it, that S. Peter receaued no such commandment from Christ, but that it was free for him to chose for his See, either Rome, or any other Citty; and that his successors may also freely trans-

(u) *De tripli-
ci virt. Theol.
4. 10. sect. 3.
n. 10.*
(x) *L. 2. de
Pont. c. 12.*
(y) *Institut.
mor. part. 2. l.
4. c. 12. S. Se-
cunda sent.*

transferrē their See from Rome : Yet this affords no help to your cause: for though according to this opinion it be no matter of fayth, that the Roman Church *reduplicatiue*, as Roman, be the Catholike Church, yet *specificatiue*, and absolutely it is : for albeit S. Peter might haue placed his See els where, yet it is matter of fayth that *de facto* he placed his See at Rome; and that whiles his Successor continueth his See there, the Roman Church is *de facto* the Head & Mistresse of all Churches, and that whosoever is not a member vnited to this Head, is out of the Catholike Church. This you should haue disproued; but wilfully mistake the state of the question; and because it is not matter of fayth, but of opinion, that the Roman Church *reduplicatiue*, as Roman, is the Catholike Church; you inferre that *specificatiue* and absolutely it is not matter of fayth, but only of opinion, that she is the Catholike Church : which is as good a consequence, as that an *Aethiopian* absolutely is not a man, because *formally*, as black, he is not a man. With such arguments you delude ignorant Readers, that want learning to discern your sleights.

S E C T. V.

Your fifth Argument.

(2) Pag. 18.
29.20.

YOUR fifth argument to proue that the Roman Church is not the Catholike Church, (2) is, because *there was a Catholike Church, which had Apostles, Martyrs, and Confessors blessed Saints of God, before the Roman Church was founded, yea and before the article of the Catholike Church was put into the tenor of the Creed, or the Apostolicall Creed it selfe composed.* All this though it be granted as true, is yet of no force against our Doctrine; which is, that S. Peter was ordained by Christ Pastor of his whole flocke; and therefore Gouvernor of the vniuersall Church: from whence it followeth, that whatsoever Apostles, Martyrs, Confessors, or other faythfull liued in the Church of Christ, after S. Peter was made Head thereof, were members of the vniuersall, or Catholike Church

Church subiect to Peter, though for a tyme there were no one particular Church which was head of al Churches, because S. Peter as yet had not made choyce of any particular seate, as afterwards he did at Antioch: and therefore the Church of Antioch whiles he sate there, was the Head and Mother Church, to whom all other Churches were bound to professe vnion and obedience. In regard wherof, that Holy Pope Innocentius the first, greatly commended by S. Augustine, (a) sayth, *that the See of Antioch had not giuen* (a) *Epist. 18.*
place to the See of Rome, but because what Antioch obtayned only by ad Alexand.
the way, Rome obtayned absolutely, and finally. To which I adde, *Episc. Antioch.*
 that if the Successor of S. Peter should now remoue his See from Rome to Milan, as S. Peter did from Antioch to Rome, not the Church of Rome, but that of Milan should be the Catholike Church, as the Head and Mother Church of the world. But because by the prouidence of God S. Peter fixed his seat, & left it to his Successors at Rome, whiles they continue it there, the Roman Church by reason of his See, is the Head, & Mother Church of the world, to which (sayth (b) Irenæus) *all Churches, and all the faythfull from euery* (b) *L. 3. c. 3.*
place are of necessity to agree, by reason of this her more powerfull principality. I conclude therefore, that you ignorantly or wittingly mistake the state of the question: for the Roman Churches being, or not being the Catholike Church, as the Head and Mother Church of the world, no way dependeth on her being founded before or after the article of the Catholike Church was put into the tenor of the Creed, but vpon being the See in which S. Peter Prince of the Apostles liued and dyed, and which he left to his Successors: for the Bishop of that See, being S. Peters Successor, succeedeth him in his supreme authority; and that authority maketh the Roman Church the Head of the world, which dignity it hath euer enjoyed since S. Peter sate there, and shall enjoy whiles his Successor continueth there, which shal be to the end of the world. To haue spoken to the purpose, you shold haue proued, that the Saints which departed this life, before the Roman Church was founded, were separated from the communion of S. Peter, and from the Church of
 H which

which he was Head: which if they had bene, they had no more bene Saints, then you now are.

S E C T. V I.

Your sixth Argument.

(c) Pag. 20.
21. 22.

Y Our sixth Argument is a mere sophisme. Al Catholike Diuines accord, as in a matter of fayth, that the Catholike or vniuersall Church (c) mentioned in the Apostles Creed, hath a prerogatiue of continuing in the true fayth vntill the end of the world, according to Christs promise made to S. Peter. Secondly, and that the Roman Church, whiles the Successors of S. Peter continue their seate at Rome, cannot fayle in fayth. But that S. Peter fixed his seat at Rome by the commandement of Christ, there to remaine to the end of his life, and in his Successors to the end of the world, although it be a most pious and probable opinion, held by the greatest and best part of Diuines, yet it is not expresse matter of Fayth, because no such precept of Christ appeareth in Scripture or tradition: and therefore some Diuines stick not to grant that the fixing of S. Peters See at Rome, was a thing proceeding merely from his owne free will, and election; & consequently, that it is in the power of his Successors to transport it from Rome to Antioch, or any other City. In which case, as Rome shold not then be the See of S. Peter, but Antioch: so neither should the Bishop of Rome be the supreme Gouvernor of the whole Church, nor the Church of Rome the Catholike Church, as the Head and mistresse of all others (as now she is) but Antioch: Nor should she then haue any priuiledge of not erring in fayth, as now Antioch hath not, since the remouall of S. Peters See from thence. But therefore to inferre that the now Roman Church (against which you write this Grand Imposture) being at this present the See of S. Peter, or whiles hereafter she shall remaine the See of S. Peter, may erre in fayth, is to argue *à sensu diuiso ad sensum compositum*, and to infer that such things as perhaps are possible, but neuer shall be, are already in being. If I should argue thus.

thus. It may possibly come to passe (though it be improbable) that the Metropolitan See of England may be removed from Canterbury to Carlile: Ergo the Church of Canterbury is not now the Metropolitan Church of England: were not this a sophisme? And so is yours. Some of our Divines grant that the See of S. Peter which maketh the Church of Rome the Mother & Mistresse of all Churches, and secureth her from all error in sayth, may be removed from Rome, though there appeare no likelihood thereof: Ergo (inferre you) in the opinion of some of your Divines, the now Roman Church is not the Mistresse and mother Church of the world, but may now fall from the sayth, even whiles she is the See of S. Peter, no lesse, then she might, if his See were already removed from thence. Who seeth not this Argument to be sophisticall? And to sophistry you ioyne fraud: for, to proue that the Successor of S. Peter hath not his See at Rome by diuine ordinance, but only by humane election, you (d) alleage Suarez (e), saying, *that before the ascension of Christ, nothing appeareth of any such ordinance, either in Scripture, or from tradition.* Here you breake of, leauing out the rest of Suarez words, and concealing his Doctrine: for in the very same place both before and after these his words, which you cull out, he expressly affirmeth, *that it is more pious, and probable, that Christ after his ascension appearing to S. Peter, commanded him to place his See at Rome;* which he ptoueth by the testimonies of many ancient Fathers, and by other Arguments; all which you conceale, and cite him for the contrary opinion. The same abuse you offer to Valentia, Bellarmine, and Azor. For all these prooue, with many testimonies of antiquity, and other forcible Arguments, that it is of Diuine institution, holding it for certaine, and the contrary opinion not to be safe, though not expressly *de fide*.

(d) Pag. 126
(e) De trip.
virt. Theol.
disp. 10. sect.
3. n. 10.

SECT. VII.

Your seauenth Argument.

THAT the Successor of S. Peter in the Roman See canonically chosen, is Head of the vniuersall Church,

(f) Pag. 23.
five.

all Catholikes beleue, as vndoubted matter of fayth. But that this indiuiduall person, v. g. Urban the Eight, is true Pope, and true Head of the Church, though the more probable opinion of Diuines hold it also to be of fayth, yet diuers others defend, that it is only of morall certayney. You not knowing how to solue the arguments of the first opinion, otherwise then by rayling against it, (f) & calling it, *a Iesuiticall fayth, both grossly false & wickedly blasphemous*, assume the second, as granted, which I, with the authors of the first opinion, do not grant, but deny. For the Church proposing vnto vs this indiuiduall man, Urban the eight, as true Pope, it is not only morally, but absolutely, and infallibly certayne, that in the person of Urban the eight, are found all the conditions of true Baptisme, Ordination, Election, and whatsoever els requisite for a true Pope, and true head of the Church: for as the Church being assisted by the holy Ghost, cannot erre in proposing other Verities of fayth; so nether in proposing this man to be the true head, and lawfull gouernor of the vniuersall Church wherfore our beleefe that this man is true Pope, is not humane, morall, and fallible; but diuine, and infallible, vnlesse you will question the authority of the holy Ghost, making it humane, and fallible. Yea euen in the other opinion, though it be no matter of fayth that this indiuiduall man is true Pope, yet the Authors thereof hold it to be a Theologicall conclusion so certayne, that whosoener shall deny it, is worthy of flames.

S E C T. VIII.

Your eight Argument.(g) Pag. 25.
26. 27.

YO V R eight argument (g) is nothing but a repetition of what you haue sayd in the former sections, without any addition of new proofes, vnlesse to proue your Doctrine be to rayle against ours, calling it, *new, false, scandalous, pernicious, hereticall, blasphemous, and vs periuured persons*: all which being nothing but an empty froath of iniurious words, deserue no other answer, but contempt.

CHAP.



C H A P. VI.

The Roman Church is the Head and Mother of all Churches.

IN this matter you wholly mistake the state of the question: for when we demand, which Church is the Head, the Mother, and Mistresse of all Churches, the question is not, which Church was first founded? If you speake of priority of tyme, or antiquity, and call those Churches, *Mothers* of all such, as were founded after them, we grant that in this sense the Church of Hierusalem is the *Mother Church* of all Churches, and the Roman in the same sense a daughter both to the Church of Hierusalem, of Antioch, and all others that were founded before her. And in this sense the Bishops which had bene present at the first Councell of Constantinople call the Church of Hierusalem, *the Mother of all other Churches* (h). But this is not the question: for you know, and set it downe as our Doctrine, (i) *that the Roman Church is called the Mother Church of all Churches, because S. Peter was constituted by Christ the ordinary Pastor of the whole Church.* By which it appeares, you know right well, that the mother-hood which we attribute to the Roman Church, is not priority of tyme, but of authority, and iurisdiction grounded on the supremacy of S. Peter: for as by reason of his transcendent authority over the whole flock of Christ, which is his Church, he was (and in his successors is) the Father and Head of all Bishops: so the Roman Church (in which sayth S. Chrysologus (*) *Peter still liueth* (*) *Epist. ad Eutych.* and governeth) is the Head and mother of all Churches, and

(h) Theodor.

l. 3. bistor.

c. 9.

(i) Pag. 29.

¶ 38.

(k) *L. 3. c. 30.*(l) *Ibid.*(m) *Apud Euseb. l. 6. hist. c. 12.*(n) *De simpli- cit. Prælat.*(o) *L. 1. ep. 3.*(p) *Spond. anno 657. n. 2.*(q) *Ep. ad Theod. Pa- pam.*(r) *Epist. 9.*(s) *Epist. 106.*(t) *Epist. ad Leonem.*(*) *De sig. Eccles. 10. x. l. 3. cap. 10.*(*) *Can. 7.*(†) *Ep. 61.*

vnto which (sayth S. (k) Irenæus) all Churches are necessa-
rily to agree, by reason of her more mighty Principality, that is
to say, by reason of the soueraignty, and supreme authority
of the See Apostolike. And in this sense, she is called by S.
Irenæus (l) and Origen (m), *The most ancient Church*: and by
S. Cyprian (n), *The Root, the fountayne, and head of Episcopall
power*; and, *The principall Church from whence Priestly unity began.*
(o). And from the same ground it is, that S. Maximus Mar-
tyr said (p), *All the Churches of Christians had their beginning from
the holy Roman Church*: and the Primates of Africa (q) that, all
other Churches were to learne from her, as from their native foun-
tayne, what they ought to belieue: and Innocentius the first in his
Epistle (r) highly commended by S. Augustine (s), that from
the Roman Church other Churches as springs proceeding from their
mother source, and running with the purity of their originall, through
the diuers regions of the whole world, are to take what they ought to
ordaine. And the holy Councell of Chalcedon, (t) that the
fountaine and source of our religion is from the See Apostolike. And
finally, for diuers other respects the Roman Church is iu-
stly called, *The most ancient Church*, as Bozius learnedly pro-
ueth (*). To him I remit you.

Wherefore the mother-hood of the Roman Church which
we defend consisteth in her supreme authority, and iurisdic-
tion ouer all other Churches. This you should disproue,
which here you do not, but inferre, that Hierusalem, Cæ-
sarea, Antioch, the Brittish Church, & the Greeke Church
in generall, are all Mothers to the Roman, because they
were founded before her; which is a false cōsequent drawne
out of a wilfull mistake of the state of the question: for
though the Church of Hierusalem was founded before
that of Cæsarea, yet who knoweth not, that (as the famous
Councell of Nice (*) hath declared, S. Hierome (†) testi-
fieth, and you here confesse) the Church of Cæsarea was
the Metropolitan, or mother Church of all Palestine, and
that both the Church of Hierusalem and all others of that
prouince, were for aboue foure hundred yeares subiect to
her. Againe, who knoweth not, that the Bishops of Cæs-
area, of Hierusalem, and of all the East were subiect to the
Bishop

Bishop of Antioch, as to their Patriarke, notwithstanding that the Church of Antioch was founded after some of the Easterne Churches? And who knoweth not that albeit the Church of Antioch was founded before that of Rome, it was neuerthelesse subiect to the Church of Rome? for why els did Iuuenal Bishop of Hierusalem say (u) in the presence of the whole Councell of Ephesus, *that the ancient custome, and Apostolicall tradition was, that the Church of Antioch, is to be ruled, and iudged by the Roman.* (u) In Concil. Ephes. Act. 4.

Syr, a man of your reading ought to haue knowne, that in the mysteries of Christ, the yonger are preferred before the elder: Abel before Cain; Iacob before Esau; Iudas before Ruben; Dauid before Eliab; Salomon before Adonias? and so likewise of Christians, the Gentils were preferred before the Iewes; the Latines before the Greekes, and the west before East: for as the Apostle sayth, (x) *that is naturall* (x) 1. Cor. 15. *which is first; and spirituall that which is afterward:* and he that by his birth-right shall exalt himselfe, as being the elder, shall by the right hand of God be humbled, that so the fauours he bestoweth on his Church may be knowne to proceed from no other root, but his gracious vocation. So we see, among the Apostles, that although in the opinion of S. Epiphanius (y) (which is followed by Baronius (z), Lorinus (a), Serarius (b), and many others) Andrew were elder then Peter, and (as S. Ambrose (c) sayth) followed Christ before Peter, yet Andrew receaued not the primacy, but Peter. And therefore though the Churches of Hierusalem, of Antioch, and others of the East, were founded before that of Rome, yet not they, but she obtayned the primacy. (y) Hæresi 51. (z) Anno 32. (a) In ca. 1. Act. 5. 23. (b) Tract. de Apost. (c) In c. 12. 2. ad Corinth.

Wherefore you produce in vaine the testimonies of S. Hierome, S. Augustine, and S. Basil, affirming, that the Gospell was first preached at Hierusalem, and other partes of the East, and that from thence it came into the West: for this proueth, that the Church of Hierusalem and some others were founded before that of Rome, and therefore were mothers to her in antiquity, not in iurisdiction and authority.

But S. Chrysostome (say (d) you) affirmeth, that S. James (d) Pag. 32. was

(e) In Ioan.
Hom. vltima.

(f) L. 2. de
confid. c. 9.
(g) L. 4. epist.
38.

(h) De sign.
Eccles. l. 4. c.
2. & 3.

(i) Pag. 33.

was the first that obtayned a Bishopricke, namely at Hierusalem. You ought to haue added, that the same S. Chrysostome likewise sayth (e) that he was made Bishop of Hierusalem by S. Peter mayster of the whole world. Iftherfore Iames was chosen Bishop of Hierusalem by Peter, that sufficiently sheweth his authority ouer Iames, and the other Apostles. And what els did S. Chrysostome signify, saying, that Iames was made Bishop of Hierusalem by Peter, Mayster of the world, but that as much as the Bishop of the whole world surpasseth in authority the Bishop of one See: so much did Peter surpasse Iames in authority? which Euthymius hath also expressed in the same words with Chrysostome. And no lesse effectually S. Bernard: The rest of the Apostles (sayth he) (t) obtayned each of them their peculiar flocks; Iames contented with Hierusalem, yelds the vniuersality to Peter. And S. Gregory: (g) Peter surely is the chiefe member of the holy and Vniuersall Church Paul, Andrew, Iohn, what were they but heads of particular Dioceses? Impertinent therfore is your alleaging of S. Chrysostome, to proue that Iames was the first that obtained a Bishopricke at Hierusalem: for both he and these other Fathers testify, that Peter was Bishop of the whole Church, and consequently also of Hierusalem, which was a part of the Church. And who knoweth not, that of all the Apostles, S. Peter first preached the Ghospell to the Iewes, and also to the Gentils; first in the East, and then in the West? and that by his authority he instituted the three Patriarkcall seats, of Rome, Antioch, and Alexandria, by which all other Churches of the world were gouerned? and that (as Bozius (h) obserueth) the whole world was conuerted by those, which either were sent by S. Peter, and his Successors in the Roman See, hauing their mission and authority from them; or els by such as were made Bishops by them whom S. Peter had ordayned. And so likewise wheras here (i) you make the Church of Casarea mother to that of Rome, who knoweth not, that S. Peter founded that Church, and made Cornelius the Centurion Bishop therof, which therfore remained subiect to S. Peters See?

Impertinent likewise, and fraudulent is your obiection

tion (k) out of Sozomene, (l) that the Eastern Greeke Churches (k) Pag. 34. challenged this prerogative in their letters to Pope Iulius, that they (l) L. 3. c. 7. came from the East, who first brought Christian Religion to Rome: for it they came from the East, their ordination and authority was from S. Peter. And againe those letters were not of Orthodoxe Bishops, but of the Arians, assembled in their false Councell at Antioch; who with an hereticall pride stomaked at the Authority of the Bishop of Rome, because (as Sozomene there reporteth) by the dignity and prerogative of his See, he had restored to their Church, Athanasius Patriarke of Alexandria, Paul of Constantinople, and other Catholike Bishops, whom they had deposed; and rebuked them sharply for their vniust proceedings against them. But yet, their writing was more tolerable then yours: for though (to magnify themselves) they alleaged, that the Doctors of Christian Religion came first from the East to Rome, yet withall they acknowledged, (m) that the Ro- (m) Sozom. man Church obtayned the prize of honour from them all, as having ibid. bene from the beginning the Metropolitan of Religion: A truth, which you here conceale, and euery where deny.

But you tell vs (n), that Bellarmine groundeth the mother- (n) Pag. 29. hood of the Roman Church on a false principle taken out of the coun- 30. terfeite epistles of Anacletus, which is, that all the Apostles had their Episcopall ordination of Pastorship from Peter; which principle is denied by Azar and Suarez. Heere you speake vnruly, and contradict your selfe: for (as you confesse) (o) Bellarmine (o) Pag. 38. groundeth the monarchie of S. Peter vpon those words of our Sauour Math. 16. Thou art Peter, and vpon this Rock will I build my Church &c. And on the same passage, as also vpon those other words Iohn. 21. feed my lambes, feed my sheepe, (by which Christ made him Pastor of his whole flock) not only Bellarmine, but all Catholikes, with the ancient Fathers, ground their beleefe of the Monarchy of S. Peter, and of the vniuersall authority and motherhood of the Roman Church. Wherefore Bellarmine here alleaged by you out of those passages of Scripture, supposeth the supremacy of the Roman Church, as vndoubted matter of fayth; and from thence inferreth probable, as a singular priuiledge of S. Pe-

(p) Pag. 29.
 & 34.

S. Peter, that all the Apostles had theyr Episcopall ordination from him, and proueth the same not only out of the epistle of Anacletus (which you are pleased (p) to call counterfeit, and bastardly, grounding your selfe on the testimony of Cusanus in a prohibited worke, and which you know he himselfe hath retracted) but out of the expresse testimonies of S. Cyprian, of Innocentius the first in his epistles to the two Councils of Carthage and Mileuis, of Iulius the first, and Leo the Great; all which you imposterosly conceale.

(q) Pag. 29.
 & 31.

This deduction of Bellarmine, though it follow probably, yet not so necessarily, that the authority of the Roman Church any way dependeth thereon. And therefore other learned Diuines, and in particular Azor, and Suarez (who no lesse firmly beleeued the Roman Church to be the mother of all Churches, then Bellarmine did) are herein of a different opinion from him, holding that the Apostles were not ordayned Bishops by Peter, but immediatly by Christ himselfe, which (say you) (q) they maintayne vpon the oracles of God, out of direct Scriptures, accompanied with the consent of S. Augustine, and many other Diuines. And because you would haue vs beleue, that in their opinion, none of the Apostles were ordayned by Peter, you set downe in a different letter these words, as theirs: (r) *Mathias had his ordination to the Bishoprick which Judas lost, not by the hands of Peter, but by lot immediatly from God; and S. Paul, his, not by S. Peter, but by a voyce from Heauen, euen immediatly from Christ.* But your dealing is insufferable: for these words are not theirs, but feigned by your selfe, and falsly fathered on them. And as the words are not theirs, so nether is the Doctrine: for when they say, *The Apostles were ordayned Bishops immediatly by Christ*, they speake not of Mathias, and Paul, but only of those twelue, which Christ called and conuersed with in his lifestyme, as Suarez expressly declareth; (s) prouing withall, that both Mathias and Paul were not ordayned Bishops immediatly by Christ, but by the Apostles (s) their imposition of hands: which also (for as much as concerneth S. Paul) he confirmeth with the testimonies of S. Chrysostome, and S. Leo.

(r) De trip.
 virt. Theol.
 disp. 10. sect. 1.
 p. 7.

Agayne,

Againe, whereas you say, they maintayne that the *Apostles were ordayned Bishops immediately by Christ, out of direct Scriptures accompanied with the consent of S. Augustine*, you cannot be excused from an vntruth: for albeit Suarez in prooffe of his opinion alleage the glosse vpon those words of the Apostle, *God placed in his Church, first, Apostles &c.* yet he neither vrgeth these words of S. Paul, nor any other text of Scripture to that purpose; nor any testimony of S. Augustine, sauing one, out of the booke of Questions of the old and new Testament, which you ought not to regard, because, when it is alleaged against you, you reiect it with contempt, (t) as hereticall & contrary to S. Augustine: but because you conceaue, that here it makes for your purpose, you will haue it to be S. Augustines. So inconstant and contradictorions are you to your selfe. (t) Pag. 50. marg.

And I must here also aduertise you of your absurd manner of arguing, whiles you frame a syllogisme (u) assuming for your *Maior proposition* out of Bellarmine, that, *all the other Apostles were ordayned Bishops by S. Peter*; and out of Suarez & Azor for your *Minor*, that *all the other Apostles were not ordayned by S. Peter*; which being two contradictories, as there is no man so senselesse, that wil defend two opinions playnly contradictory: so there is no man so foolish, that will grant both the premises of this your syllogisme; which yet he must do, that will allow your argument to be good. He that will defend Bellarmines opinion, will deny your *Minor*: and he that will hold with Azor, and Suarez, will deny your *Maior*: and so your consequent in both the opinions is false: for what els can a consequent be, that is inferred out of two premises contradictory to themselves. (u) Pag. 30. fin. 31.

Moreouer you say (x) *The nation of Brittain by our owne accounts, receaued the Gospell (Cardinall Baronius and Suarez acknowledging thus much out of most ancient records) by the preaching of Ioseph of Arimathia in the 35. yeare of Christ, two yeares before Peter did found the Church of Antioch where he was seated, 7. yeares before he founded the Church of Rome: that is to say; in Brittain was planted a Church nine yeares before there was any Church in Rome, and hereby so much her elder sister.* So you, not (x) Pag. 34. fine 35.

without ignorance and falsehood: for you set downe this acknowledgment in a different character, as the words of Baronius and Suarez, which yet are not theirs, nor of any of the other authors, whom you name, but your owne fiction. They indeed acknowledge, that Ioseph of Arimathia came into Brittain: but that his coming was the 35. yeare of Christ, before S. Peter founded either the Church of Rome, or of Antioch, is your addition falsly imposed on them. For though according to the computation of Baronius, Lazarus with his sisters Mary and Martha were driuen out of Hierusalem in the 35. yeare of Christ, and together with Ioseph of Arimathia (by the prouidence of God) came to Marsils in France; yet nether Baronius nor Suarez, nor any one of the authors ancient or moderne, which you object, sayth, that Ioseph planted that yeare a Church in Brittain. You name Gildas; but he neither mentioneth Ioseph of Arimathia, nor saith, that Christian religion was planted in Brittain in the tyme of Tiberius Cæsar, as you by misplacing his words, make him say, but speaketh of the great calamities and desolation of that land, caused by the warres which the Romans made vpon the Brittons, not in the tyme of Tiberius, nor of Caius (for in their tymes the Romans had no warres with the Brittons) but of Claudius; in the third yeare of whose Empire, those warres began, and continued 40. yeares together, vntill the tyme of Domitian. *Interea &c. In the meane tyme* (sayth (y) Gildas) that is, during those warres, there appeared, and imparted it selfe to this cold land (more remote from the visible sunne, then other Nations) that true and inuisible sunne, which in the tyme of Tiberius Cæsar, had manifested himselfe (by the fame of his preaching and miracles) to the whole world; I meane, Christ vouchsafed to impart his precepts. Gildas then is wholly against you: for although he say, that in the tyme of Tiberius Cæsar Christ manifested himselfe, and imparted his precepts to the world, yet he describeth the first planting of Christian Religion in Brittain not in the tyme of Tiberius, but of the Roman warres in tyme of Claudius, by occasion wherof, there was continuall going and

(y) In epist.
de excidia Bri-
tan. c. 6.

and coming from Rome to Brittain; and as Christian Religion was then planted, & did daily increase in Rome, so from thence it was also kindled in Brittain, especially there being many Britains at that tyme inhabiting in Rome, some for their pleasure, some to flye the warres, and vnquiet state of their owne Countrey, and some taken by force and caried thither for hostages, as Caractacus King of the Silures, and much Nobility with him, as Cornelius Tacitus reporteth (z). And from hence it is, that Holinshed (z) *Annal. l. 12.* (a) and Camden (b) Protestant historians affirme, that one Claudia Ruffina a noble British Lady (wyfe to Pudens the Senator, and the first hostesse of S. Peter in Rome,) sent from thence diuers bookes and messages to her frendes in Brittain, and was therby a great helpe to their conuer-
sion. To which I add, that S. Peter being come to Rome in the second yeare of Claudius, to teach and conuert the Western parts of the world, when all the Iewes were by publike proclamation banished from Rome, he tooke that occasion to goe into France, and preached the Gospell to the French; and from thence passing into Brittain (as Metaphrastes (c) out of Greeke antiquities recordeth) preached, founded Churches, and ordained Priests & Deacons there; which is also testified by that famous holy Pope Innocentius the first, saying; (d) *The first Churches of Italy, France, Spayne, Affrica, Sicily, and the bordering Ilands were founded by S. Peter, or by his Schollers, or successors.* Which caused Guilielmus Eysengrenius (e) to affirme, that the first Christian Churches of England were founded by S. Peter. And finally S. Peter himselfe appearing to a holy man in the tyme of King Edward the Confessor, shewed him how he had preached in England and the care he had of that Church, and Nation, as Alredus Rhienallis (f) left written 400. yeares since. And from that care it proceeded, that as Dorotheus (g); Mirmannus (h); and Baronius (i) out of the Greeke Martyrologie affirme, Aristobulus his disciple, and a knowne Christian in Rome, was sent by him into Brittain, and there made Bishop.
By all which it appeares, that the British Church was first founded by Ioseph of Arimathea, the 33. yeare of

(z) *Annal. l. 12.*

(a) *In descrip. Britan. to. 1. c. 9.*

(b) *In sua Britan. p. 162.*

(c) *Apud*

Sur. die 23.

Iun. pag. 862.

(d) *In epist. ad Decen.*

(e) *Cent. 1 p. 7. d. 8.*

(f) *Apud*

Sur. 5. Ianuar. pag. 112.

(g) *In Synop. pag. 113. q. 13.*

(h) *In theatro de conuers. gent. pag. 41.*

(i) *Martyrol. 15. Martij.*

Christ

Christ in the raigne of Tiberius, but by S. Peter in the time of Claudius, after he had founded the Church of Rome, & placed his seat there; and consequently that the Church of Rome is most truly and properly Mother of the Church of Brittain, not only by reason of the second conuersion of our nation by Fugatius and Damianus sent by Eleutherius the 13. Pope after S. Peter; and also of the third conuersion by S. Augustine, and his companions, sent by S. Gregory the Great (whom therefore Bede calleth the Apostle of England) but also in respect of the first preaching, and founding of a Christian Church in this Iland, it hauing bene wrought by S. Peter his disciples, & other Roman Christians cooperating therto. And so much the more if it be true, that S. Paul assisted S. Peter therein, going from Rome into Brittain to preach, as Theodoret (k), Sophronius (l), Venantius Fortunatus (m) and others affirme.

(k) In psal.
106. & l. 5.
de curandis
Græc. affect.
(l) Serm. de
Natali A-
post.

(m) In carm.

As for Ioseph of Arimathia his comming into England, I grant it to be true, though it be not affirmed by any ancient writer, but only by Capgrauus, Polydore Virgil, & other late historians. Tradition is sufficient to confirme me in the beliefe thereof. Yet withall it is certain, that he came not the yeare of Christ 35. (as you without any proole at all suppose) but hauing come out of Iury into France, with S. Mary Magdalen, and her company, after he had liued there sometime, and seene her great austerity of contemplative and solitary life, and rigor of pennance which she vsed, went ouer into Brittain, either sent by S. Peter, or by his owne free election. And though it be likely that by preaching the Ghospell, he increased the number of Christians in the Brittish Church, yet the chiefe intention of his comming was, to begin that kind of solitary and heremiticall life, which he had seene practised by S. Magdalene in France, as Cambden (n) obserueth. Ioseph (sayth he) and his companie did take vpon them a solitary life: that with more tranquillity they might attend to holy learning, and with a seuerer kind of conuersation exercise themselues to the bearing of Christs Crosse.

(n) In descrip.
Brit. pa.
102.

From hence it followeth, that the Roman Church is Mother to that of Brittain, not only by reason of the superemi-

pereminent authority and power which she hath ouer her, as well as ouer all other Churches of the world, but also in antiquity, she being planted before there was any Church at all in Britaine; and most especially, because she begot, and founded the Brittain Church. Wherefore with great reason K. Henry the eight confesseth, (o) *that all the Churches* (o) *Lib. de 7. of the saythfull acknowledge and reuerence the most holy See of Rome Sacram. con- for their Mother.* And our late Soueraigne K. James of fa *tra Luther. mous memory, in the Summe of the conference before his art. 2. Maiesty, affirmeth (p) that the Roman Church was once the Mo- (P) Pag. 75. ther Church, and consequently that as well the Church of Brittain, as all others were her daughters; which right she being once possessed of, could neuer lose; vntlesse you will make false the words of Christ, who promised that, the gates of hell (which are false and hereticall Doctrines) shall neuer preuaile against her.*

Lastly I will not omit to put you in minde of two other sleights. The one is, that whereas you know, all antiquity to haue believed, and left expressed in their workes, that the Roman Church is, *The head and Mother of all Churches*, and that it were not difficult (if needfull) to set downe their testimonies in their owne words, you mention no other authority for our beliete of that truth, but the late Councell of Trent.

The other is, that you runne on in your owne mistake, calling it in vs, *a mad point of genealogizing*, to conclude, that Rome must be mother to those Daughters of S. Peter, which were begotten 7. yeares before she was borne, and which theyfore you call (q) Mothers, grand-mothers, and Aunts to her. If by motherhood (q) *Pag. 31. 6* you vnderstand, antiquity of tyme, though it were indeed a mad point of Genealogizing to call the Roman Church, Mother, in respect of any Church that was founded before her, yet in this very sense of Motherhood, it is false, that the Roman Church is a daughter to the Brittain: for the Brittain was founded after the Roman. But you know, that by Motherhood we vnderstand superiority, and iurisdiction; and therefore as it were a mad manner of arguing to inferre that Cæsarea in Palestine is not Superior in iurisdiction, and

and mother to the Church of Hierusalem, after which she was founded; so it is in you to inferre, that the Roman Church is not superior in iurisdiction and Mother to all Churches, because she was founded after some of them.



CHAP. VII.

S. Peters Primacy defended.

(r) Pag. 38.
& seqq.
(s) Pag. 38.



O proue that S. Peter was not of the now Roman sayth concerning his owne primacy, you (r) obiekt those words of our Saviour Mat. 16. *upon this Rocke: for in them (say you) (s) the sayth of S. Peter did not concerne any Monarchicall, or suprema iurisdiction promised unto himselfe by Christ.*

The native, obuius, and true sense of these words of Christ deliuered by the agreeing cōsent of ancient Fathers, Councils and all Orthodoxe writers, is, that Christ spake them to Peter, & in reward of that admirable confession of his sayth, whereby he proclaimed Christ to be *The Son of the liuing God*, made him an impregnable Rock, and promised to build his Church vpon him, as vpon a foundation so firme and immoueable, that the gates of hell (which are errors and heresies) should neuer preuaile against it.

This sense you cannot digest; & therefore seek to elude it by abusing and falsifying the Fathers, and other expositors. For the better vnderstanding hereof, it is to be noted, that whereas you alleage some Fathers affirming, that the rock on which Christ promised to build his Church, is the sayth and confession of Peter, and others saying, that it is Christ himselfe; these their expositions are no way contrary either in themselves, or to our Doctrine: for (as Bel-
larmine

Jarmine(x) obserueth) no man doubts, but that Christ is the chiefe foundation of the Church, and that so much may be gathered out of these his words: for if Peter be a secondary foundation supplying the place of Christ on earth, it followeth that Christ himselfe is the first and chiefe foundation, or as S. Augustine (u), and S. Gregory (x) call him, *Fundamentum fundamentorum*, The foundation of foundations.

(u) L. 1. de Pont. c. 10. 5. Nemo dubitat.
(u) In psal. 86.
(x) L. 18 Moral. c. 9.

Agayne, they are not to be vnderstood of the person of Christ abstracting from the Confession of Peter, but including it, as the object confessed; nor of Peters confession abstracting from Peter himselfe, but including him, as the person that confesseth. Wherefore the sense is, that Christ promised to build his Church vpon himselfe confessed by Peter, or (which is all one) vpon Peter confessing Christ, and for the confession he made of Christ. Which (to speake in the Schoole language) is to say, that Christ built his Church causally vpon Peters confession and formally vpon his person; because that excellent confession of Peter was the cause which moued Christ to chose Peters person for the foundation of his Church. The confession of Peter (sayth S. Hilary (y)) hath receaued a worthy reward: & declaring what reward it was, he addeth: O, in the title of a new name, happy foundation of the Church, and worthy stone of her edifice! O blessed Porter of Heauen &c. And againe: (z) This is he that in the silence of all the other Apostles, beyond the capacity of humane infirmity, acknowledging the sonne of God by the reuelation of the Father, merited by the Confession of his fayth a supereminent place. 2. S. Basil: (a) Because Peter excelled in fayth he receaued the building of the Church on himselfe. 3. S. Ambrose: (b) Peter for his deuotion is called a rock; and our Lord is called a Rock for his strength: he rightly deserueth to be a partaker in the name, that is partaker in the worke: for Peter layd the foundation in the house. 4. S. Hierome: (c) Because thou Simon hast said to me, Thou art Christ the Sonne of God, I also say to thee, not with a vayne or idle speech that hath no effect, for my saying is doing; therefore I say to thee, Thou art Peter, and vpon this Rock I will build my Church. And againe: (d) He rewardeth the Apostle for the testimony he had giuen of him: Peter had said; Thou art Christ the Sonne of the liuing God. His true

(y) Can. 16. in Math. 16.

(z) Lib. 6. de Trim.

(a) L. 2. Cont. Eunom.

(b) Serm. 47.

(c) In cap. 16. Math.

(d) ibid.

(e) In psal. 90. confession receaued a reward &c. 5. S. Chrysostome (e): *Hear, what he sayth to Peter, that Pillar, that foundation; and therefore called Peter, as being made a Rock by sayth. 6. Theophilaet (f): Our Lord rewardeth Peter, bestowing on him a singular fauour, which is, that he built his Church vpon him.*

(g) Ep. 62. Ad
Panma. ad-
uersus error.
Io: n. Hiero.
sel. S. Am-
brof. l. de fide
resurrect.

By these testimonies of Fathers it appeares, that to say, Christ built his Church vpon the confession of Peter, is not to deny, that he built it on the person of Peter, but to expresse the cause, for which he built it on his person: Euen as when we say, The valor of a Captaine got the victory, we say it not, to signify that his valor in abstracto got the victory without his person, but to expresse the meanes whereby he got it. And in like manner, when S. Hierome and S. Ambrose (g) said, *Not Peter, but his sayth walked upon the waters*, it was not to deny, that his person truly and formally walked on them, but to declare, that the cause which made him walke on them, was not the naturall vertue or actiunity of his body, but the sayth he had giuen to the words of Christ. And so likewise it is in our case: for as these two propositions, *The sayth of Peter walked on the waters*, and, *Peter walked on the waters*, are both true, but in a different sense; for the sayth of Peter walked on them causally, as being the cause why Peter walked: and the person of Peter walked on them truly, properly, and formally. So likewise are these two both jointly true, though in a different sense: *The Church is built vpon the person of Peter*; and, *The Church is built on the sayth or confession of Peter*; because the primacy of Peters sayth & confession was the cause which moued Christ to choose Peter for the foundation of his Church, rather then any of the other Apostles: & to that end he gaue him the name and solidity of a Rock, that the gates of hell might neuer preuaile against the Church built on him.

In like manner when S. Augustine and other expositors teach, that Christ is the Rock or foundation on which the Church is built, their exposition differeth not from the former in substance, but only in manner of speech: for (as (i) Defens. fid. Salmeron (h), and Suarez (i) haue well obserued) their meaning cannot be, that the Rock on which Christ promisseth

nisheth to build his Church for the future, in his owne person, formally considered as in himselfe; both because on him, it was already built from the tyme of his incarnation; as also because he speaketh not to himselfe, but to Peter, saying, *Thou art Peter &c.* And therefore as when in the words immediatly preceding, he called Peter by his owne name *Simon the Sonne of Iohn*, he spake to Peter in particular; so likewise he did when immediatly he added: *and I say to thee, that thou art Peter (that is a Rock) and vpon this Rock I will build my Church.* And the same is yet made more euident by other proofes which Bellarmine (k) allegeth. Wherefore the sense is, that Christ promiseth to build his Church on himselfe, obiectually, that is to say, as confessed by Peter: which exposition differeth not from the former, and is expressly deliuered by S. Ambrose (l) in these words: *The true and approued sense is, that the Church is built by God vpon Christ, but yet as confessed by Peter, and not by any other: which is as if it were said, vpon thee confessing Christ, and vpon the confession which Peter made of Christ, or vpon Christ confessed by Peter.* So S. Ambrose: and so also S. Augustine saying (m): *Afterwards I expounded thus, these words of our Lord, Thou art Peter, and vpon this Rock I will build my Church, that it should be vnderstood to be built vpon him whom Peter confessed, saying, thou art Christ &c.* And that by this exposition S. Augustine intendeth not to deny the Rock meant by Christ in those words, to be S. Peter, is a truth that may not be denied: both because in that very place he sayth, that, *This sense is celebrated by many in the verses of S. Ambrose saying, The Cocke crowing, the Rock of the Church washed out his offence*; as also, because he there affirmeth, that in other places of his workes he had expounded those words not of Christ, but of Peter (as the rest of the Fathers do) which exposition he recalleth not, but leaueth to the readers discretion, to choose which of the two, he liketh best. Let the reader choose (sayth he) (n) which of these two senses is the more probable. From whence it must needes follow, that albeit he doubted, whether of thoe two senses agreeth best to the words of Christ in that place, yet of the truth to the thing it selfe, to wit, that, *Peter is the Rock on which Christ built*

(k) L. 1. de Pont. c. 10.

S. Primo pro-
uomen.

(l) In e. 3. 1. ad Cor.

(m) L. 1. Re-
tract. c. 21.

(n) Ibid.

built his Church, he neuer doubted. If he had thought that to be a false sense, he had done very absurdly, in not recalling it, but leauing to the readers choyce, to follow eyther that, or the other: for it had bene to leaue it in his choyce, to follow a true sense, or a false, an orthodoxe verity, or an hereticall error: which though you do, yet none but such as you, will presume S. Augustine to haue done.

By this it appeares, that all those testimonies of Fathers, Popes, and other authors, which you (to make a flourish) heap vp in the foure first Sections of your fourth Chapter, to proue that the Rock on which Christ promised to build his Church, is not Peter, but the Confession of Peter, or Christ (for either of both will serue your turne, so that Peter be excluded) are impertinently alleaged: for the meaning of them is, that the Church is not built vpon Peter, meerely, as he was a weake man, and abstracting from his confession of Christ; but vpon him, as confessing Christ, and for his confession, and in reward therof. And so likewise it is built vpon Christ, not excluding Peters confession, but vpon him as confessed by Peter. All which is euident out of those very Fathers and expositors which you produce for the contrary: For they so fully, and so vnanswerably auouch Peter to be the Rock on which Christ built his Church, and you so certainly know it to be true, that much against your will you are inforced vpon the rack of truth to confesse so much, though you do it mincingly, saying: (o) *We may not dissemble thus much, that some Fathers doe expound by Rock, Peter.* You should haue said, *All Fathers, and all Councels which treat of that subiect, and all Catholike expositors.* And I must intreat the reader here in prudence to consider, how vnadvisedly you alleage Catholike approued authors against this truth, which no vnderstanding Protestant will in his iudgment belecue, that any of them euer denyed, it being a mayne, and euen the greatest point of difference betweene vs and you, and which being decided the rest would easily follow. Wherefore it cannot be but that you wrong the Catholike authors which you cite in fauor of your doctrine: and the like you do to the

(o) Pag 42.

the ancient Fathers. To examine every particular, were an endlesse labour, for your falsifications for the most part consist in a very few words, cut off, and dismembred from their contexture: whereas to shew your sinistrous dealing, the whole context must be set downe, as it lyeth. Yet some of them I will present to the readers view, by which he may make coniecture of the rest.

I. You begin with Baronius, saying: (p) *When Luther, (p) Pag 38.* Calvin, and others adventured to expound this of Christ, and of sayth in him, as the Sonne of God, your two grand Cardinals oppose: What do they oppose? The one (say you, speaking of Baronius) opposeth his owne passion, calling it impudent madnesse in Protestants to expound the Rock to signify Christ. So you, vntuly, and sundry wayes abusing Baronius: for in that very place (q) he (q) Anno 39. expressly affirmeth Christ to be the Rock, on which the Church is built: and a little before (r) he had professedly (r) Anno 32. proued the same out of the Syriack, in which our Saviour p. 24. 25. 26. spake, and shewed by the testimonies of Fathers, that as Christ is the primary Rock, or foundation, on which the Church is built, so he communicated to Peter his owne name of a Rock, and the honor of being next to himselfe, the secondary and ministeriall foundation in the structure of his Church. And as witnesses of this truth he alleageth Tertullian, S. Basil, S. Hierome, S. Leo, Hypolitus, Opiatus, expressly affirming, that the name of Cephas signifieth a Rock, and is the same that Petrus, or Peter: which he further proueth (s) out of the testimonies of S. Cyprian, Tertullian, Origen, S. Epiphanius, S. Hilary, S. Hierome, S. Ambrose, S. Augustine, S. Cyril, S. Basil, S. Gregory Nazianzen, S. Chrysostome, S. Leo, and of the Councell of Ephesus: all of them affirming, that Christ by Rock (on which he was to build his Church) vnderstood S. Peter. And this they teach in as plaine and effectuall words, as either Baronius or any Catholike liuing at this day is able to expresse. And as Baronius citeth the words of these Fathers, so he might of the rest (for they were of the same beliefe) as likewise all the generall Councels, which to adoe proximity becometh, but yet professeth their doctrine in general, in these words: *Atque Ecce*

fiaticall Orthodox writers that have lived since the aforesaid Fathers, all the Synods that ever have bene lawfully assembled in the holy Ghost, have no lesse constantly and ingeniously professed the same truth, to wit, that Peter is by Christ our Lord made the foundation of the Church.

By this it appears how verily you say, that Baronius opposeth his owne passion against the exposition of Protestants, denying Peter to be the Rock, on which the Church is built, since he confuteth it with the testimonies of all the Fathers, of all generall Councils, and of all Orthodox writers. You by saying, he opposeth his owne passion, would persuade your readers, that he had nothing els to say against their exposition, but only to call it, *Impudent madness*. Whether he might not with reason have called it so, iudge you, for what els can it be, to deny that to be the true sense of our Saviours words, which all Fathers & Councils have professed to be the true and lawfull sense of them? But you (to have a better colour of inueighing against Baronius) say, that he calls the exposition of Protestants *Impudent madness*, which is not true: for he hath not the word *impudent*; that is your addition to his text.

(t) Pag. 38.

Having thus wronged Baronius, you passe to Bellarmine, saying, (t) that he to proue Peter to be the Rock on which Christ promised to build his Church, obtrudeth the consent of our owne schoole, saying, that by Rock, it meant Peter, it is the common opinion of all Catholikes: He sayth so indeed; but sayth he nothing els? doth he not proue it, out of twenty severall passages of the new Testament, so expounded by the ancient Fathers? Doth he not proue it, out of the agreeing consent of the most famous Doctors as well of the Greeke, as of the Latin Church? If this be to obtrude the consent of our owne schoole, then (your selfe being the iudge) our schoole consisteth not only of all the Catholikes of later ages, but of Christ, of his Apostles, of his Euangelists, and of the ancient Fathers of the Greeke and Latin Church: for all these Bellarmine alleageth. These we acknowledge to be our schoole, and from these maysters we have learned our Doctrine. And yours being contrary to this

this, it is soon vnderstood out of what schale, & from what Maister you, and your grand Tutors Luther and Calvin haue learned it.

3. Hauing thus handled Baronius, and BeHarmine; you passe to Roffensis, our learned Bishop of Rochester, who in tyme of K. Henry the eight writ in defence of this Doctrine against Luther, and sealed what he writ with his bloud. Of him you say: (u) he approueth the same exposition (that (u) Pag. 18. Peter is the Rock on which the Church is built) saying: In fin. p. 39. this, truth triumpheth, as though it were as cleare as the Sunne; which sunne-shyne we Protestants (alas our blindness) cannot discern, but rather iudge, that it hath bene, and is mistaken by you for moone-shine through some defect in your faculties of sight. So you taunting that learned Bishop, and with him all Catholikes, telling vs of his insultation: but not without imposture: for the insultation is not his, but Luthers; who though he bring nothing against this exposition (as Roffensis sheweth) foolishly insulteth vpon the Pope, the ancient Fathers, and all Catholikes, for expounding Peter to be the Rock. *Adde hic &c.* Come hither Pope (sayth (x) Luther) and all you (x) Art. 55. Papists, melt and cast all your studies into one, if perhaps you be able to vntie this knot. At least, this authority stands victorious, & triumphant against you. This insultation of Luther it is, which Roffensis iustly retorteth on him. Thow (sayth (y) he to Luther) (y) *Adde* vprayedst these things to the Orthodox members of the Catho- 25. *Luther* like Church: and I will retorne thee thine owne words: Come hither Luther, with all thy Lutherans; cast all your studies into one, and yet you shall neuer euince, but that Christ foretold truely when he said, he was to build his Church vpon a Rock, namely Peter. This authority stands victorious against you, and triumpheth, and shall triumph over you. And how true this speach of Roffensis is, who knoweth not? for in other Bishopricks even in the greatest Patriarchall seates, there haue bene many heretikes, and not a few of them Arch-heretikes, as in the Sec of Hierusalem Iohn the Origenist, Salustius, Arsenius, Heraclius, Hilarus. In the Sec of Antioch, Paulus Samosatenus, Eutalius, Euzoius, Ioannes, Dammus, Petrus Gnapheus, Macarius. In the Sec of Alexandria, Gregorius, Sergius Cappadox, Lucius, Dioscorus, Timotheus,

theus, Eulalius, Meggus, and others. In the See of Constantinople Macedonius, Acacius, Sergius, Pyrrhus, Paulus, Petrus, Anastasius, Anthymus, Theodorus, and others. And who knoweth not, that the Churches founded by the other Apostles haue bene, and still are ouerwhelmed with Paganisme, Turcisme, and heresie; and that the Succession of Bishops hath fayled in them; as of Iames, in Hierusalem; of Andrew, in Achaia; of Iohn, in Asia; of Thomas, in India; of Iude, in Persia; of Mathew, in Ethiopia; of Philip, in Phrygia; of Paul, in Greece? The Roman Church only is she, to whom (sayth S. Cyprian^(z)) *misbelieve can haue no acceſſe*: the only hath euer remayned free from all spot, and contagion of heresy, or other infidelity: and notwithstanding the outrageous persecutions of Pagan Emperors, the barbarous attempts of Saracens and Turkes, and the furious assaults of all Heretikes, she hath euer flourished, and still flourisheth: which evidently sheweth, that she, and none els but she, with such other Churches, as by vnion with her make one yniuersall Church, are the true Church of Christ, founded by him on S. Peter, as vpon an impregnable Rock, against which the gates of hell shall neuer preuaile. Vpon this Rock (sayth S. Hierome speaking ^(a) of the Roman Sec) *I know the Church so be built*: She may be assaulted, she may be battered, but overcome she cannot be: for she (sayth ^(b) S. Augustine) *is that Rock, against which the gates of hell preuaile not*. And S. Leo the Great speaking of S. Peter and his See, pronounceth ^(c); *that, whosoever goeth about to violate the most sacred strength of the Rock (Peter) framed by the hand of God, or to infringe the power of the Roman Church, is most impiously presumptuous: and that whosoever thinkes the Principality to be denied to S. Peters Successor, can no way diminish his dignity, but puffed with the spirit of pride, casts himselfe headlong into hell*: and ^(d) that, *since the Vniuersall Church by that principall Rock Christ, is made a Rock, and the most blessed Peter chiefe of the Apostles hath heard from the mouth of our Lord, Thou art Peter, and vpon this Rock I will build my Church, who is he that dare oppose this inuincible truth, but either Antichrist or the Deuill? I conclude therefore with Roffensis, that the authority of S. Peters See grounded vpon the promise of Christ, standeth*

^(z) L. 1. ep. 3.^(a) Ep. 57.^(b) Psalm, contra part. Donati.^(c) Epist. 89.^(d) Ep. 74.

deeth victorious, and triumphant against you, and shall so remaine
vntill the end of the world.



CHAP. VIII.

Abuses, and Wrongs offered by Doctour
Morton to the ancient Fathers, and
other Catholike writers.

TO proue that Christ, by the Rock, on
which he promised to build his Church
vnderstood not S. Peter, you object the
ancient Fathers. And first (e) S. Ambrose (e) Pag. 42.
saying, (f) *Petra erat Christus: Christ was the Rock.*
There cannot be a more wilfull (f) *Ad c. 2.*
falsification: for that Peter is the Rock on *Luc. lib. 6.*
which Christ hath built his Church S. Ambrose teacheth,
when in his hymne mentioned by S. Augustine (*) (pea- (*) *Hymn. ad*
king of S. Peters teares, he sayth: *The Cock crowing, the Rock of laud. Dom.*
the Church washed out his offence. The same he declareth and
fully explicateth els where (g), and (to shew your false dea- (g) *Serm. 11.*
ling) in that very place (h), in which you alludge him for *Serm. 47.*
the contrary: for he sayth, that as Christ was the Rock, so he (h) *L. 6. com-*
communicated almost all his owne names to his Disciples. He was the *ment. in ca. 9.*
light of the world, and he called his Disciples the light of the world *Lucas.*
&c. And hauing proued the same of other names, as of
Bread, of a Vine &c. he particularly sheweth the same of the
name of Rock, laying, *Petra est Christus* &c. which are the
words you object. And then, to shew that he gaue also this
his name of Rock to S. Peter, he addeth: *Etiā discipulo suo*
huius vocabuli gratiam non negauit &c. And he refused not to honor
his Disciple with this name, that he also may be a Rock, hauing from
the

the Rock Christ the solidity of constancy, and firmness of sayth.

(i) Pag. 42.

marg.

(k) Serm. 84.

2. You object (i) that S. Ambrose (k) distinguisheth betweene the Rock, and Peter, as plainly as between Christ and a Christian. But though S. Ambrose say, that as Christianus is called à Christo, so also Peter the Apostle is called Petrus à Petra, yet he sayth not, that Petrus is a deriuative of Petra, as Christianus, is of Christus, but that, Petrus, and Petra, is one & the same name. His words are: because Christ is a Rock, Simon is also rightly called Petrus, that as he agreed in sayth with our Lord, so also he might haue one and the same name with our Lord. Whereby it is euident that S. Ambrose taketh Petrus and Petra to be one and the same name. And the same is euident out of the words of Christ: for if he had said, Tu es Petra, & super hanc Petram, thou art a Rock, and vpon this Rock I will build my Church, there had bene no colour to deny, that Christ promised to build his Church on Peter: Ergo, now there is none, for Christ spake in Syriack, Tu es Cephas, & super hanc Cepham &c. Whereupon S. Hierome (l) noteth, that Petrus signifies not one thing, and Cephas another, but the selfe same, because what the Latins call Petra, the Hebrewes & Syrians call Cephas. And the same is proued out of the Greeke: for as Phauorinus aduertiseth πῖλος, and πῖλα haue one, and the same signification, πῖλα being vsed πῖλος, and πῖλος, πῖλος; which he confirmeth out of Euripides: and not only he, but Calvin and Beza (m) confesse, that Petrus and Petra are the same that Cephas, and differ not in signification, but only in termination. And therefore as if the latin interpreter had said, Tu es Cephas & super hanc Cepham &c. the sense had bene playne against you, so it is now: for the Latin interpreter intended not to alter the sense of our Sauours words; but vsed Petrus rather then Petra, because Petrus being the masculine gender, was more fit to expresse the name of a man, then Petra, though both of them haue one and the same signification. This you know right well, and therefore cannot deny, but that S. Ambrose acknowledged Peter to be the Rock on which the Church is built: for you say: (n) Among the Fathers S. Ambrose giues this

(l) In c. 2. ep. ad Gal.

(m) Ad cap. 16. Math. vers. 18.

(n) Pag. 42.

(o) Serm. 47.

reason, (o) why S. Peter was called Rock, because he did first lay among

mong nations the foundation of faith: but gives he no other reason? Yes, because he sustayneth the frame and weight of Christian building, which words declare Peter to be the Rock or foundation, on which the Church is built: and therefore you mangle S. Ambrose sentence, leaving them out.

3. You object (p) out S. Hierome these words; *Petrus nominatur à Petra*, to signify, that *Petrus* doth not signify a Rock, but is a derivatiue of *Petra*, as *Christianus* of *Christus*. But S. Hierome hath no such Doctrine, but directly the contrary. His words are; vpon this Rock our Lord founded his Church; from this Rock the Apostle Peter tooke his name, to wit, of a Rock. And that this is the true sense of S. Hierome, it is plaine out of his Comment vpon Mat. 16. where professedly declaring the words of Christ, he sayth that they were not vaine and without effect, but that by calling the Apostle, *Petrus*, he made him a Rock; and that as Christ himselfe being the light, granted to his Disciples that they should be called the light of the world: so to Simon, which had believed in Christ the Rock, he gaue the name of *Petrus*, and according to the metaphore of a Rock, it is truly said to him: I will build my Church vpon thee.

4. You object (q) S. Hilary to proue that not Peter (q) Pag. 42. 2. but Christ himselfe is the Rock on which he promised to build his Church. The words you bring, are: *Vna hac fidei petra Petri ore confessa, Tu es Christus filius Dei viui*. I finde no such words in S. Hilary: nor is it likely that he would vse *confessa* passiuely, as in these words you doe. But how imposterously you alleage him to proue, that S. Peter is not the Rock on which Christ promised to build his Church, S. Hilary himselfe shall be the iudge. O (sayth (r) he) in the (r) Can. 16. in title of a new name, happy foundation of the Church, and worthy stone of her Edifice! O blessed Porter of Heauen, to whose arbitrement are committed the keyes of the eternall kingdome, whose iudgments haue authority to preiudge in heauen! And els where (s) he (s) In Psal. calleth Peter the first Confessor of the sonne of God, the foundation of the Church. And in that very place which you object (t) that, after his confession, subiect, he is layd vnder (t) L. 6. do the building of the Church, and receaues the Keyes of the heauenly Kingdome.

(u) Pag. 41. f. 5. You object (u) S. Epiphanius alleaging out of him
(x) Hæres. 59. these words, (x) *nil est aliud nisi Christus, that is, the Rock of faith*, which
shew, that Peter is the firme Rock on which the Church is
so strongly built that she shall neuer fayle in fayth. But he
that wil see your vsincere dealing, if he read S. Epipha-
nius his contexture, shall find that in that very place which
(y) Hæres. 59. you cite for the contrary (y) he affirmeth in most expresse
words, not once, but thrice, *that Peter is the Rock on which
Christ hath built his Church: that he is the foundation of the Church:
and that Christ hath committed to him the charge of feeding his flock.*
(z) Propæ- The same he teacheth in his *Ancoratus* (z), adding, *that all
mss. questions of fayth are in Peter. Wherby is not only signified his
supremacy (which twice he there expresseth) but also his
authority to resolute all doubts of fayth, and condemne all
heresies, which he expoundeth to be the gates of hell, that
shall neuer preuaile against the Church built vpon Peter.*
(a) Pag 40. 6. You say: (a) Gregory (*surnamed the Great*) speaking of
the foundation of the Church, hath defined that *whensoeuer the word,
Foundation, is in the Scripture vsed in the singular number, no other
then, Christ, is signified thereby*; from whence you inferre, that
out of the Scripture Peter cannot be proued to be the foun-
dation of the Church. But you shall be iudged out of your
owne mouth: for you confesse (b) that, *Petra, a Rock, is taken
(c) Pag. 42. as all one with foundation: you also grant, (c) that some of the Fa-
thers vnderstand by Peter, Rock; you should haue said all: for (as
(d) Pag. 39. f. Maldonate whom you cite (d) noteth, (e) none but here-
marg. tikes euer denied it: from whence it must follow, that since
(e) In c. 26. the name of Rock (which is all one with foundation) is giuen
Matb. 16. 18. him in Scripture, it is all one, as if the name of foundation
prope fm. had bene giuen him in Scripture. And therefore Clemens
Romanus, Origen, S. Hilary, the Councell of Chalcedon,
Isidorus, Pelusiora, and others giue him the name of Foun-
dation, as well as of Rock (f).*

(f) Apud
Iod. Cocc. 80. 7. To S. Gregory the Great, you ioyne Gregory the
1. 1. 7. art. 4. seauenth, a most holy and learned Pope, whom you tra-
(g) Pag. 40. duce, saying: (g) *Hildebrand, who in his owne opinion was greater
then Gregory the Great, and the greatest Dictator that euer possessed
the Papall See, Anno 1077. inuited Rodolph Duke of Sueuia, to re-
bell*

bell against his Liege Lord and Emperor, Henry the 4. and sent vnto the same Rodulph a Crowne with this inscription, *Petra dedit Petro Romam, tibi Papa coronam.* Syr, you haue bene formerly admonished by P. R. in his *Treatise* tending to mitigation against the seditious writings of Thomas Merton Minister, of your traducing and falsly flandering this holy Pope, of whose admirable vertues I may haue occasion to speake hereafter. But you are still the same man, and tel vs this fable, which Baronius (h) setteth downe as related by Albertus Stadenfis, (h), Anno 1077. n. 7. and Helmoldus, two late writers, whom he conuinceth *apud Spond.* of falshood, shewing, that the Princes of Germany, who cold no longer endure the execrable wickednes, insolency, and oppressions of Henry, and being greatly incensed against him for his sacrilegious practises against the See Apostolike, wholly renounced him, and chose in his place Rodulph Duke of Sueuia, without either the aduice or knowledge of Gregory, and brought him to Mentz, where he was consecrated by Sigefridus Bishop of that Citty. So vntrue it is, that Gregory either Crowned him, or sent any Crowne vnto him, or any way incited him against Henry. And it is to be noted, that wheras you call Henry, Rodulphs Liege Lord, and Emperor, he was neuer Crowned, but only by Guibertus an Antipope, set vp by himselfe to that end, and consecrated by Bishops, that were actually excommunicated, and deposed. But any thing wil serue your turne, to make an argument against the Pope, be it true, or false.

8. You obiect (i) these words of Theophylact: *Confessio ipsa, fundamentum.* But why do you mangle his words, which are: *Our Lord rewardeth Peter, bestowing a grent fauour on him, which is, that vpon him he buildeth the Church: for because Peter confessed him to be the sonne of God, he said, that this Confession which he made, shall be a foundation to them that belueve &c.* Can there be a more grosse falsification, then to obiect three words of Theophylact, to proue Peter not to be the foundation of the Church, and leaue out the former part of the sentence, in which he so expressely affirmeth, that, *Christ to reward his faith, buildeth his Church vpon him?*

(k) Pag. 19. 8.
(l) Gloss. De-
cret. part. 1. d.
20. in Cap.
Dominus no-
str.

(m) Ep. 83.

(n) Pag. 44.

(o) Iohn. 10.
23.
(p) Ibid. vers.
29.

(q) Pag. 43.
fin. 43.

(r) 1. Cor. 3. 11.
(s) In Psal.
36.
(t) L. 28. Mo-
ral. c. 9.

9. And no lesse deceitfully you alleage (k) the Romish
glosse, (l) to proue, that not Peter, but his confession with-
out any relation to his person, is the Rock, on which
Christ promised to build his Church: for the glosse sayth:
Christ would haue his owne name of *Petra, a Rock*, given to Peter,
&c. therefore called him *Petrus*. And the Chapter on which this
glosse is made, is taken out of an Epistle of S. Leo, in which
he not only affirme (m) Peter to be the Rock on which the Church
is built, but addeth; that whosoever denyeth this truth is impiously
presumptuous, and plungeth himselfe into Hell.

To these, and otherlike obiections out of the Fathers,
and other Catholike authors, you ad some confirmations
of your owne. The first is: None (say you) (n) will deny, but
that there was meant in Peters Confession, that matter, which he
confessed: but Peter confessed not himselfe, but Christ, saying, Thou
art the Sonne of the lyuing God. Ergo, his confession had relation to
Christ, and not to himselfe. A false and senselesse consequence:
for euery confession hath relation not only to the matter,
as to the object, or thing confessed, but also to him that co-
fesseth, as to the agent, from which it proceedeth: and there-
fore to inferre, that when Christ answering Peter, and re-
warding his confession, sayd vnto him, *Thou art Peter &c.*
he meant not Peter, but himselfe to be the Rock, is as sense-
lesse an inference, as to say, that when Thomas cryed out
vnto Christ, (o) *My Lord, my God*, and Christ in reward of
his confession sayd, (p) *Blessed art thou Thomas*, he pronoun-
ced not Thomas blessed, but himselfe, which was the matter
Thomas beleueed.

2. You object: (q) *All the Apostles and Prophets are called
foundations, whereby is not meant their persons, or dominions, but
their doctrines.* I grant, that Christ, S. Peter, the rest of the
Apostles, and Prophets, are foundations, on which the
Church is built: Christ is the chiefe and primary founda-
tion by his owne power, and strength: Of him the Apo-
stle sayth, (r) *Other foundation no man can lay, besyde that which
is layd, which is Christ Iesus: whome therefore S. Augustine
(s) and S. Gregory (t) call, Fundamentum fundamentorum, The
foundation of foundations. Besydes Christ, the Apostles, and
Prophets*

Prophets are also secondary foundations of the Church: for the Prophets by fore-telling Christ, and the Apostles by preaching his sayth and doctrine, vphold the body of the Church, to wit, the saythfull; who therefore are called (u) *Domellikes* of God built vpon the foundation of the Apostles and Prophets, Christ himselfe being the chiefe corner-stone: and for this cause, the wall of the City (of the Church) is sayd (x) to haue 12. foundations, and in them the 12. names of the Apostles. Among these secondary foundations, Peter hath the first, and chiefe place. The rest of the saythfull in respect of him are ordinary stones; he, an impregnable Rock, as being built immediatly vpon Christ, and the rest by meanes of him: in regard wherof it was sayd to him alone, and to no other of the saythfull, or Apostles, *Thou art Peter, and vpon this Rock I will build my Church.* And therefore S. Augustine sayth: (y) Our Lord called Peter the foundation of the Church; for which cause the Church with reason worshippeth this foundation, vpon which the height of the ecclesiasticall edifice is rayfed.

3. You say, (z) that when the Fathers expound by Rock Peter, they meane ether a primacy of order, or honor, or els a priority of Confession in Peter, not of Authority and Dominion: and the same you repeate afterwards saying; (a) The similitude of head and members hath no colour of superiority, but of priority, of place, or of voyce. And this reason you alleage, (b) why, though the other Apostles beleueed before Peter spake, yet he alone answered, as being the mouth of the rest. I grant that Peter spake in the name of the rest; but to inferre, that therefore Christ when he answered Peter, saying, *Thou art Peter, made him not a Rock*, or promised not to make him the foundation of his Church, is a *Non sequitur*. I grant also, that the other Apostles beleueed before Peter spake, & that he answered, as the mouth of the rest; not because he had any Commission from them, but because out of his great feruor, he preuented the rest, and spake for them, as their head, and Superiour, as Christ sometimes did for all his Apostles; (c) and as the Rector is wont to answer in the name of the whole Colledge. So sayth S. Cyrill of Alexandria (d) They all answered by one, that was their Superiour. And againe (e) when our Sa-

(u) Ephef. 2.

(x) Apoc. 21.

(y) Serm. 134.

(z) Pag. 42.

(a) Pag. 110.

(b) Pag. 41.

(c) Math. 9.

(d) L. 4. in

(e) Ibid. l. 12.

(f) cap. 64.

our asked his Disciples, whom doe you say that I am? Peter as being Prince, and head of the rest, first cryed out: Thou art Christ the sonne of the living God. So S. Cyrill of Hierusalem: (f) All the Apostles being silent (for this doctrine was above their strength) Peter Prince of the Apostles, and the chiefe preacher of the Church, sayth unto him, (g) Thou art Christ &c. And in the same sense, S. Cyprian, (g) sayth; Peter on whom our Lord built his Church, speaketh for all, & in the voyce of the Church: And S. Augustine; (h) Peter bearing the figure of the Church, most fervent in the love of Christ, chiefe in the order of Apostles, and holding the Principedome of the Apostleship, often answers one for all. And againe (i): That in his answer he bare the person of the Church, for the primacy of his Apostleship; and for the primacy which he had among the Disciples.

And whereas you, to elude this exposition of the Fathers, say, (k) that, when they expound by Rock, Peter, or pronounce him to be the head and Captaine of the rest, they meane not primacy of authority and iurisdiction, but of order or honor, is a distinction that carries with it its owne confutation, and shall be effectually disproved (l) hereafter.



CHAP. IX.

S. Peter exercised his Authority, and Iurisdiction of supreme Pastor, and Governor over the other Apostles, and over the whole Church.

(a) Pag. 45.

46.

(b) Rom. 9.

21.

(c) L. 4. ep. 36.



O disprove S. Peters authority over the other Apostles, you object first, (a) that S. Gregory vpon those words of the Apostle, (b) I will magnify my office, in as much as I am Doctor of the Gentils, sayth: (c) The Apostle teacheth vs so to carry humility in our hart, that we do keep and preserve the dignity of that order

order wherunto we are called: but S. Peter (as Salmeron testifieth) though he were Head, and Iudge ouer the other Apostles, so behaued himselfe among them, that he might seeme in a manner to haue neglected his Pastorship, by carrying himselfe as a Brother, and equall with them, and not as either Head, or Rector ouer them. So you out of Salmeron, whose words make wholly against you: for in them he acknowledgeth the Pastorship of S. Peter ouer the other Apostles; & that he was their Iudge, their Head, & their Rector. If therefore he say, that S. Peter carried himselfe with so great humility, that in some sort he may seeme to haue neglected his Pastorship, he sayth it not, to deny his Pastorall power, but to shew, that in the exercise therof, he caried himselfe rather like a Brother, and equall, then as a Superior or Iudge: which Salmeron might haue said of Christ, who sayth of himselfe, (*) You call me Mayster and Lord, and you say well, for I am so: and yet he carried himselfe not as a Maister, but as a seruant, washing his Disciples feete.

*) *Ioan. 13.*
13.

It is the property of the Spyder, to draw poyson from the same flower, out of which the Bee sucketh hony: & so out of the singular modesty and humility of S. Peter in the exercise of his Pastorall power (which Salmeron alleageth to his great commendation) you draw an argument to disproue his authority; to which S. Gregory hath answered longe since. Peter (sayth he) (d) the chiefe of the Apostles answered the complaint of the saythfull, not by his power, but by reason: for if when he was blamed by the saythfull, he had regarded the charge which he had receaued ouer the holy Church, he might haue answered, that the sheep should not dare to reprobend their Pastor, to whose care they were committed. But if in the complaint of the saythfull, he should haue said any thing of his owne power, surely he had not bene the Doctor of meekenesse. Wherefore Peter exercised his power, but yet with meekenesse and humility, after the example of Christ, who being Lord and Maister, was in the midst of his Disciples, as one that ministred. His example Peter followed, shewing himselfe to be meeke and humble of heart, & practising that lesson which he had learned from him, The Princes of nations dominiere ouer them, but you not so; but he that is the greater, let him become as the yonger, and he that is the elder, as

(d) *L. 9. cp. 38.*

(e) *Luc. 22.*
27.

(f) *Math. 23.*
19.

(g) *Luc. 14.*
25.

(h) Concil.
Ephes. 10. 2.
c. 10.

the wayter. Yet neuerthelesse as humility hindred not Christ from shewing his power, and authority, when and where it was fitting, so neither did it hinder Peter from exercising his iurisdiction, as often, as occasion required: for as Philip a reuerend Priest and Legate of the See Apostolike in the famous Councell of Ephesus, truly said, (h) It is out of doubt, and notorious to all ages, that the holy and most blessed Peter Prince and Head of the Apostles, pillar of the fayth and foundation of the Catholike Church, receaued from Iesus Christ our Lord, our Sauour, & redeemer of mankind, the keyes of the beauenly kingdome, and exercised the power of binding and losing which he had receaued, and that in his Successors he still liueth vntill this day.

(i) Cap. 1. 15.
& seqq.

(k) Hom. 3. in
Acta.

(l) Ibid.

(m) Ibid.

(n) Ade 1.
Act.

Some of the particulars in which he exercised his power, are expressed in holy Scripture. We read in the Acts of the Apostles, (i) that immediatly after the Ascension of Christ, Peter rising vp, proposed to the brethren the substituting of an other Apostle instead of Iudas, exercising his authority therein. Peter (sayth S. Chrysostome) (k) rising vp in the midst of the Disciples, said &c. Behold how feruent Peter is: how he owneth the flock committed to him by Christ; how he sheweth himselfe Prince of this assembly. See likewise the modesty of Iames: he had bene made Bishop of Hierusalem, and yet sayth not a word. Consider also the singular modesty of the other Disciples, how they yeld the throne to Peter, not debating for it among themselves, as formerly they had done. And further shewing, how Peter in this affayre exercised his authority before, and aboue the rest, he sayth: (l) Why doth he communicate this businesse with them? might he not haue made the election alone? He might without doubt but did not, lest he might seeme partiall to any. And againe: (m) This was the wisdom and foresight of this Doctor: He said not, We alone are sufficient to teach: and although he had right to appoint an Apostle, as much as all they had; yet this doing it with aduice, was agreeable to the Vertue of the man. And because eminency in spiritual power is not an honor, but a care of subiects, yet worthily doth he first before them all, exercise authority in the busines, qui omnes habebat in manu, who had all the rest at his disposition, and will: for this is he, to whom our Lord sayd; And thou being conuerted confirme thy brethren. So Chrysostome. And no lesse plainly Occumenius: Not Iames (sayth he (n) but Peter ryseth,

themselves, to whom the government of the Disciples was committed. Nor did any of them make reply to Peters words; but presently at his command, they appointed two whom they thought worthiest of that dignity, that God himselfe might designe one of them. Can any Catholike at this day more fully, or in more significant words expresse the exercise of S. Peters iurisdiction over the other Apostles and his power to command them, then these two ancient Fathers haue done? To whom also I adioyne another like testimony of Leo the ninth, a learned & holy Pope (o). (o) Epist. ad Michael. c. 1.

Silly therefore is your shift, whiles you reduce the force of this argument to Peters deposing of Judas from his Bishoprick: for it insisteth not on his deposition, but on the election of Mathias in his place, which you conceale, not so much as mentioning it, because you know it to be vnanswerable.

2. No lesse cunningly you shift of S. Peters giuing sentence of death vpon Ananias and Saphyra (p) for their fraud and hypocrisy. It was (say you (q)) no act of ordinary Magistracy, but an extraordinary act of Miracle, as Pauls striking of Elymas starke blind, was. But S. Augustine (or whosoever is author of the worke *De mirabilibus sacra scriptura*) teacheth you another lesson, saying; (r) Peter punished them to shew how great his Apostolicall authority was, and how great their sinne, and that their chastisement might be an example to others. And S. Gregory treating of the Pastorall function, and shewing how great benignity it requireth towards those that do well, and how great seuerity, and zeale of iustice towards those that offend, giues this fact of Peter, as an example. (s) L. 1. cap. 1. (s) From whence it is (sayth he) that Peter by authority from God, hauing the Principality of the holy Church, refused to be ouermuch reuerenced by Cornelius, that did well: but when he found the fault of Ananias and Saphyra, he presently shewed, how farre he was growne in power aboue the rest: for he tooke away their liues with a word, and shewed himselfe to be the chiefeſt in the Church against sinne. And he addeth, that Peters zeale in punishing, declared the force of his power. The same is deliuered by S. Bernard (t), (t) Epist. 198. who speaking to Eugenius Pope of his power over the whole

whole Church, and in particular to depose Bishops when they deserue it, sayth: He that holds the place of Peter, can with one blow kill Ananias; and Simon Magus, with another: and (to speake more plainly) it belongs only to the Bishop of Rome, to pronounce a peremptory sentence for the deposing of Bishops; because though others be called to a part of solicitude, yet he only hath the fulnesse of power &c. How thinke you Doctor Morton? whether is it fit, that we belieue these renowned Doctors of Gods Church, teaching vs, that the sentence of death pronounced by S. Peter against Ananias and Saphyra was an act of his ordinary power, and iurisdiction, or you, denying it?

3. He exercised his authority vpon Simon Magus, who (witness (u) S. Irenæus) was the Prince and father of all heretikes. The holy Apostle detected his wickednesse first at Samaria, and excommunicated him (x); and afterwards (as S. Hierome (y) and Theodoret (z) report) went to Rome to oppose him, and there condemned his Doctrine. The Doctrine of Simons sorcery, seruing the Angels (sayth Tertullian) (a) was reckoned among Idolatries, and condemned by Peter the Apostle in Simon himselfe. And S. Augustine (b): At Rome the blessed Apostle Peter killed Simon the Magician by the true power of almighty God. And Marianus with all the Regulars of Syria in their petition presented to the Councell of Constantinople vnder Menas (c) God sent Agapete Pope of old Rome to Constantinople for the deposition of Anthymus, and the fore-named heretikes, as hereofore he sent great Peter to the Romans, for the destruction of the sorcery of Simon. And S. Bernard: (d) What more powerfull then Peter, who with the breath of his mouth ouertoke Simon Magus in the ayre, and receaued the keyes of the kingdome of Heauen in so singular a manner, that his sentence goes before the sentence of beauen? And to declare that the power of Peter still liueth in his Successors, he sayth: (e) He that holds the place of Peter, can at one blow kill Simon Magus. Nor was it voyd of mystery, that the first Arch-heretike, with his heresy, shold be condemned at Rome, by Peter, where all the heretikes, and heresies of ensuing ages, were to be condemned by S. Peters Successors.

(u) L. 1. c. 20.

(x) l. 3. initio.

(y) A. 8. 18.

(z) seqq.

(a) In catal.

script. in Si-

mone Petro.

(b) Hæret.

Fabul. l. 1.

(c) L. de

Præscrip.

(d) L. de hæ-

res. hæ. 1.

(e) A. 8. 1.

(d) Serm. 1. in

die Petri &

Pauli.

(e) Epist. 133.

4. He shewed himselfe to be Head, and Prince of the Apostles, in asking, and answering often-times, in the name of them all. When Christ exhorted the Apostles to perfection, Peter answered for all: (f) *Behold we have left all things, and followed thee: what therefore shall we have?* And when some of the Disciples forsaking Christ, he asked the rest, will you also be gone? Peter as representing the person of them all, answered: (g) *O Lord, to whom shall we go? thou hast the words of eternall life.* Vpon which passage S. Cyrill writeth: (h) *It was not fitting, they should answer confusedly; and therefore giuing example of wisdom, and modesty to future ages, they answered by one, that was gouernor, and greater then the rest.* And to another question of our Sauour; Peter answered (sayth S. Cyrill) (i) *as Prince and Head of the rest.* The same is testified by S. Cyprian, by S. Cyrill of Hierusalem, and S. Augustine (k). Now that Peters answering for all, was an act declaratiue of his iurisdiction, is proued by the example of Christ our Lord: for as oftentimes the Deane, because he is Head, and Superior of the Chapter, answereth for all the Canons, and in name of them all; so Christ, because he was Head & Mayster of all the Apostles in diuers occasions answered for them. The Pharisees demanded of them: (l) *Why doth your Mayster eat with Publicans and sinners?* Christ answered for them: *They that are in health, need not a Physician, but they that are ill at ease.* And when the same Pharisees saw the Apostles plucking eares of corne on the sabboth day, and asked them, (m) *why they did so?* Christ answered for them, defending their fact by the example of Dauid. Wherefore as Christs answering for all the Apostles shewed him to be their Head, and Mayster, so Peters answering for the other Apostles, declared him to be Mayster, and Rector of the Apostolicall Colledge.

5. Among the Christians newly conuerted at Antioch there arose a dispute, whether the law of Moyse were to be obserued, or no? for decision of this doubt, Paul, Barnaby and some others went vp to Hierusalem, to the Apostles and Priests, and chiefly to S. Peter, to whom as to the Head of the Church, and supreme Iudge of Contro-

- verifies the resolution of that doubt chiefly belonged. Whereupon S. Paul himselfe speaking of this his iorney sayth: (n) I went vp to Hierusalem &c. And Theodoret (o): Paul the preacher of truth, and the trumpet of the holy Ghost, ranne to great Peter, to bring from him a resolution of such doubts, as arising about the obseruation of the Law, did minister occasion of strife to them that were at Antioch: How much more need then haue we that are weake and contemptible to runne to your Apostolicall seat, to fetch salues for the sores of the Church. And S. Chrysostome (p) sayth: Paul went to Peter, *præ alijs, aboue others*, and that, by reason of his authority, as S. Hierome expresseth (q). And S. Ambrose: (r) *because our Sauiour had committed to him the charge of the Churches*. Nor did S. Pauls going to Peter, and the other Apostles, and Priests together with him, any way derogate from this supreme authority; as the bringing of a suite to the Parliament, derogateth not from the supreme Authority of the King, who is Head of the Parliament. Wherefore Peter, as Head of the Church, for the determination of that doubt assembled a Synod at Hierusalem (s), which as it was the first Christian Councell, so was it the pattern of all others, that since that tyme haue bene held in the Church of Christ. For from this Councell it proceeded, (and euer since hath bene the custome of generall Councells) that the Pope presiding by himselfe, or by his legates, first declareth the sayth of the Roman Church, all Bishops subscribing, and condemning the contrary. And this is done to the imitation of this Apostolicall Synod, in which Peter spake first, and the rest following him, confirmed his sentence; Paul and Barnaby by relating the great signes and wonders God had done among the Gentils by them; and Iames, both by shewing the sentence giuen by Peter to accord with the words of the Prophets, and by giuing this verdict of his owne (t): *I iudge, that they which of the Gentils are conuerted to God, are not to be disquieted* &c. These are the wordes which you obiekt (u) to proue that, not Peter, but Iames gaue sentence in the Apostolicall Synod; but without ground: for the word, *I iudge*, containes no definitiue sentence, nor expresseth any authority, but only signi-

(n) Gal. 2. 2.
(o) Epist. ad Leon.

(p) Hom. 87. in Ioan.

(q) Ep. 11. ad Augustinum.

(r) In cap. 1. ad Gal.

(s) Act. 15. 7. & seqq.

(t) Act. 15. 19.

(u) Pag. 64.

signifieth, It seemes to me, or, my verdict is: the contrary were to make Iames Superiour to Peter, which no man euer said. Besides, that the definitiue sentence was giuen by Peter, the ancient Fathers expressly affirme, none of them so much as insinuating, that it was giuen by Iames. All the multitude (sayth S. Hierome (x)) held their peace, and into his (Peter's) sentence Iames the Apostle and all the Priests together did passe. (x) Ep. 89. ad Aug. c. 2. And long before him, Tertullian: (y) In that controuersy of keeping the law, Peter by instinct of the holy Ghost, spake of the vocation of the Gentils. (y) L. de pudicitia. And hauing set downe S. Peters words, he addeth: This sentence both losed those things that were omitted of the law, and bound those that were reserued. It was therefore the authority of Peter that did bind and lose in that Councell: for which cause S. Hierome (z) calls S. Peter, The Prince, or author of the decree. (z) Ibid. And finally the sentence of Peter was confirmed, and ratified by the whole Councell, and sent to Antioch by Paul and others, chosen to that purpose, to the end they might publish it, as an Ordinance of the holy Ghost.

6. Peter exercised his pastorall function by promulgating the Gospell both to the Iewes and Gentils. To the Iewes; for he first of all the Apostles vpon the very day of Pentecost, immediatly after the receauing of the holy Ghost, preached vnto them Iesus Christ (a), and exhorting them to penance, at that one Sermon conuerted about 3000. soules. He spake (sayth S. Chrysostome) as the mouth of all; and the other eleven stood by, approving with their testimony, what he sayd. Peter also was the man, that first preached to the Gentils, and that by speciall Commission from God, as he declared in the Councell of Hierusalem, saying: (c) Men brethren, you know, that of old dayes God among vs chose, that by my mouth the Gentils shold heare the word of the Gospell, and beleue. And to this end, when God sent Cornelius the Centurion vnto him to be instructed, he shewed vnto him that maruelous vision, (d) which is described in the Acts of the Apostles, to declare, that the tyme of founding the Church among the Gentils was now come: And by bidding him, kill and eat, he declared him to be

(x) Ep. 89. ad

Aug. c. 2.

(y) L. de pudicitia.

(z) Ibid.

(a) Act. 2. 14.

et seqq.

(b) Ad cap. 2.

Act.

(c) Act. 15. 7.

(d) Act. 10. 12.

(e) Act. 10.
11. & seqq.

(f) Serm. 47.

(g) In cap. 2.
Act.

(h) Act. 3. 7.

(i) Serm. 68.

(k) Act. 9.
40.(l) Hom. 21.
in Act.

be the Head of the Church; for eating is an action, that belongs to the head. Hereupon Peter out of hand preached the Gospell to Cornelius, and other his friends and kindred, and baptized them. (e) Againe, who but Peter founded the Churches of Pontus, Galatia, Cappadocia, Asia, and Bithinia, in which Constantinople is? who founded the Patriarchall seates of Antioch, (where the saythfull were first called Christians) but Peter? Who the other seates of Alexandria, and Rome, the one by S. Marke his Disciple, and the other by himselfe, but Peter? For Christ according to his promise, chose him to found his Church, and as S. Ambrose sayth (f) first of all to begin it (both amongst the Iewes and Gentils) giuing him therby, the same place in his Church, which the foundation hath in a materiall building; and by that meanes notifying his supereminent dignity vnto vs: for as S. Chrysostome wisely obserueth, (g) One thing it is, to open a gate that is shut, & giue beginning to a worke (as S. Peter did,) and another thing, to prosecute the same worke, after it is begun, as the rest of the Apostles did.

7. Peter, of all the Apostles, wrought the first miracle after the ascension of Christ, in confirmation of the Gospell which he had promulgated, curing a man that was lame from the wombe of his mother (h): which S. Ambrose interpreteth to be an act of his supreme Pastorall power; the healing and consolidating the lame mans feete, betokening him to be the firme, and solide foundation of the Church. Because Peter (sayth S. Ambrose) (i) is the Rock on which the Church is built, with great reason he first healeth the feete, that as he holdeth the foundation of sayth in the Church, so likewise in man he may confirme the foundations of his limbes. It was Peter also that raised Tabitha from death (k), working that kind of miracle, first before any other of the Apostles. And that as well in working these first miracles, as by performing other admirable things in the first place before the other Apostles, he exercised his iurisdiction and authority, S. Chrysostome expresseth in these words: (l) Peter walking as a Captaine in his army, did consider which part was united, and well ordered,

dered, and which wanted his presence: See how diligently he runnes up and downe, and is found to be the first in every place. When an Apostle is to be chosen, he's the first: When the Iewes are to be certified that the Apostles are not druncke, when the lame man is to be cured, when the Gospell is to be preached, he is before others: When the Princes, and Ananias are to be proceeded against, and when cures are to be made by a shadow, Peter is the man: and when miracles are to be wrought, he steps out first: where there is danger, and where gouernment is necessary, there Peter is: but when things are in peace and tranquility, they are left to all the Apostles indifferently.

Lastly Peter by the iudgment of our Lord was appointed to feed his flock, whē he said vnto him, (m) feed my lambes, feed my sheep. By lambes, he vnderstandeth the faythfull people: by sheep (which are the dammes of the lambes) the Bishops and other Pastors of the Church. Wherefore S. Peter in the exequution of his Pastorall charge, among other admonitions, which he giueth to his subiects, putteth the Bishops and Pastors in mind of their duties, alluding to the words feed my sheep, by which Christ made him supreme Pastor of Pastors vnder himselfe. Feed (sayth he (n) (n) 1. Pet. 5. 21) the flock of God, which is among you, providing not by constraint, but willingly according to God: neither for filthy lucre sake, but voluntarily; nor as ouer-ruling in the Clergy, but made examples of the flock from the heart. And when the Prince of Pastors shall appeare, you shall receaue the incorruptible crowne of glory. Now that S. Peter made this exhortation to them, as their Superior, & chiefe Pastor, is declared by the second Councell of Nice: (o) Peter (o) Can. 4. the chiefe Apostle commanded, Feed the flock of our Lord, administering your Bishopricks, not by force, but voluntarily &c. And Haymo: (p) The chiefe Pastor of the Church admonisheth the other Pastors, (p) Domin. 2. sayng: Seniors that are among you, I beseech you &c. And the post Pascha, Bishops of the East, when they banded themselues against the preuarication of their Patriarch Acacius, writ to Pope Symmachus: (q) Thou art every day taught by thy sacred Doctor (q) Extat Peter, to feed the sheep of Christ, which are committed to thee through- hanc Epist. out the habitable earth, not constrained by force, but willingly &c. inter Ortho- dox. impress. Basil. 10. 21



CHAP. X.

Doctor Mortons objections against the former Doctrine, answered.



THES E examples taken out of the holy Scripture, expounded by the ancient Fathers, conuince that S. Peter in diuers occasions exercised acts of iurisdiction properly belonging to his authority, ouer the Apostles, and ouer the whole Church. And the same will yet more appeare by the futility of the Arguments which you frame to disprove his Supremacy.

(r) Pag. 46.

(s) Anno 34.
u. 85.

(t) Ecclesi.
45. 14.

(u) L. 3. Antiq. c. 8.

(x) 1. Pet. 2. 9.

(y) 1 Ep. 128.
ad Eabiolam.

(z) Pag. 46.

The first is, (r) *that he had no Crowne on his head to shew his Empire, nor Miter to shew his pastorall dominion ouer the other Apostles: for though Peter had no Empire, as being no temporall Prince, yet (as Baronius sheweth (s) all the Priests in the old testament (which represented our Bishops) did vse Miters: and the high Priest (representing the Pope in the law of grace) had an especiall Miter odorned with a plate of gold, which the Scripture calleth a Crowne (t), & (as Iosephus testifieth (u) made in a triple forme. How then do you proue that S. Peter (who call's the Priesthood of the new testament a kingly Priesthood (x) had not a triple Miter or Crowne as his Successor now hath? (though not so rich, by reason of the pouerty in which the Church at those her first beginnings was) especially since S. Hierome treating of the Sacerdotal Ornamentes of the law of Moyse, affirmeth, (y) that in Christ they are more perfectly consummated.*

2. You say, (z) *that Peter had no Legates à latere to carry his mandats. This is your ignorance: for as the Pope sendeth*

to other Churches his decrees, made with the aduice of his Consistory; so S. Peter with aduice of the rest assembled with him in the Councell of Hierusalem, chose out two prime men, Iudas, surnamed Barfabas, and Silas, together with Paul and Barnaby to cary the mandats or decrees of that Councell to the Churches of Antioch, Syria, and Cilicia (a).

(a) *Act. 15.*

Your third Obiection is (b) *No person was admitted (a pride which S. Peter abhorred) to kisse his feet.* From whence to inferre, that S. Peter was not Head of the Church, or that he exercised not any iurisdiction ouer the other Apostles, is an argument, that deserues no answer; the Consequent hauing as little connexion with the Antecedent as an Egg with an Oyster. But you are so pleased with it, that you repeat it afterwards againe (c), and both here and there vrge it against the Pope, to disproue his supremacy, not considering, that if it be a sinne in him to admit of that honor, yet it is no error in Doctrine, nor want of authority, and iurisdiction (which is the thing you should haue proued) but of humility; and therefore no more disproues his supreme authority, then Pride, or other vices disproue the supreme authority of a temporall Monarch, or the iurisdiction of any other Bishop. But whereas you attribute the admittance of this honor to Pride in the Vicar of Christ, you know that (d) Bozius (whom you cite (e) effectually (d) *De signis Eccles. l. 11. c.*) proueth, that the Pope considering his place and supereminent dignity of being the Vicar and Lieutenant of Christ on earth, admitteth lesse honors then any temporall Prince or Bishop whatsoever; which you conceale, that so you may taxe him with pride, for suffering his feet to be kissed. You might in like manner blame Christ for admitting the same honor from Mary Magdalene (f), and for suffering the Iewes (h) to straw the bowes of the trees, and spread their owne garments in the way, vnder the very feet of the Asse on which he rid, and for not prohibiting the Children to proclame his prayes: for at that the Iewes stormed (i), as you do at the Popes permitting his feet to be kissed.

12. 13.

(b) *Pag. 46.*

(c) *Pag. 160.*

(d) *De signis Eccles. l. 11. c.*

(e) *Pag. 160.*

(f) *Luc. 7. 30.*

(h) *Matth. 21.*

(i) *Ibid. vers.*

16.

(k) *Apud*
Baro. anno

104.

(l) *Lib. de pe-*
nit. c. 9.

(m) *Spond. in*
Indice V. Ob-
sequia

(*) *Contra.*
2. c. 16.

(n) *Cap. 60.*
14.

Now that this honor of kissing his feet (and that prostrate on the ground) is no new thing (as Polydore Virgil by you cited, in a worke corrupted by Protestants, and which you also know to be prohibited, affirmeth) the history of the holy Virgin Susanna (k) maketh good. And the same is proved by what Tertullian (l) 100. yeares before that tyme reported of the manner vsed by the Roman Church in receauing of penitents, who (sayth he) *did kneele downe to the Priests, and to the seruants of God.* And the same is conuincd by the practise of ancient Christian Emperors, and Kings: of Iustinus; of both the Iustinians, the elder, and the yonger; of Fridericus the first, and the second, surnamed *Ænobarbus*; of Ludouicus, the first surnamed *The godly*, and Ludouicus the second; of Luitprandus King of the Lombards; of Pipinus, Ludouicus Crassus, and Ludouicus the seauenth Kings of France; of Henry the first, and the second, kings of England: some of them falling downe prostrate on the ground to reuerence the Popes person, and kissing his feet, and others performing the office of yeomen of his stirrop, and leading his horse, going themselves on foote by him. All which particulars if you please you may

read in Baronius (m). And this reuerence done to the Pope, was not obscurely foretold by the Prophet Isay, in two places, which are excellently pondered by Iacobus Gordon Huntley (*) to this purpose, where withall he sheweth, that Calvin to auoyd the force of the former, corrupteth the sacred text. The like is also gathered out of the other words of the same Prophet, (n) speaking of the great power and maiesty of the kingdome of Christ on earth (which is his Church), where he mentioneth this promise made vnto it. *The Children of them that humbled thee, shall come crouching to thee; and all that detracted from thee, shall adore the steps of thy feet:* in which words is plainly foretold the adoration of the Church, and of her visible head on earth; an honor which Calvin vpon this very place confesseth not to exceed that which is due to the Church, because it is given to Christ, who is adored in the Church: and Leo de Castro vpon the same text, out of a very ancient record of the order of S. Benedict, concerning

cerning the customs of the Catholike Church, reporteth, that, Kings in ancient tymes going to the Synods of Bishops, did prostrate themselves before them, and kisse the ground, not rising, until the Bishops descending from their seats did take them vp in their armes, and place them in thrones answerable to their Princely dignity.

To this purpose also make the testimonies of S. Hierome, (o) who speaking of S. Epiphanius, sayth: A great number of all ages and sexes did flock vnto him offering their little ones, and kissing his feet; and of S. Chrysostome (p) exhorting the people to prostrate themselves at the feet of the monkes, & kisse them: Draw neare, touch their holy feet: for it is a far greater honor to touch their feet, then to touch the heads of other men. It was therefore in the purer tymes of the Church, no disparagement to the greatest Princes to prostrate themselves, either to the Pope, or to Bishops, or to other holy seruants of Christ, and to kisse the hemms of their garments, and their feet: because as Alexander the great (q) adoring Iudas the high Priest of the Iewes, knew and testified, that he did in him exhibite that honor to God, whose Priest he was; so Christian Emperors and Kings, when they adore the Pope, kissing his feet, do it to honor Christ in him, to whome that honor redoundeth, euen as the honor done to an Embassador redounds to the king his Mayster.

And as Princes by exhibiting this honor to the Vicar of Christ, no way disparage their royall greatnesse, so neither is the acceptance thereof any note of pride in the Pope: for he accepts it not, for his owne sanctity, or for any other personall quality, as he is a priuat man, but only for the publicke authority, and spirituall power which he receaueth from Christ, and which properly, and principally is of Christ, who is honored and adored in his Vicar, as Tertulian noteth, saying: (r) When thou castest thy selfe downe at the feet of thy brethren, thou touchest Christ, thou adorest Christ. And therefore the Pope hath on his shooe, a Crosse, which he saythfull kisse, to signify that they exhibite not that honor to him, but in him to Christ, whose person he representeth.

And finally whereas you object: (s) that, S. Peter abhorred this pride when Cornelius prostrated himselfe vnto him, I answer

(t) L. Aduers. Vigilant.

(u) A. B. 12. 26.

Ex. 12 (1)

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with S. Hierome (t), that Cornelius conceived Peter to be some God, (as the Lycaonians thought of Paul & Barnaby) and therefore prostrated himselfe to honor him with the supreme adoration of Latria due to God alone, as it appeareth out of S. Peters answer to him: (u) *Arise, for I also am a man.* This kind of adoration, if any man should offer to the Pope, he would admonish and forbid him, as S. Peter did Cornelius. But yet if it be granted that (as some Fathers expound) Cornelius adored not S. Peter, as a God, but as a man, yet S. Peter with great reason forbid him: for he adored him not, in respect of Christ, whose Vicar he was, but in respect of himselfe: and in like case the Pope would also forbid any man to adore him: but he knoweth (and so do you) that the cause why Catholikes exhibit that honor to him, is the excellent power given him by Christ, or rather Christ himselfe governing his Church in his Vicar. which adoration is good, and pleasing to God, both as it is exhibited by the faythfull, and as it is admitted by the Pope.

(x) Pag. 46.

Your fourth Obiection is (x) that, *S. Peter had no Canon to direct the Apostles.*

Syr, the Apostles being guided by the holy Ghost, needed no humane Canons, nor constitutions for their owne direction. But for the direction of all ecclesiasticall Pastors they made Ecclesiasticall Canons, which S. Peter as their Head, confirmed, and deliuered by word of mouth to S. Clement his Disciple, and Successor in the Roman See: & he committing them to writing left them to posterity as Canons of the Apostles. I know, that your Magdeburgian Centurists cauil against them, as false, & supposititious: but withall I know, that diuers of those Canons are alleaged by many ancient Fathers, by many Councells, and confirmed by later Canons of the Church, and inserted word by word into them, as Franciscus Turrianus hath learnedly demonstrated (x), & vindicated them from the Magdeburgian calumnies.

(y) L. 1. pro Canon. Apostol.

(z) Pag. 46.

Your fifth and sixth Arguments are, (z) that, *S. Peter made no clayme, nor yet admittance of any appeale from the other Apostles: no reservation of any great case as by speciall prerogative due*

to himselfe, to wit, of admitting any out of the Dioces of another, absolving those that are excommunicated by another, of Canonizing Saints, of confirming Synods, of granting plenary Indulgences &c. Who seeth not the futility of these objections? For first the Apostles being confirmed in grace, neither did, nor could wrong their subjects: in which case only Appeals are lawfull.

2. I have already shewed (a) that the resolution of that great case concerning the observation of the law of Moyses, was reserved to S. Peter; and that he resolved the same in the Synod of Hierusalem, presiding in it: and when the Pope personally presideth in a Councell, there needeth no other confirmation. (a) Chap. 2.

3. When Christ made Peter Head of his whole Church, he gave him power to bind & loose throughout the whole world, and thereby power to excommunicate delinquents in whatsoever Dioces of other Bishops; and likewise to absolve them from the guilt of sinne, in the Sacrament of penance, as also to binde by excommunication, and absolve from the same: and finally to release the penalty due to sinnes by Indulgences, out of the Sacrament: for the power of binding and loosing which he gave to Peter, he limited not to the Sacrament of Penance only. But whether Peter exercised this power of excommunicating and pardoning by indulgences, we know not; for all his actions are not written. We know, that S. Paul did excommunicate the incestuous Corinthian (b), and afterwards when he repented, at the intercession of Timothy, & Titus, (as Theodoret (c) expoundeth) granted him a pardon, or Indulgence in the person of Christ, that is to say, by the power he had received from Christ to that end. Nor is it to be doubted, but that S. Peter (who as ordinary Pastor had power over the whole Church) did exercise the same power, if the like occasion were offered. (b) 1. Cor. 5. 5. (c) In 1. Cor. 2. 10.

4. In those primitive times the Canonization of Saints was not performed with so great solemnity, nor with such exact inquiry into all particulars, nor with the deposition of so many witnesses, as in these later ages it is. If then the Church

Church did with vnanimous consent, reuerence any one that had died for Christ (as the Martyrs did) or that liued & died holily (as did the Confessors,) he was by publike voyce and consent of the Church reuerenced as a Saint, (the See Apostolike either expressely, or tacitly approving the same) and therby canonized. In this manner were Canonized S. Stephen, and others, that died before S. Peter, without whose approbation neither S. Stephen, nor any one els was then reuerenced by the whole Church, as a Saint; nor any since that time, without the approbation of his Successors.

5. To make good S. Peters iurisdiction ouer the other Apostles, you require vs (d) to shew, that he pardoned Simony, and almost an 100. the like sinnes; which is to say, that vnlesse we shew, that the other Apostles committed Simony, and almost an 100. the like sinnes, and that S. Peter pardoned them, we must not belieue S. Peter to haue had power and iurisdiction ouer them. That S. Peter euer pardoned Simony, we read not; but that he punished it, we proue by the power he shewed ouer Simon Magus (e). And how far the Successors of S. Peter are from pardoning, or any way conniuing at Simony, yea how seuerely they are, and euer haue bene in the punishment therof, the decrees and constitutions of diuers Popes extant in the Canon Law give abundant witness against such men as you are, who out of their hatred to the Roman See, are wont to slander S. Peter in his Successors falsely with pardoning Simony and almost an 100. the like sinnes, as here you do, without any prooff at all.

(d) Pag. 46. 7
fin.

(e) See above
Nu. 24.

(f) Pag. 46.
& 47.

6. With no lesse folly you require vs (f) to shew, that S. Peter was distinguished from the other Apostles by some one note and character of Imperial eminency, and authority, as by his guard, or coyne, or habit, or command, or constitutions, as euery temporall Monarch is distinguished from his Nobles. Can there be greater simplicity, then to require vs to shew, that S. Peter like an Emperour, had Princely robes, a guard, and a peculiar coyne, as Kings & Emperours haue, when he was no temporall Monarch? and when not only he, but (as you forgetting your selfe

selfe (g) confesse the holy Popes his Successors in those primitive times, were (alas) daily in danger of banishments, imprisonments, (g) Pag. 283. torments, & death? Is it not then ridiculous, to bid vs shew S. Peters guard, and his coyne? his commands we shew: for Oecumenius sayth (h): The Apostles were committed to the gouernment of Peter, and presently at his command appointed two, whom they thought worthiest to be chosen in place of Iudas: which Doctrine is also deliuered by S. Chrysostome (i).

(h) In cap. 1.
1 Et.

(i) Hom. 3. in
Act.

Of the Constitutions of the Apostles, which were peculiarly of S. Peter as their Head, and set forth by Clement his Disciple and Successor, we know, that albeit they are of no great reckoning among many of the Latines (as hauing some things inserted into them by heretikes) yet they are greatly esteemed by the Greekes, and both cited, and commended by S. Epiphanius (k) and other Greeke Fathers: To which I add, that they are learnedly defended by Turranius (l): and Genebrard (m) affirms them to haue bene receaued by all antiquity.

(k) Hier. 45.
Eser 70.

(l) Proem in
lib. Clem. Ro.

(m) Lode Li-
turg. Apo-
stol. c. 3 fol.
21. 22.

(n) Pag. 47.

Your last argument to proue (as you call it) (n) the no domination of S. Peter ouer the other Apostles, is, that, meeting together at Hierusalem, they sent Peter, and Iohn into Samaria; which proueth Peter to haue no superiority ouer the rest, by whom he was sent; or if it doe, it must needs imply in Iohn an equality with Peter: for as Iohn was not sent as Superior to the other Apostles, so neither was Peter. This inference we wholly deny. 1. because in a Corporation or Colledge (as that of the Apostles was) the Superior may out of his owne desire be sent in the name of the whole Community, the Maior in name of the Citty, and the Deane in name of the Chapter. 2. The authority of the whole Colledge together (which includeth both the head & the members) differeth from the Head alone (to vse the phrase of Metaphysicks) *tanquam includens ab incluso*, and is at least *extensiuè* of greater authority then the Head alone; and therefore the Head alone may be sent by authority of the whole Colledge. 3. And if we take a community for the inferiors, not including their Superior, though he cannot be sent by their command, he may by their intreaty. So S. Chrysostome (*) sayth, Paul

(*) In cap. 11
ep. ad Gal.

was

was sent to Hierusalem by the Christians of Antioch, who yet were not his Superiors. So the Deane is sometimes sent by the Canons, and the Rector by the Collegialls. So was Pope Pius the second sent by the Colledge of Cardinals, about an expedition intended against the Turkes: and (as Boetius observeth) the Roman Emperors were often sent by the Senate. Not doth such a mission any way extenuate, but rather manifest the authority of such Missionaries: for persons of greatest quality are fittest to be employed upon weighty affaires, especially when they import the publique good, as this Mission of Peter and Iohn did: for Philip the Deacon having converted the Samaritans to Christ, these two great Apostles were sent to oppose the wicked practices of Simon Magus, by whom the Samaritans had been long seduced, and to confirme them in their fayth, giving them the holy Ghost by imposition of hands; a thing, which Philip (though otherwise a most perfect man, and full of the holy Ghost, yet being no Bishop) was not able to doe, that being a function proper to Bishops. To this you have no other reply to make, then to tell vs, that a journey undertaken by a Gouvernor, at the desire and request of his inferiours, cannot be called a mission; but a profecution and going. An answer, that serves for nothing, but to discover your ignorance: for the same iorney is both a going and a mission: a going, as it is performed by him that undertakes the iorney; and a mission, as it proceeds from those that sent him: even as the same lesson is both *doctrina*, and *disciplina*; *doctrina*, as it is delivered by the Maister that teacheth; and *disciplina*, as it is received by the Scholler that learneth; and as in Philosophy the same production is called *Actio*, as it proceeds from the Agent, & *Passio*, as it is received in the subiect. And to say, that the sending of Iohn with Peter, argueth Iohn to be equall in authority with Peter, is a great *Non sequitur*, as if you should argue a Chanon to be of equall authority with the Deane, or a Cardinall with the Pope, if they be sent together.

to shake of Gregory you think of promising to speak of
 enough. 2. Gregory you think of promising to speak of
 enough. 2. Gregory you think of promising to speak of

Of this indeed you treat as Iake (p): but his testimony
 which Bellarmine argues against of S. Peter's power
 over the whole Church, you neither answer

Sleights, and falsifications of Doctor Mor-
ton, to shift off the testimonies of
Ancient Fathers, teaching S.
Peters supremacy

BELLARMINE to prove S. Peter's pri-
 macy over the other Apostles, produceth
 convincing testimonies of many Fa-
 thers, both Greeke and Latine (p). These (p) L. 1. de
 you undertake to answer, or rather to Pont. c. 25.
 evade by divers sleights. Some of them,
 as being so cleare, that you know not
 how to devise any answer vnto them, you wholly omit,
 without any mention of them, as of S. Prosser, Aster, and
 Aetherianus: Others you mention, as of S. Leo the great, of
 S. Gregory, of Venerable Bede, and S. Bernard, but put them off
 with deuises. We pretermitt (say (q) you) the testimony of Pope (q) Pag. 50.
 Leo, wherof reason is giuen hereafter: but wheras Bellarmine marg. n. 20.
 alleageth two vnanswerable testimonies of S. Leo, you are
 so far from giuing any reason of them, that (for ought I can
 find) you neuer after mention cyther of them. The testimo-
 nies of Bede, and S. Bernard you reiect, as not truly ancient:
 wheras Bede liued almost 1000. and S. Bernard aboue 500.
 yeares since. But the true reason indeed why you reiect
 them, is not want of antiquity, but because they clearely
 conuince your Doctrine of falshood. For when S. Ber-
 nard, the later of these two, hath any thing which by mis-
 interpreting his meaning or falsifying, you can wrest to (r) Pag. 170.
 your purpose (as afterwards you do) (r) S. Bernard is ancient & 152.

(1) Pag. 91. &
seqq.

inough. S. Gregory you shift of, promising to speake of him largely afterwards. S. Gregory did disclaime from the title of Vniuersall Bishop, in that sence in which Iohn Patriarch of Constantinople did arrogate the same to himselfe. Of this indeed you treat at large (s): but his testimonie which Bellarmine vrgeth in prooffe of S. Peters pastorall power ouer the whole Church, you neither answer, nor so much as mention afterwards.

(t) Pag. 49.
marg.

3. Bellarmine citeth out of Eusebius his Chronicon, these words: *Petrus natione Galilaus, Christianorum Pontifex primus. Peter a Galilean borne, the first chiefe Bishop of Christians.* He sayth not, *Peter the first Bishop of the Romans*, as in the same place he sayth, *Iames the first of Hierusalem, and Euodius the first Bishop of Antioch*, but, *Peter the first chief Bishop of Christians*: which differēce of expression sheweth, that whereas Iames and Euodius were Bishops of two particular Dioceses, Peter was the Bishop of all Christians. This is one of the testimonies of Eusebius alleaged by Bellarmine, which you conceale, without giuing any answer vnto it, though you name the place, out of which he alleageth it. The second is out of Eusebius his history, which you are contented to mention, that you may pick a quarrell against Bellarmine: for you say, (t) *he miscites the Chapter, the 14. for the 13.* But by desiring to carpe, you discover your ignorance: for in the different versions of Eusebius, the Chapters are differently diuided: and though the passage which Bellarmine citeth, be in the 13. Chapter according to the version of Christopherson, yet in that of Ruffinus, which he followeth, it is in the 14. as he cites it. And whereas Eusebius there calleth Peter *Reliquorum omnium Apostolorum Principem*, The Prince of all the other Apostles, you answer, That it is with this restriction, omitted by Bellarmine, *propter singularem vitam*, for his singular vertues sake. But what doth this omission auaille your cause, or hurt ours? The Fathers agree in this, that when Christ promised to make Peter the foundation of his Church, it was for that excellent confession of his Diuinity, and in reward therof, as hath bene proued (*): and so likewise when he actually conferred on him the dignity of suprem

(*) About
N^o 11.

preme Pastor, it was a reward of his fervent love. But doth it follow, that because this supereminent dignity was promised to Peter, and conferred on him for his singular virtues, it was not therefore a primacy of Magistracy, and jurisdiction, but of order only? Is not the office of Pastor of Christs flock an office of Magistracy and jurisdiction? but such are the answers, which you give to insoluble arguments; & yet shame not to charge Bellarmine with vnconscionable dealing, in vrging this place of Eusebius against you.

4. He vrgeth S. Gregory Nazianzen saying: *Vides &c.* You see how among the Disciples of Christ, all truly great, and high, and worthy to be chosen; this (to wit Peter) is called a Rock, and hath the foundations of the Church committed to his charge: And he (that is Iohn) is loved more, and reposeth on the breast of our Lord; and the other-disciples did not take it in ill part, that these were preferred before them. These are the words of Nazianzen: and these very words Bellarmine truly and punctually setteth downe; whom therefore you vniustly traduce (u) as depraving Nazianzen; whose words as he corrupteth not, so neither doth he peruert his sense: for out of them it is evident, that as Christ preferred Iohn, by louing him more then the rest, so in far higher degree he preferred Peter before them, and before Iohn also. For who seeth not that Nazianzen acknowledgeth a far greater dignity in Peter, then in Iohn, or any other of the Apostles, when he sayth that, *Christ called Peter a Rock, and committed to his charge the foundations of the Church?* for that is to say, that he made him Head, and Gouvernor thereof, it being a knowne truth, that the foundation in a building, is the same that the Head in a politicall body: from whence it is, that the famous Councell of Chalcedon (x) calleth Peter, *The foundation of true fayth, and the rock and top of the Catholike Church*, which is a far greater dignity, then to leane on Christs breast, or any other that was conferred on Iohn, or any of the other Apostles.

5. Bellarmine (y) vrgeth 3. testimonies out of S. Augustine's workes. The second you passe over without any answer to it, or mention of it. The third you reject, as

taken out of a booke, which Bellarmine himselfe and others acknowledge not to be S. Augustines, but of an hereticall Author: Bellarmine (I grant) confesseth the booke not to be S. Augustines, and therefore he citeth it not, as of S. Augustine: he granteth also, that the author erred in some particulars, which he expresseth: but because in this matter of S. Peters Supremacy, he was neuer taxed of error, but agreed with the rest of the Fathers, his testimony was not to be contemned; especially being so forcible, as you (z) confesse it to be. But be it whose you will; with what face can you reject it? For do you not produce against us two other testimonies of the same booke, affirming (a) S. Augustine himselfe to be the author of them? This Dilemma will discover your dealing: either the booke is S. Augustines, or it is not. If it be not S. Augustines, why do you in other places vige it against vs, as of S. Augustine? If it be S. Augustines, why do you here deny it to be his, and reject it as hereticall, when we vige it against you? Is not this shuffling? Shall it be S. Augustines, and of force, when you vige it against vs? & shall it not only not be S. Augustines, but hereticall when we vige it against you? but such dealing suiteth best with a Grand Imposture.

(z) Pag. 52.

(a) Pag. 30. & 286.

34 2 7 7

(b) Pag. 49. marg. fin.

The third testimony which Bellarmine alleageth of S. Augustine is out of his second booke of Baptisme against the Donatists, where hauing said, that the primacy of the Apostles doth singularly excell in Peter, he addeth: I thinke that Cyprian Bishop, without any affront, is compared to Peter the Apostle, for as much as concernes the glory of Martyrdome: but I rather ought to feare, lest I be contumelious to Peter: for who knoweth not, that that Princedome of Apostleship, is to be preferred before whatsoeuer Bishoprick? To this you answered, (b) That *Primatus Apostolorum* signifieth nothing els, but, *Munus Apostolicum*, the Apostolicall function, and that is most illustrious in Peter. But your answer is deficient: for to say that the primacy of the Apostleship singularly excelled in Peter, is not only to say, that Peter was an Apostle, but that he was *Primate and Prince of the Apostles*, and that his primacy contained a singular preeminence of dignity belonging to him, which was not in any of the other Apostles:

Apostles: and this dignity it was, that made him more illustrious than the rest. Again whereas S. Augustine said, he had cause to feare, lest he might affront S. Peter in comparing Cyprian the Martyr unto him, because that Principedom of Apostleship (which was in Peter) exceeded all Bishopricks: you answered (c), that in these words there is only a comparison betweene Peters Apostleship and Cyprians Bishoprick, and that no Protestant will deny that the Apostleship, though of Barnabas, was more excellent, then the Bishoprick, although of Linus. This answer is not to the purpose: for S. Augustine compares not the Apostleship in generall with Cyprians Bishoprick, but in particular, *illum apostolatus principatum, that Principedome, or Souerainty of the Apostleship*, which was peculiar to Peter, as to Head and Prince of all the Apostles. Nor is it true, that S. Augustine only compareth Peters Apostleship with Cyprians Bishoprick: he compares Peters Bishoprick with Cyprians Bishoprick, Peters Chayre with Cyprians Chayre; & (which you cunningly leaue out both in your english, and Latin) acknowledgeth, that *distat cathedrarum gratia, etsi vna sit Martyrum gloria*, that albeit the glory of Martyrdome be alike in them both, yet there is distance betweene the Dignity of their chayres: and by reason of this distance, S. Augustine sayth, he hath cause to feare, lest he wrong Peter, in making any comparison betweene Cyprians chayre, and his chayre: for though Cyprian were Primate of all Africa, yet Peter was Bishop, and Governor of the Vniuersall Church: a dignity no way belonging to Cyprian, or any other Bishop, or Apostle whatsoever.

With shifts not vnlike to these you elude the testimonies of S. Cyprian, S. Hierome and other Fathers, who (as you confesse) (d) call Peter sometymes Prince, Head, and Captayne of all the Apostles; sometymes Chiefe Priest of the Christians, Captayne of Gods host, Pastor and foundation of the whole Church, and, One to whom the guydance and presidence of the vniuersall Church is committed. To these their testimonies you answered (e), that they argue not any primacy of authority and iurisdiction ouer the other med. apostles, or ouer the whole Church, but of Order only. This distinction you often vse, to shift of the authorities of Fathers, when you are pressed with them. By Primacy of Order, you vnderstand

(c) Pag. 50.
marg.

ad. 10. 11. (2)
ad. 10. 12. (3)
ad. 10. 13. (4)
ad. 10. 14. (5)

(d) Pag. 50.

(e) Pag. 50.

(*) Pag. 110.

(f) Hom. in
B. Iguat.(h) Orat. 5. ad
uers. Iud.(i) Hom. 80.
ad pop. Au-
tioc.(k) Hom. 3. in
Natali Apost.
Pet. & Pauli.(l) Ad Psal.
138.(m) In l. the-
sau. apud S.Thom. Opusc.
1.

vnderstand priority of place and of voyce, as after wards (*) you declare. But whatsoeuer you vnderstand, sure I am, that ancient Fathers by the primacy of Peter vnderstand not only priority of place, and of voyce, but true power, and iurisdiction ouer the other Apostles, and ouer the whole Church: and so it is apparent by the very names which they vse to expresse his primacy, as, of *Prince, Head, and Captayne of all the Apostles, Pastor, and President of the vniuersall Church*: for hath not the Prince in his territories authority, and iurisdiction? hath he not power to commad his subiects, to make lawes, to punish offenders? In a City, hath not the Head (which is the Magistrate) power and authority ouer the Citizens? Hath not a Captayne the command of his soldiers? and the Pastor power to rule his flock? wherefore since with the Fathers you confesse, that Peter is *Prince, Head, and Captayne of all the Apostles, Pastor, and foundation of the whole Church, and that the guydance, and presidence of the vniuersall Church is committed to him*, either you vnderstand not what you say, or els you grant that Peter hath not only primacy of Order, but of authority, power, & cōmand ouer the Apostles & ouer the whole Church, as a Prince hath ouer his subiects, a Captaine ouer his souldiers, a Maior ouer the Citizens, and a shepheard ouer his flock. And what els is it that S. Chrysostome teacheth, saying (f): that Peter was the *Superintendent of the whole world*; that to him Christ consigned the keyes of the kingdom of Heauen, and committed the disposition of all things. And (h) that Peter was made chiefe of the Apostles, and had the whole world in subiection: and (i) that, Christ deliuered to him the gouernment of the Church throughout the whole world. What els did S. Maximus meane when he said (k), Peter was of so great merit in the sight of Christ, that after the rowing of a small boat, the gouernment of the whole Church was put into his hands? What Arnobius (l), pronouncing that, Peter is Bishop of Bishops, and that Christ gaue to him, and to no other of the Apostles, his owne name of Shepheard, and together which the name, that power which he alone had, to wit, of being Pastor of his whole flock? what els S. Cyril saying (m) that, as Christ receaued of his Father the scepter of the Church ouer all *Princedom, and most full power ouer all*, that all be

be subiect vnto him; so also he committed the same power to Peter and his Successors: and that what was his, he fully committed to Peter, and to none els, but to him alone? what S. Leo affirming (n) (n) *Serm. 3. de* that, albeit in Godspeople there be many Priests, and many Pastors, *Assump. sua.* yet Peter governeth them all, as Christ also doth principally rule them? what Euthymius and Theophilact (o) that, Christ commit- (o) *1^a c. 22.* ted to Peter the charge and government of his flock throughout the whole world? what Oecumenius (p) that, the government of the (p) *Ad c. 1.* Disciples was committed to Peter? what S. Bernard (q), that, eue- *Act.* ry one of the other Apostles received their severall ships; but that Pe- (q) *L. 2. de* ter received the government of the whole world, and that to him was considered, committed grandissima navis, that marvellous great ship, to wit, the vniuersall Church spread ouer the whole world: and that to him the pastorall charge of the whole Church was committed? Finally, and what S. Eucherius that ancient Bishop of Lyons saying (r) (r) *In vigil. S.* that, Christ first committed to Peter his lambes, and then his sheep; *Pet. Exat in* because he made him not only a Pastor, but Pastor of Pastors. Peter *Bibliothec.* therefore (sayth he) feedeth the lambes, and the sheep: he feedeth the *Pat. edit. Co-* yong ones, and the dammes: he governeth the subiects, and the Prelates, *lon. 80. 5. per.* and is therefore Pastor of all: for besyde lambes, and sheep, there is no- *1^a pag. 712.* thing in the Church.

What thinke you Doctor Morton? do these Fathers acknowledge in Peter no other primacy, but of order? Can there be any thing more cleare, then that they believe him to haue authority, power, and iurisdiction ouer the whole Church, as President, and Gouvernor thereof? were these men of your belife?

But you obiect (s): James and Iohn (whom S. Paul calleth chiefe (s) *Pag. 51.* Apostles) S. Chrysostome interpreteth Princes; & Oecumenius Heads: Ergo, they were also Gouvernors ouer the other Apostles, and Monarkes ouer the whole Church, or els Peter was not. How followeth this? In the Empyre there are many Princes, Ferdinand the Emperor and many others: Ergo they are all equall to Ferdinand, and all Emperors, or els Ferdinand is no Emperor. In the kingdome of Naples there are many Heads, the Viceroy, and the Gouvernors of diuers Prouinces, and Cities: ergo these Heads are all equall in authority, & haue power ouer the whole kingdome, or els the Viceroy hath not.

(t) L. 4. spirit.
38.
(u) L. 2. de
considerat.
(x) Ibid.

These consequences are absurd; and yours is no lesse. It is true, that each of the Apostles are Princes over the whole earth by reason of their Apostolicall power: but as Bishops they are only Heads of their severall flocks, and therefore in iurisdiction not equall to Peter. Paul, Andrew and Iohn (sayth S. Gregory (t) what are they but Heads of severall flocks? but Peter is the chiefe member of the holy and vniuersall Church. And S. Bernard(u): Iames contented with the Bishopricke of Hierusalem, yeldes the vniuersality to Peter. And againe speaking to Eugenius Pope of his authority receaued from S. Peter (x), Thou alone art Pastor of all Pastors. Dost thou aske how I proue this? By the words of our Lord: for to which (I will not say) of the Bishops, but euen of the Apostles, were all the sheep so absolutely, and without exception committed? If thou hauest me Peter, feed my sheep: what sheep? the people of this, or that City, or countrey, or kingdome? he sayth, My sheep: who seeth not manifestly that he designed not some, but assigned all? Nothing is excepted, where no distinction is made.

And so likewise the other title, Prince of all the Apostles, is an attribute which agreeth not to Iames, nor to Iohn, nor to any other of the Apostles: for though Iames & Iohn be chiefe Apostles, and Princes in respect of that transcendent authority which as Apostles they had from Christ, to preach, and ordaine Bishops throughout the whole world, yet neither the one, nor the other, is, nor euer is called severally by himselfe, Prince of all the Apostles, as Peter is. And so likewise, when Peter and Paul together, are called Principes Apostolorum, Princes of the Apostles, it is not in respect of any authority and iurisdiction common to them both, ouer all the other Apostles, but in respect of their great labors in preaching and propagating the fayth of Christ: for when there is speach of the extent of their authority, and iurisdiction, Paul severally by himselfe is neuer called Prince of the Apostles, as Peter is. All the Apostles being silent (sayth (y) S. Cyril of Hierusalem) Peter Prince of the Apostles sayth &c. And S. Ephrem (z): As Moyses by the commandment of God was Prince of the congregation of the Hebrewes, so is Peter of the Church of the Christians. And as Moyses was Prince of the old testament, so is Peter of the new. And Gallianus (a): Let vs aske that chiefe Disciple

(y) Cathec. 13.

(z) Serm. de
Transfigu.
Dom.

(a) L. 2. de In
carnat. c. 12.

Disciple

ciple amongst the Disciples, and Mayster amongst Maysters, which governing the Roman Church, as he had the Principedome of sayth, so likewise of Priesthood. Speake therefore and tell us, O Peter, Prince of the Apostles &c. In which words Peter is called Prince of the Apostles, because he was the chiefe among them, and had the soueraignty of Episcopall, and Sacerdotall dignity aboue the rest.

But by the way I must aduertise you of your abusing S. Ambrose and S. Cyprian. In your Margen (b) you obiekt certaine words of S. Ambrose in Latine; and comming to english them in your text, you set downe in lieu of them others of your owne, in a different character, as of S. Ambrose, which neither are his, nor of the same sense with his, as the iudicious reader will perceane, if he compare S. Ambrose his Latin, with your English. With S. Cyprian you deale in the same manner, for you make him say, that, Christ before his resurrection did build his Church vpon Peter: An ignorance, of which S. Cyprian was not guilty. He sayth, that, Christ speaking to Peter said: vpon this Rock I will build my Church: which words he spake before his resurrection, and they containe no more, but a promise of building his Church vpon Peter, for the future: which promise he fulfilled not, untill after his resurrection, when he gaue to Peter the actual charge of feeding his lambs, and his sheep (c). Nor doth S. Cyprian contradict this, in the words which you obiekt; to wit, that, Christ after his resurrection gaue equall power to all the Apostles saying: As my Father sent me, so I send you: receaue yee the holy Ghost &c. For by these words he gaue to them all, equall authority to preach throughout the world, to reueale matters of sayth, assurance of intallibility to make canonickall Scriptures, to institute the first mission of Pastors, to remit sinnes, to give the holy Ghost, and the like. In this sense, he sayth: The Apostles were the same that Peter, endowed with like fellowship of honor and power, to wit, in the exercise of these Apostolickall functions ouer the saythfull, to whom he sent them. But S. Cyprian sayth not, that Christ made all the Apostles equall among themselves, exempting them from the iurisdiction of S. Peter in the manner of exercising this power.

(b) Pag. 10.

(c) Ioan. 21.
16. 17.

power. Not is it true: for he gave it the with subordination
 (d) Serm. 1. into him, as to their Superior. Peter (sayth S. Leo) is preferred
 A univers. suz before all the Apostles: & if Christ would have them to have any thing
 Assumpt. common with him, he gave it them not, but by him, And this is de-
 clared, and the reason thereof yielded by Optatus, & S. Hier-
 rome; and by S. Cyprian himselfe in that very place, which
 you object for the contrary. In the Episcopall chayre (sayth
 (e) L. 2 cont. Optatus (e) was set the Head of all the Apostles, Peter, from whence
 Parm. n. he was also called Cephas, to the end, that in this only chayre, Unity
 might be preserved in all; and that the other Apostles might not chal-
 lenge to themselves ech one a severall chayre; but that he might be a
 (f) L. 1. ad- Schismaticke, and a sinner, that against this only Chayre should stand
 vers. louin. an other. The Church (sayth S. Hierome (f)), is built upon Peter: &
 c. 14. though els where it be also built upon the rest, yet among the twelve, one
 is chosen, to the end that a Head being made, occasion of Schisme
 might be taken away. And S. Cyprian (g): Christ, to manifest
 (g) L. de unit. unity, constituted one chayre, and ordayned the originall of Unity, be-
 Eccles. ginning from one, giving the primacy to Peter, that so one Church of
 Christ, and one chayre might be manifested. And then, declaring
 you, that have forsaken this originall of Unity (S. Peters
 Chayre, on which the Church is built) to have lost the
 fayth, and to be out of the Church, he addeth: He that kee-
 peth not this unity of the Church, doth he belious himselfe to hold the
 fayth? he that resisteth the Church, he that forsaketh the chaire of Pe-
 ter, on which the Church is built, doth he thinke himselfe to be in the
 Church? So S. Cyprian, equalling you with the Novatians,
 for your disclayming from the Church of Peter:

CHAP.



CHAP. XII.

The authority of the Roman Church in
her definitions of fayth, proued to be
infallible.



HAVING in wayne shot your darts at S.
Peter, to dethrone him from the heighe
of Authority in which Christ hath pla-
ced him, you come now to try their
force, against the Bishop of Rome his
Successor; whose authority in his defini-
tions of fayth you hold to be fallible.

S E C T. I.

Our first Argument.

HAT the authority of the Bishop of Rome in his defi-
nitions of fayth is infallible, we proue out of the
words of Christ, spoken to S. Peter (h): I haue prayed for thee,
Peter, that thy fayth faile not, and thou being once conuerued, con- (h) Luc. 22.
firme thy Brethren. There is none in so voyd of vnderstanding (sayth
Leo the 9. (speaking (i) of this prayer) that can thinke Christs (i) Ep. ad Mi-
prayer (whose will is his power) to haue bene inefficacious: which chad, Imper.
the Apostle also teacheth, saying (k); he was heard for him (k) Heb. 7.
intercession. And for this prayer in particular Christ himselfe
signifieth so much, saying, I haue prayed for thee: for what
would his prayer haue auayled Peter, if he had not obtay-
ned for him what he asked? Or how could his brethren haue
any assistance of their confirmation in fayth from Peter, if
Peter could haue erred, proposing vnto them falshood for
truth?

(1) Pag. 53.

(m) Ioan. 17.
9. & ſeqq.

truth? Againe, that Chriſt in theſe words prayed not immediately for the whole Church, nor for all the Apoſtles, but for Peter alone, appeareth in this, that he expreſſed one ſingular perſon, ſaying: *Simon, Simon* (for in the Greeke it is twice repeated) and added the pronoun of the ſecond perſon; *I haue prayed for thee, that thy faith faile not, and thou being once conuerſed, confirme thy brethren.* That Chriſt prayed not for the other Apoſtles, you grant (1), and take this for a ground to proue, that, he prayed for Peter only, and not for Clement, Urban, or any other of his Succeſſors in the Roman See. But your argument proueth nothing: for Chriſt had formerly obtained the perſonall perſeuerance of Peter and the reſt, when he ſaid: (m) *for them I do pray &c. Holy Father keep them in my name &c. I pray not, that thou take them out of the world, but that thou preſerue them from euill:* And therefore this prayer for Peters not failing in faith, was not made for him, in the perſon of a priuat man, and without relation to his office of Supreme Paſtor, but as for a publike perſon, that is, as for the Head of the Apoſtles, and Governor of the whole Church, and conſequently for his See, and all his Succeſſors in the ſame See: for as that ſupreme dignity of Head, & Governor of the vniuerſall Church was not to dye with Peter, but to deſcend by him to his Succeſſors; ſo the effect of this prayer of Chriſt, being a prerogative obtained for Peter, by reaſon of his office, was to deſcend to Clement, to Urban, and to whoſoeuer hath hitherto, or ſhall hereafter ſucceed him in the ſame office: euen as whatſoeuer prerogative is granted to a Vice-Roy, as Vice-Roy, and as belonging to his office, is conſequently granted to all his Succeſſors in the ſame office.

(n) Pag. 54.

But you object (n), that this priuiledge cannot agree to Peters Succeſſors, becauſe, Salas the Jeſuit teacheth, that, a perſonall and ſingular priuiledge is that which is granted to an indiuiduall perſon with expreſſion of his name: and therefore doth not extend to any other, but dyeth with the perſon to whom it is granted. You vnderſtand not Salas: for he calleth a perſonall priuiledge, that, which is granted to an indiuiduall perſon, as he is a priuat perſon only, for his owne particular good, & not by reaſon

reason of any publike office, for the good and benefit of the community: for if it be granted to him, as to a publike person, by reason of his office, as this was to S. Peter, as to the Head of the Church, and for the common good of the Church, though his name be never so much expressed in it, it is not a personall, but a common (o), or as Suarez (p) from whom Salas learned his Doctrine, *de legibus* call's it, *A real privilege*: which he confirmeth with the example of a privilege, that being granted to a certaine Bishop in the Canon law with expression of his name, is notwithstanding supposed to passe to his Successors. (o) See Bonacina Compend. v. Privileg. (p) L. 7. de leg. c. 3. n. 13.

Now that this prayer of Christ, was not made for Peter as for a priuate, but as for a publike person, that was supreme Head and Gouvernor of the Church, and consequently for the common good and benefit of the Church, & that therefore by vertue thereof the Popes his Successors haue an infallible prerogative of not erring in their publike definitions of fayth to the seducing of others, is the agreeing consent of the ancient Fathers in their expositions of this passage of S. Luke.

And 1. three holy Popes in their epistles: Lucius the first, to the Bishops of Spayne and France, Felix the first, to Benignus; and Marke to S. Athanasius, out of this prayer of Christ made for S. Peter, gather the infallibility of the Roman Church in her definitions of fayth. But because Protestants hold for suspected the authority of these epistles, I omit them, and passe to such as by Protestants are granted to be vndoubtedly of those Popes, to whom they are attributed.

2. Therefore Agatho a most holy Pope, and whom God graced with Miracles, in his Epistle to the Emperor (q) Constantine Pogonat (which was read in the first generall Councell, and approued (r) as the suggestion of the holy Ghost, dictated by the mouth of the holy, and most blessed Peter Prince of the Apostles, speaking by Agatho) sayth: Our Lord promised, that the fayth of Peter should not faile, and commanded him to strengthen his brethren: which, that the Popes my Apostolicall predecessors haue ever performed, is a thing (q) Extas Aet. 4. A. pud Dim. 10. 30. pag. 11. (r) Aet. 8. c. 18.
notorious

noted to all. This testimony sheweth that not only Agatho, but all the Fathers of that Council believed this privilege of not erring in sayth, and confirming others to have bene obtained by Christ not only for S. Peter, but for all his Successors; and that this is a truth suggested by the holy Ghost, and dictated by S. Peter speaking by Agatho.

(s) L. 6. ep. 17.

(t) L. 4. ep. 3.

3. S. Gregory: (s) Who is ignorant that the holy Church is strengthened by the solidity of the Prince of the Apostles, who in his name received the constancy of his mind, being called Peter of a Rock, to whom by the voyce of truth, it is said, Confirm thy Brethren. And els where (t) he proueth, against Iohn Patriarke of Constantinople, the authority of the Bishop of Rome over the vniuersall Church, by the Commission giuen to S. Peter his predecessor: It is manifest to all such as know the Gospell, that the charge of the whole Church is committed to the Apostle Peter Prince of all the Apostles: for to him it is said; Feed my sheepe. And to him it is said; I haue prayed for thee Peter, that thy sayth faile not, & thou being once conuerted, confirme thy Brethren. Which testimony convinceth that Christ prayed not for S. Peter as for a private person, but as for the Head of his Church, and consequently for his Successors in him.

(u) Serm. 2. de Natali Apost. Petri & Pauli.

4. S. Leo the great (u): The danger of temptation was common to all the Apostles, & they all equally needed the protection of Gods help: but our Lord taketh a speciall care of Peter, and prayeth peculiarly for his sayth, that the state of all the rest might be more secure, if the mind of the Chiefe were not conquered. The strength then of all is fortified in Peter, God so dispensing the ayde of his grace, that the assurance and strength which Christ gaue to Peter might by him redound to the Apostles. And he addeth, that, as Peter confirmed the Apostles, so it is not to be doubted, but that still he affordeth his help to his Successors in the Roman chayre, and as a pious Pastor confirmeth them with his admonitions, and ceaseth not to pray for them &c.

(x) Ep. ad Michael. Imper. 6. 7.

5. Leo the ninth (x): The false deuises of all heretikes haue bene reprobued, confuted, and condemned by the See of the Prince of the Apostles, which is the Roman Church, and the hartes of the Brethren strengthened in the sayth of Peter, which hath not fayled hitherto, nor shall euer faile hereafter. And the same sense of these words

words of Christ, is delivered by Nicolas the first (y), and Innocentius the third (z). (y) Ep. ad Michael. Imp. (z) In Cap. Maior. de Bap.

If you answer, that these testimonies are of Popes speaking in their owne cause; I reply, that they speake in the cause of God, and his Church, and are worthy of all credit, both because they were men most eminent in learning, & sanctity; as also because in this exposition they agree with the Father; both of the sixth generall Councell, and the rest: for S. Ambrose sayth (a): Behold what our Lord said, and understand it: Peter is sifted; he fall's into tentations, but after his tentation, is made Gouvernor of the Church: and therefore our Saviour before hand signifieth, why afterwards he chose him to be Pastor of his flock; for he said vnto him, And thou being once conuerted, confirme thy brethren. You see then, that in S. Ambrose his iudgment, Christ prayed for Peter, as for the Pastor of his flock, and that, for Peter to confirme his brethren, is to performe the office of Pastor, and Gouvernor of the Church: which office, as it was no lesse necessary afterwards then in S. Peters tyme, so it descended from him to his Successors. (a) Ad ca. 22. Luc.

A truth, which Theodorus Studites with other his brethren being pressed with the outrageous persecutions of heretikes, professe in their epistle to Paschalis Pope, in these words: (b) Heare O Apostolicall Head, made by God Pastor of his sheep, portor of the kingdome of Heauen, and Rock of the Church, sayth, vpon whom the Catholike Church is built: for thou art Peter, adorning and governing the See of Peter. Christ our God said to thee; And thou being once conuerted, confirme thy brethren. Behold now the tyme, behold the place, ayde vs &c. Thou hast power from God, because thou art Prince of all: fright away the hereticall wild beasts &c. (b) Apud Baron. anno 317.

And Theophilact (c) expounding the same words: The plaine sense of them is this: because I hold thee as Prince of my Disciples, when thou (after thou hast denied me) shalt weep, and come to repentance, confirme the rest; for this becometh thee, that next to me art the Rock, and fortresse of the Church. And we may vnderstand it not to be spoken of the Apostles only, but of all the sayibfull that shall be till the end of the world. Which addition of Theophilact sheweth, that this priuiledge given to Peter of not failing (c) Ad cap. 22. Luc.

in fayth, and confirming his brethren, was not personall, but belonging to his office, and descending with it to his Successors: for Peter in his owne person, was not to live till the end of the world; and therefore not by himselfe, but by his Successors, to confirme the faythfull vntill the end of the world.

(d) Cap. 19.
art. 4.

The same truth is further proued out of an ancient Treatise intituled, *A dispute between the Church and the Synagogue*, written by a learned Author, about 700. yeares since, in which it is said (d): Christ seemeth to haue defined, that the fayth of the Roman Church shall neuer faile, saying to Peter; I haue prayed for thee, that thy fayth faile not: for he foresaw, that Peter whose fayth he promised should neuer faile, was to be Bishop of the Roman Church, and there to end his lyfe by Martyrdom. And what, I beseech you, are we to thinke him to haue signified to vs, but that, that Church especially whose Bishop Peter (the Head of all Churches after Christ) was to be, should alwayes remaine in the confession of one true fayth.

(*) In illud
Ioan. Si cum
volo manere
&c.

To these I adde the testimony of Georgius Trapezuntius a learned Grecian, who explicating the same words of Christ, sayth (*): In them, two great Mysteries are plainly expressed: the first, that only the fayth of Peter & his Successors, that is to say, of the Roman Church, shall not faile. The other, that the fayth of the rest shall sometimes faile: Wherefore (sayth Christ) thou being once conuerted, confirme thy brethren. He said, Once, to shew that the Apostles being confirmed with the grace of the Holy Ghost, none of them should erre; but that their Successors should; for whose confirmation Peter, that is to say his Successors, are commanded to be conuerted; which hath byn effectually performed: for the rest of the Churches of the world haue byn often confirmed by the Roman, but she neuer by others.

(e) Ep. 190.

Finally S. Bernard writing to Pope Innocentius, and requiring him to condemne the heresies of Abailardus, subscribeth to the same exposition, saying (e): It is fit that all dangers & scandals arising in the kingdome of God, and chiefly those that concerne fayth, should be referred to your Apostleship: for I thinke it iust, that the ruines of fayth should be repaired there, where fayth cannot faile; for that is the prerogative of your See: for to what other was it euer said, I haue prayed for thee Peter, that thy fayth faile not: and ther-

therefore what followeth, is required from Peters Successor: And thou being once converted, confirme thy brethren. It is syme therefore (most loving Father) that you shew your zeale, repressing the corruptious of sayth.

Out of these testimonies I inferre against you, that whatsoever Bellarmine in his Controuersies holdeth to the contrary (f), these words of Christ, *I haue prayed for thee Peter* (f) L. 4. do &c. containe no priuiledge of Peter peculiar to his person, *Pont. c. 3.* but a publike prerogative belonging to his office, and descending to his Successors, as Bellarmine in a later worke (g) expressly declareth. And therefore though out of them it cannot be proued, but that his Successors in their private (g) *Apol. c. 14. 5. Neque* Doctrine, or writing may erre, and fall into heresy; yet it followeth, that they neuer shall, nor can erre *ex cathedra, solum.* that is, iudicially, in their Councils, Consistories, publike decrees or definitions of sayth made for the whole Church: for S. Augustine (h) truly sayth; *The beauenly Mayster in the chaire of Vnity hath placed the Doctrine of verity, and secured his people, that for euill Prelates they forsake not the chaire of holosome Doctrine, in which chaire euen they that are ill men, are inforced to speake good things.* There is then in the Church a chaire of holosome Doctrine, which is not the chaire in which Christ now sitteth in Heauen: for in that there sit no ill men, nor any other but himselfe. Nor is this Chaire, the chaire of euery Bishop; for euery Bishop is not inforced to speake truth: many haue bene heretikes and inuentors of heresies. Wherefore S. Augustine himselfe declareth this chaire of Vnity to be that, in which sitteth one Pastor. in whom all Pastors of the earth are one. I find (sayth he) (i) all good Pastors in one: for surely good Pastors are not wanting, but they are in one. They that are diuided, are many; here one is praysed, because vni- *Hor. c. 13.* ty is commended. This one chaire is none els but that of S. Peter: There is one chaire (sayth S. Cyprian) (k) founded vpon the Rock by the voyce of our Lord. and againe: (l) Christ to manifest vni- *(k) L. 2. ep. 8. (l) Lib. de Vn. nis, Eccles.* versity constituted one chaire, and ordained the originall of this vni- versity, beginning from one, giuing the primacy to Peter, that so one Church of Christ, and one chaire might be manifested &c. He that keeps not this vni- versity, doth he thinke himselfe to hold the sayth? In the

Episcopall chayre, sayth Optatus (m) was set Peter, the Head of all the Apostles, to the end, that in this only chayre vniety might be preserved to all.

(m) L. 2.
contra Per-
men.

From this priuiledge obtayned by Christ for S. Peter & his chayre, it proceedeth that the ancient Fathers haue not doubted to belieue and teach the infallibility of the Roman Church in matters of fayth, as also from other grounds of Scripture to be declared hereafter.

(n) L. 1. Ep. 3.

S. Cyprian speaking against the Nouatians, sayth (n): They presumed to carry letters from Schismatikes, and heretikes, to the chayre of Peter, and the principall Church from whence Sacerdottall vniety is deriued; not considering that the Romans are they whose fayth was prayesed by the mouth of the Apostle, and to whom misbeliefe can haue no acceffe.

(o) Epist. 69.
per Sabinum
Diac.

S. Basil writeth to Damasus Pope (o): Surely that which is giuen by our Lord to your Holynesse, is worthy of that most excellent voyce, which proclaimed you Blessed, to wit, that you may discern betweene what is counterfeit, and what is lawfull and pure, and that you may without any diminution preach the fayth of our ancestors.

(p) L. 10. ep.
31.

S. Ambrose writeth to Siricius Pope (p): Whom your Holynesse hath condemned, know that we also hold them condemned according to your iudgment.

(q) L. 1. A-
pol. aduers.
Ruffin.

S. Hierome sayth to Ruffinus (q): Know thou, that the Roman fayth commended by the voyce of the Apostle, admitteth no such delusions, and that being fensed by S. Pauls authority, it cannot be altered though an Angell should teach otherwise.

(r) Epist. 157.

S. Augustine writing against the Pelagians, and hauing professed that the Bishop of Rome hath from the holy Scriptures authority to declare the true fayth and condemn heresies, addeth (r): The Catholike fayth expressed in these words of the Apostolike See, is so ancient, so grounded, so certaine, & cleare, that it is great impiety for a Christian to doubt thereof.

(s) De incar-
nat. & grat.
c. 11.

S. Fulgentius sayth (s), that what the Roman Church teacheth, the Christian world without hesitation belieues to iustice, and doubts not to confesse to saluation.

(t) Ep. ad Eu-
sych. praefixa
Actis Concil.
Chalced.

S. Peter surnamed Chrysologus exhorteth Eutyches the arch-heretike thus (t): We exhort thee reuerend brother, to lend an obedient eare to the letters of the most holy Pope of the City of Rome;

Rome, for as much as the blessed Peter who lines and rules in his owne seate, exhibits the true sayth to those that seeke it. I omit other testimonies no lesse cleare of S. Cyrill, of Iohn, and Maximianus Patriarkes of Constantinople, of Venerable Bede, S. Maximus Martyr, Theodorus Studites, Rabanus, and others formerly alleaged (*).

From this infallibility of the Roman Church it proceeded that the ancient Fathers and Councils for the decision of all doubts of sayth had euer recourse to the See of Rome, and that many learned and holy Doctors have sent their writings to the Popes of their tyme to be examined by them, and approued if their Doctrine were found to be Orthodoxall, or reprobued if it were erroneous. So did S. Augustine to Zozimus: the 4. Primates of Africa to Theodorus: the Councils of Carthage and Mileuis to Innocentius: S. Cyril to Celestine: Theodoret and the Council of Chalcedon to Leo the great: S. Anselme to Urbanus: S. Bernard to Innocentius. Other particulars I omit, having dwelled long in this point already.

(*) Chap. 5.
sect. 4.

SECT. II.

Our second Argument.

AN other place of Scripture wherewith we proue the Roman Churches indefectibility in sayth, are the words of Christ, Math. 16. *Thou art Peter, and upon this Rock I wil build my Church, & the gates of hell shall not preuaile against it.* By the gates of hell Origen, S. Epiphanius, S. Hierome, S. Cyril, Rabanus, and all other expositors vnderstand, Heresies, and Arch-heretikes, by whom as by gates men descend into hell. And contrarily by Rock, they vnderstand S. Peter, and his Successors in the Roman See, against which heresies, and whatsoeuer persecutions raised by them, haue no more power to preuaile, then the furious waues of raging tempests against a Rock, firmly seated in the midst of the sea. They may beate, and breake themselves against it, but destroy it they cannot. And so experience teacheth: for howbeit the Heathenish persecutors and other enemies of Christ haue tried their forces against it, and all the other

Patriar-

(u) Psal.
cont. part.
Donati.
(x) Tract. 1.
in Math.
(y) Ep. 57.

(z) In Au-
corate.

(a) Hom. 55,
in Math.

(b) Apud S.
Thom. in Ca-
tens ad c. 16.
Math.

(c) Extat E-
pistola apud
Baron. Anno
520.

(d) Serm. 2. de
sua assump.

Patriarchall Sees haue fallen into heresy, yet against the Roman Church (God protecting it) no persecutions, no errors haue preuailed, nor euer shall preuaile: for she, sayth S. Augustine (u) is the Rock which the proud gates of hell overcome not. Neither against the Rock on which Christ builded his Church (sayth Origen (x) nor against the Church it selfe the gates of hell shall preuaile. Vpon this Rock (sayth S. Hierome (y) speaking of the Roman See to Damasus) I know the Church to be built: be that gathereth els where, scattereth. Our Lord (sayth S. Epiphanius (z) made Peter, the chiefe of the Apostles, a strong Rock, vpon whom the Church of God is built; and the gates of hell which are heresies and Arch-heretikes shall not preuaile against it: for the sayth is euery way fortified in him. S. Chrysostome sayth (a): Our Sauour promised to Peter power to forgiue sinnes, & that the Church hauing for her Pastor, and Head, a poore fisherman, shold amongst the assaults of so many raging floods, remaine immoueable, and more firmly fixed and settled, then the strongest Rock.

S. Cyril explicating the same words of our Sauour sayth (b): According to this promise of our Lord, the Apostolicall Church of Peter perseuereth in her Bishops pure, and free from all seduction and circumuention, aboue all Prelates and Bishops, and aboue all Primates of Churches, and people, in the sayth and authority of Peter. And wheras other Churches haue bene stayned with the errors of some, she alone remaines established firmly, and vnconquerably, silencing, and stopping the mouthes of all heretikes.

Posseffor a famous African Bishop, and banished by the Arians, consulting Hormisdas Pope, about the Doctrine of Faustus Rhegiensis, yeldeth this reason (c): It is expedient to haue recourse to the head, as often as the health of the members is treated of: for who hath a more sollicitous care of his subiects, or from whom is the resolution of sayth when it is questioned, to be required, but from the President of that See, whose first Redder heard from Christ, Thou art Peter, and vpon this Rock I will build my Church, and the gates of hell shall not preuaile against it.

S. Leo the great: (d) The solidity of that sayth which was pray- sed in the prince of the Apostles, is perpetuall: and as that remaines, which Peter believed, so remaineth that also, which Christ instituted in Peter. Wherefore the disposition of truth remaineth, and Peter per-
seuering

seuering in the strength of a Rock, hath not left the government of the Church, which he once undertooke.

S. Maximianus an ancient Patriarke of Constantinople (e) Ep. ad bigly commended by Celestine Pope (e), and others (f), Theodosius writeth to the Orientalls: All the bounds of the earth haue sin- (f) Apud creely acknowledged our Lord; and Catholikes throughout the whole Spond. ann. world, professing the true sayth, looke vpon the power of the B. of 411. n. 22. Rome, as vpon the Sunne: And then speaking of the reward, which our Sauour gaue to Peter, for that excellent confession of his sayth, he addeth: For the Creator of the world amongst all men of the world, chose S. Peter, to whome he gaue the chayre of Doctor, to be principally possessed, by a perpetuall right of priuiledge, to the end, that whosoener is desirous to know any diuine and profound thing, may haue recourse to the oracle, and doctrine of this instruction.

Iustinian the Emperor maketh this profession of his sayth to Bonifacius Pope (g): The beginning of saluation is to (g) Extat in- conserue the rule of right sayth, & no way to swarue from the tradi- ter decreta tion of our fore-Fathers; because the words of our Lord cannot faile, Bonif. Papa. saying, Thou art Peter, and vpon this Rock &c. And the proofes of deeds haue made good those words, because in the See Apostolike the Catholike Religion is always conserued inuiolable. And the same profession was made by Iohn Patriarke of Constantinople to Hormisdas Pope (h), abiuring the memory of all such, as (h) In epist. dyc out of the Communion of the Roman Church, or a- ad Hormisd. greenot in all things fully with her.

S. Gregory (i): Who knoweth not, that the holy Church is (i) L. 6. ep. 37. strenghtned by the solidity of the Prince of the Apostles, who with his name receaued the constancy of his minde, being called Peter, of a Rock, to whom by the voyce of truth it is said, I will giue thee the keyes of the kingdome of Heauen?

S. Maximus a famous Martyr, the greatest Diuine of his age, and a stout Champion of the Church against the Monothelites (k): All the Churches of Christians had their beginning, (k) Epist. ad and surest foundation from the Roman Church, against which the Marin. Diac. gates of hell shall no way preuaile, according to the promise of our Sa- Apud Spond. uour himselfe, that she should haue the keyes of Orthodox sayth and Anno 657. confession, and open to them that come to her religiously seeking true n. 2. piety, and caruarity shut and stop all hereticall mounthes, that breath out iniquity against heauen.

Theo-

(c) Ep. ad Paschal. Bal. & ep. ad Naucr. Theodorus Studites a man very famous for his learning, and constancy in defending the Catholike fayth, writing together with other his Colleagues to Paschalis Pope (l) calleth him, *Porter of the kingdome of Heauen, and Rock of the fayth, vpon whom the Catholike Church is built; And the Roman See, The supreme throne in which Christ hath placed the keyes of fayth, against whom the gates of hell, which are the mouthes of Heretikes, haue neuer preuailed, nor shall euer preuaile, according to the promise of our Lord which cannot faile.*

(m) L. 4. de Pont. c. 3.

(n) Pag. 55.

(o) Pag. 55.

To these testimonies I adde others of Theodoret and Gelasius alleaged by Bellarmine (m), which make vp more then a full lury, to pronounce you guilty of a solemne vntruth, in denying (n) that, *what was here spoken to Peter, doth accordingly belong to the Pope, by the right of Succession: for you haue heard the Fathers teaching the contrary. Their exposition I embrace, and follow, as the true sense of holy Scripture, & detest yours, who haue nothing to say against it, but to outface it, by calling it, An error, & to object against it the comment of Abulensis, who (say you (o) teacheth, that by those words, Blessed art thou Simon, there was granted to S. Peter an infallible certainty of his soules eternall blessednes, which is an excellen privilege, but no promise of authority made vnto him. If Abulensis comment so, his comment makes nothing to your purpose: for he denies not the Church to be built vpon Peter, nor grants, that the gates of hell (which are heresies) shall preuaile against her. Againe if he say (for I haue not seene him) that Christ by saying, Blessed art thou Simon, granted to S. Peter an infallible assurance of his eternall happiness, it followeth not, that the same assurance passeth to his Successors, as the office of Foundation, Head, and Governor of the Church, doth: for the assurance of eternall happiness, was for his owne peculiat good, and therefore granted to him alone, and not to his Successors. But the office of Head, and Governor of the Church, was promised to him for the good of the whole Church, and therefore to passe to his Successors, according to the nature of privileges, which is, that when a prerogative is granted to a Governor for the good of the Community of which he is Governor,*

nor (as the office of Head and foundation of the Church was to S. Peter) it dieth not with him, but still liueth in his Successors.

Againe, that comment of Abulensis (if it be his) I approve not: for it is disproued out of the words themselues, which being of the present tense, import nothing els but a present blessednes, in hauing so great a fauor bestowed on him, as by the speciall reuelation of Almighty God, to know the Diuinity of Christ, and to be the first that made so illustrious a confession therof, and (as S. Basill (p) ex- (p) Orat. 3. de poundeth) to haue his confession rewarded with a promise of building the Church on him, and of hauing the keyes of the kingdome of heauen committed to him: which (sayth he) was a far greater blessednes then the other Apostles obtained. And in the same sense expound S. Hierome (q) and S. Augustine (r). pccato, & in
proem. de in-
dicio Dei.
(q) Ad c. 16
Matth.
(r) Serm. 106
de verb. Do.
& serm. 31. de
verb. Apost.

But wheras out of the comment of Abulensis (be it his, or whose you please) you charge vs (r), with lack both of conscience, and modesty in violating the sacred writ, vnlesse to make good the iurisdiction of our Popes derivatiuely from S. Peter, we can shew that all of them by vertue of their succession from him, are so blessed now in their hopes, as to be infallibly persuaded that no temptation of Satan shall preuaile against their persons, but that they shall be blessed euerlastingly; you cannot be excused from fraud, & folly: fraud, in changing the state of the question: for our assertion is, that out of these words of Christ, S. Peter, and his Successors are secured from erring in their publike decrees, and definitions of fayth. But that Popes may not erre in manners, to the damnation of their soules, we neither deduce out of this, nor any other place of holy writ: nor is it true, nor asserted by any Catholike, nor necessary for the defence of their iurisdiction, or priuiledge of not erring *ex cathedra*: for Christ (sayth S. Augustin) (s) hath placed in the chaire of Vni- ty the doctrine of Verity, and secured his people, that for ill Prelates they forsake not the Chayre of holosome Doctrine, in which chayre euen ill men are enforced to speake good things. And els where (t) hauing reckoned all the Popes from S. Peter to Anastasius, who then possessed his chayre, he addeth: If in all this tyme any traytor had come in by surreption, it could not breed any pre- (s) Ep. 166
(t) Ep. 169

indice to the Church, nor to innocent Christians, for whom our Lord making provision, sayth of euill Prelates; *What they say do you; but what they doe, do it not: for they say, and do not.*

(u) Ep. 137:

(x) L. de Praef. crip.

(y) Const. lit. Petil. l. 2. c. 51.

(z) Ibid.

(a) L. 33. Mor. c. 22. & l. 3. Pastoral. 6. 1.

And as it is fraud, in you to change the state of the question, so is it folly to inferre, that because Popes may be vicious in their liues, they may erre in their publike definitions of sayth, or manners, to the seduction of others. S. Augustine (u) obserueth it to be an old trick of Heretikes, because they cannot caluminate the Scripture, in which they find the Church commended, to caluminate those, by whom she is defended & gouerned, to make them odious.

And Tertullian long before (x) obserued the same in the heretikes of his tyme, to whom he answered, that what they obiected, were *vicia conuersationis, non pradicacionis*, faults of manners, not of Doctrine: and for this S. Augustine reprehendeth Petilianus the Donatist, laying (y): *Why dost thou call the Apostolike See the chayre of pestilence? if for men, whom thou thinkest to professe the law, and not to fulfill it, did our Lord Iesus Christ for the Pharisees, of whom he sayth, that they say and do not, do any wrong to the chayre in which they did sit? Did he not commend that chayre of Moyses, and reprobend them, preserving the honor of the chayre? Wherefore you in carping at the vices of some Popes, shew your self to be like to the Donatists, who (sayth S. Augustine (z) bad with wicked fury separated themselves from the Roman Church. And as no vices of Popes could iustify their separation, so neither can it yours.*

I denie not, but that histories mention sinnes and scandals of some Popes; but yet of few in comparison of the great number of most holy and learned Bishops, that haue possessed that Seat, for whose excellent vertues, and great labors in defending, and propagating the Catholike faith, you ought rather to commend the Bishops of Rome, then for the vices of a few to defame both them and their Seat.

Though all the Popes haue not bene holy like Sem and Iaphet, yet (as S. Gregory admonisheth) (a) it is not lawfull for you to imitate wicked Cham, in laying open their faults. It is no maruell, if among so many good there haue bene some few bad: for among the twelue Apostles there

was

was a Judas, whose wickedness, as it was no defamation to the Apostolicall function, so neither are the faults of a few bad Popes, to the dignity of the Roman See. But what if there had bene many? Could their euill life excuse your euill sayth? Shall their falling from God by frailty for a tyme, iustify your departing for euer from Gods Church, by contempt and obstinate rebellion? If the ill liues of Prelates be a sufficient cause to forsake the Church, how can you remaine in your Protestant Congregation? For Luther (whom your brother Klebitius in his booke *against the Saxonicall Popedom* tearmeth, *The Pope of Wittemberg*) was a lewd Apostata, and had conuersation with the Diuell: Calvin, a stigmaticall Sodomite; Beza, an especiall paterne of wantonnesse and lust. And if you looke nearer home, Cranmer, and other chief Heads in your English Church, haue not bene very great Saints. Wherefore since you cannot but know, that the ill liues of some Popes, is a *Non sequitur*, to proue that they may erre in their definitions of sayth, you cannot be so simple, as to alleage it to that end, but only to ease your stomake of some parte of that venime, wherwith it is charged against the authority of the Roman Church. And yet not this without imposture: for of the authors, which you bringe. Massonius is a fabulous Historian, and forbidden by the Church: (b) Costerus, as (b) *In indic. b.* in that very place he confesseth that Popes may be wicked *prohib.* in their liues, so he proueth that they cannot propose to the (c) *Enchir. c. 3.* Church any heresy, or error, which is the thing you ought *S. Patemur,* to disproue, but cannot, & therefore diuert from it to rayle at the ill liues of Popes, that haue bene, or may be. Baronius and Genebraed speake only of such Popes as were intruded, partly by the tyranny of Emperors, partly by the Marquis of Thuscie, partly by the Nobility of Rome, and Princes of Etruria. This you ought to haue obserued with Baronius, and with him to haue put your reader in mind, of the singular care, and prouidence, wherwith Christ protecteth the Roman Church; for notwithstanding she suffered greater calamities by the tyranny of these Christian Princes, then she had euer done vnder any heathenish perse-

persecutors, yet it cannot be shewed, that any of those Princes ever doubted of the infallibility of the Roman Church, or that any of the aforesaid Popes, albeit they came in by intrusion, ever taught any thing repugnant to fayth.

S E C T. III.

*S. Paul's subiection to S. Peter, and his acknowledg-
ment thereof.*

(d) Pag. 57.

TO prove that S. Paul believed not the domination of S. Peter (for so you call it) and consequently of the Pope, or the universall power of the Roman Church above all others, or yet the absolute continuance thereof in the fayth of Christ, you spend many arguments throughout six whole Sections, from the eight to the fourteenth, all which make against your selfe.

(e) 1. Pet. 5. 3.

It is frequent with you to call the supreme Ecclesiasticall iurisdiction of S. Peter and his successors, *their dominion*. If by *dominion* you vnderstand a dominating power, wherewith some temporall Princes governe their subiectes, S. Peter forbiddeth that to all ecclesiasticall Prelates (e), commanding them not to *dominiere* in the Clergy. But if by *dominion*, you vnderstand a Fatherly gouernment and iurisdiction over the vniuersall Church and their infallible assurance in their definitions of fayth; that S. Peter and his successors haue such a power and iurisdiction, hath bene already proued, & will be more confirmed by the answers to your arguments against S. Peters supremacy out of sun-

(f) Pag. 58. & seqq.

dry passages of S. Paul to the Galathians (f). The first is, Paul some tyme after the exercise of his Apostleship, would not goe to Hierusalem to Peter, or any of the Apostles, lest he might haue seemed to haue bene authorized by them: yet three yeares after that, he taketh a iourney thither to see Peter; doubtlesse for honor sake, as one in order of Apostleship most eminent: but this he did voluntarily, in discretion, & brotherly communion, & not in subiection, as the Context sheweth. So you: but the Context sheweth no such matter, and the

(g) In eum. lo-
rum.

sacred Expositors teach directly the contrary. S. Ambrose (g): It was fit, that Paul should desire to see Peter, to whom our Sa-

niquir had committed the charge of the Churches. S. Hierome (h): (b) Ep. 89. Peter was of so great authority, that Paul writeth in his epistle, *Then quæ est 11.* after three yeares I came to Hierusalem to see Peter. And againe (i): *inter epist.* He went to see him to the end he might yeild honor vnto him. Theo- August. doret (k): he went to yeild vnto Peter, as to the Prince of the Apo- (i) In c. 1. ad Gal. stles, that honor which was fitting. And shewing that S. Paul (k) In cap. 1. held Peter to be the supreme iudge to whom all doubts of ad Gal. fayth ought to be referred, he sayth (l): Paul the preacher of (l) In ep. ad truth, and the trumpet of the holy Ghost, ranne to the great Peter, for Leon. a resolution of such doubts, as rising about the obseruation of the Law, did minister occasion of strife to them that were at Antioch. Oecumenius (m): He went to see him, as one greater then himselfe, and (m) In cap. 1. stayed with him, to honor him with his presence. S. Chryso- ad Gal. stome (n): He went to see him aboue others, because he was the (n) Hom. 87. mouth, and Prince of the Apostles, and the Head of the whole compa- in Ioan. ny. And againe (o): he went to him, as to one greater then himselfe, (o) In c. 1. ad Gala and that, not in a vulgar manner, but (as he obserueth out of the Greeke Verbe, *ἰδεῖν αὐτόν*) to behold and admire him, as a personage of great excellency, and maiesty, as men goe to behold, and admire great and famous Cities: for which cause, and to satisfy himselfe with a perfect view of his person, and behauour, notwithstanding his great employments, he stayed 15. dayes with him. If therfore the generall accord of sacred expositors be of weight, this 1. place of S. Paul which you produce to disproue his subiection to S. Peter, is so farre from disprouing it, that it strongly proueth it, and his owne acknowledgment therof.

Again: 14. yeares after this time (sayth S. Paul) I went vp to Hierusalem, according to reuelation to conferre with them the Gospell which I preach among the Gentils. From this place you argue (q) that S. Paul held himselfe equall in authority with S. (q) Pag. 58. Peter: for S. Hierome (whom you alleage out of Salmeron) sayth, it is one thing to conferre, an other thing, to learne: for among them that conferre, there is equality. What equality? of iurisdiction, and power? No: (for a subiect may conferre with his Superiour, a Collegiall with his Rector) but of Doctrine, and learning only; as S. Hierome there declareth, adding, that betweene him that teacheth, and him that learneth, be that lear-

(*) Gal. 2. 6.

neith is the lesser; to wit, in knowledge. And therefore I grant that S. Paul went not to learne of S. Peter: he had learned his Ghospell by reuelation immediatly from Iesus-Christ, the same Maister that taught S. Peter. Nor did he receaue from S. Peter, or the other Apostles power, or authority to preach: for that likewise he had immediatly from Christ: & in this sense he sayth (*): *The Apostles added nothing to me.* Neuerthelesse because he had not conuersed with Christ in mortall flesh, nor learned his Doctrine from the other Apostles, which had bene instructed by him before his death, lest the Gentils, to whom he preached, being incensed against him by false Apostles, might haue any doubt of the truth of his Doctrine, or of his Commission to preach; for their satisfaction, and that his preaching might not be in vaine, and without profit to the hearers, he went to Hierusalem, and conferred his Ghospell with the chiefe Apostles, to the end that the Gentils might be certified of the truth of his Doctrine, knowing it to haue their approbation, and to be the same, that they preached.

(r) In Ep. ad
Gal. Disput.
82.

But you that borrow your argument from Salmeron (r), why do you conceale what followeth in his Comment? If (sayth he) *it was needfull for so great an Apostle of Christ, to conferre his Ghospell with the Apostles, and Peter; how much more necessary was it, that Luther and Calvin should haue brought theirs, to be conferred with the See Apostolike? With what pillars of the Church did they conferre it, as Paul did? or with what Miracle did they proue it? they that could neuer persuaade themselves so much, as to come to the See Apostolike, and Roman Church the mother of all Churches to conferre; nor to the Oecumenicall Councell (of Trent) that was gathered for their soules health sake, that was free, and open to them, that did courteously intreat them, and with a safe conduct inuite them to come.* So Salmeron; whose words you thought best not to mention, both because they shew your Doctrine to be destitute of lawfull authority, and also because they refute the fabulous report which you (s) make out of Thuanus your historian, that, *diuers Protestants came to the Councell, and desired of the Popes Legates liberty to dispute, but could not be admitted: for Samleron was present at the Councell, as one of the*

(s) Pag. 404.

the Popes Diuines, who therefore knew what passed in the Councell better then Thuanus. And to Salmerons testimony, I adde your owne confessions in the late Declaration of the Archbishops and Bishops of Scotland against the pretended Generall assembly holden at Glasgow (t); and in your Apology of the Church of England, which also expresth the reasons why you refused to come, set downe in your owne words, and refelled by Doctor Harding, in his Confutation of the same Apology (u).

How far therefore you are from the Doctrine & example of S. Paul in this point, not only Salmeron, but Venerable Bede and S. Anselme (x) haue declared out of S. Augustine, whose words both they and Salmeron set downe to this purpose. If the Apostle Paul himselfe (sayth S. Augustine) (y) being called from Heauen, after the Ascension of our Lord, had not found the Apostles liuing, that by communicating and conferring his Gospell with them, he might shew himselfe to be of the same society, the Church would giue no credit at all vnto him. But when they knew that he preached the same Doctrine which they did, that he liued in communion and vnitie with them, and did worke Miracles as they did (our Lord therby commending him) he deserued so great authority, that his words at this day are heard in the Church, euen as if Christ were heard to speake in him, as he most truly said. With these Fathers accordeth S. Hierome (z) defining that, Paul had not had security of preaching the Gospell, if it had not bene approved by Peters sentence, and the rest that were with him. So S. Hierome, whose testimony with the rest shew how beggarly a cause you haue, since those very Scriptures which you produce in defence therof, are so many verdicts against you.

A third text of S. Paul (*) you set downe thus: I am nothing inferior vnto the Chiefe of the Apostles. But I cannot commend your translation: for none but Peter is Chiefe of the Apostles, to whom therefore S. Paul compares not himselfe in the singular number, as you here, and els where (falsifying his words make him to say) but to the Chiefe Apostles in the plurall number, and yet not that, in authority and iurisdiction, (of which he speaketh not) but in the dignity of an Apostle,

(u) Part. 61
Chap. 7. fol.
293. & seqq.

(x) In cap. 1.
ad Gal.

(y) L. 28. contra
Iuda Paust. c. 4.

(z) Epist. 89.
quæ est 10.
inter epist.
August.

(*) 2. Cor. 12.

Apostle, in his great labors, in his Miracles, in his revelations, in his dangers and journeys vnderaken for the preaching of Christ, as the Context before and after sheweth, & S. Ambrose, Theodoret, S. Anselme, S. Thomas Aquinas and other expositors declare (a).

(a) In eum locum.

(b) Pag. 60. fin.

(c) In 1. Cor. 6. 13.

But you vrge the testimonies of Fathers. (b) vpon this text of S. Paul: And first that S. Ambrose saith (c), *Paul was no lesse in dignity, then Peter.* You falsify. S. Ambrose there compares not Paul with Peter in particular, but speaking of him and the rest in generall sayth, that, *albeit he were called to the Apostleship after them all, yet in the dignity and function of an Apostle, in preaching and in working of miracles he was not inferior to them.* And to shew how impofterously you bring this his testimony against S. Peters primacy, he addeth, that, *Though Andrew followed our Saviour, before Peter, yet Andrew receaued not the primacy, but Peter.*

(d) Pag. 60. fin.

2. You object (d) S. Maximus, saying: *Whether Paul or Peter is to be preferred, is vncertaine.* Here againe you falsify. For, to insinuat that S. Maximus preferred Paul before Peter, you peruert the order of his words, placing Peter after Paul, which S. Maximus doth not, but contrarily Paul after Peter. Again he compares them not in authority, but only in sanctity of life, and merits. *Howbeit (sayth he) all the most blessed Apostles obtaine equall grace of sanctity in the sight of God, yet I know not how Peter and Paul by a peculiar prerogative of sayth in our Saviour, surpasse the rest &c.* But which of the two is to be preferred, is vncertaine, for I thinke them to be equall in merits, because they are equall in their death. You make no mention of merits to perswade your reader that S. Maximus compares them in authority, and so much the more you are to be blamed, because in that very place, he sayth, that, *Paul hath the key of knowledge to preach and teach, but Peter the key of power; which is to say, that Paul excelled in knowledge, but Peter in authority.* And therefore els where he sayth; (e) *Peter was of so great merit in the sight of our Lord, that after the rowing of a small boat, the gouernment of the whole Church was committed to him: and that (f), As Christ was a Rock, so he made Peter a Rock, and built his Church vpon him, and gaue him charge of feeding his sheep, and lambs,*

(e) Hom. 3. in Nat. Apost. Pet. & Paul.

(f) Hom. 1. de eisdem.

lambes, which out of his mercy he had redeemed. Wherefore, as certaine it is, that S. Maximus held S. Paul to be a member of Christs Church, and one of the sheepe which he redeemed, so certaine it is, that he held him subiect to S. Peter, as to his Head and Pastor.

3. You object (g) out of S. Chrysostome: Paul (that I say no more) was equall to Peter. You still falsify. S. Chrysostome sayth: Paul was equall to Peter in honor, to wit, of an Apostle, for of that he speaketh: you leaue out, in honor, to inferre that he equaleth Paul with Peter in authority and iurisdiction; which cannot be excused from imposture: for one thing it is to be equall with Peter in the honor of Apostleship (in which all the Apostles were equall vnto him) and another, to be equall to him in authority, which none of the Apostles were. Among the most blessed Apostles (sayth S. Leo (h) in the likenesse of honor, there was difference of power: and (b) Ep. 48; though the election of them all were a like, yet it was granted to one, that he should surpasse the rest: from whence as from a patterne, hath proceeded the distinction of Bishops. The same is declared by S. Maximus (i), yea, and by S. Chrysostome himselfe, in (i) Serm. vlt. de Apost. Pet. & Paul. this very place which you object, saying (k): Paul went to see him, because he was the mouth, and Prince of the Apostles, and head of the whole company. These testimonies as they demonstrate (k) In ep. ad Gal. 1. 18. (l) Hom. 87: Chrysostome to haue believed that S. Peter surpassed Paul in authority; so they conuince you of imposture in putting on him the contrary.

4. You attribute (n) to S. Hierome (o) these words: (n) Pag. 60; The titles of these two Apostles are equall: they are Chiefes of the Church. But S. Hierome vpon that Psalm hath no such (o) In Psal. words, nor maketh any comparison between Peter and Paul, nor any mention at all of them.

5. You object (p) out of S. Basils epistles (but at random naming none in particular) that, S. Peter and Paul are init. (p) Pag. 61; Pillars of the Church. And what of that? As among many great, one may be greater then another; so of two Pillars, one may be higher then another. By those 7. Pillars mentioned in the Proverbs (q), some of the Expositors vnder- (q) Prov. 9. 1. stand

(r) Dan. 13. 2.

(s) 1. Cor. 15.

42.

(t) Pag. 61.

init.

(u) In Psal.

44.

(x) In vigil.

S. Pet.

[2] Pag. 10.

(a) Rom. 15. 8.

(b) In Tit.

(p)

stand the 7. Sacraments, which yet are not all equall: for Baptisme exceedeth the rest in necessity; and the Eucharist in Excellency. Others vnderstand the Doctors of the Church, whom Daniel compareth to starrs (r) which yet (witness S. Paul (s)) are vnequall in their light. And hereby is shewed the futility of your argument, that S. Paul held James and Iohn to be equall in iurisdiction with Peter, because speaking of them three, he calls them all; Pillars.

6. You obiect (t) out of Casaubon, that, Eucherius calleth Peter and Paul, Two Princes of the Christians. But S. Hierome (u) calleth all Bishops, Princes of the Church, and yet all Bishops are not equall in iurisdiction: for Bishops are subiect to Archbishops, Archbishops to Patriarkes; Patriarkes to the Pope, and so was Paul, to Peter. But let Eucherius speake for himselfe: Christ (sayth he) (x) first committed to Peter his lambs, and then his sheep; because he made him not only a Pastor, but Pastor of Pastors. Peter therefore feedeth the lambs, & the sheep: he feedeth the yong ones and the Dammes: he governeth the subiects and the Prelates, and is therefore Pastor of all: for besides lambs, and sheep, there is nothing in the Church. So Eucherius, shewing how Casaubon and you abuse him: and that if Paul be a sheep of Christs flock, he is subiect to Peter, pastoral authority.

A fourth text of Scripture you obiect, (a) which are those words of S. Paul: They saw, that the Gospell of the vncircumcision was committed to me, as the Gospell of the circumcision vnto Peter. Your glosse is, that the ordinary ministration of these two apostles was distinct, Peter hauing for his Diocese, the Iewes, and Paul the Gentiles, which was of infinit extent larger. But by the like argument you might inferre that S. Paul by calling Christ, The minister of Circumcision, (a) and himselfe, Doctor of the Gentiles, (b) signified that himselfe had a distinct ordinary ministration from Christ, & a Dioces of farre larger extent, then his. Wherefore this clause implyes not any diuision of the authority of their ordinary Ministry; nor yet, that the Diocese of Peter was confined to the Iewes, or of Paul to the Gentiles, for both of them preached to Iewes & Gentiles. It containes nothing els, but a speciall testimony of the blessing

King of God upon S. Peter, to persuade the Iewes, and vpon S. Paul to persuade the Gentiles: and yet not so, but that all the other Apostles had likewise authority to preach vnto them both.

But you oppose (c) that S. Ambrose (d) from hence collecteth (c) Pag. 92. two different Primacies, the one of Peter, and the other of Paul. S. (d) In Gal. Ambroses words are: As Paul receaued a primacy of founding Churches among the Gentiles; so Peter had the primacy of founding the Church; a dignity farre greater, then to preach and found Churches among the Gentils, and that implieth the subiection of S. Paul, and all other Prelates of the Church vnto him.

2. You say: (e) Chrysostome argueth from these words of S. (e) Pag. 93. Paul, that both he and Peter had the same dignity: and, Oecumenius wisheth his reader to obserue, that Paul herein equalled himselfe to Peter. I answer: The false Apostles excepted against S. Pauls Doctrine, and authority to preach, because he had not conuersed with Christ, nor bin trayned vp in his schole before his passion, as the other Apostles had; and by that meanes seduced some of the Galathians, as it appears out of the first Chapter of his epistle to them. Wherefore in the second Chapter he certifies them, that he went to Hierusalem, to conferre his Gospell with the chiefe knowne Apostles, and was receaued by them into their society, as being an Apostle no lesse then they were, and one that had learned his Doctrine by reuelation, and receaued his authority to preach from the same mayster, that taught and authorized them. And herein only S. Chrysostome and Oecumenius say, that S. Paul is equall to the rest, & compares himselfe to Peter the chieftest of them: for (sayth Oecumenius) (f) though he speake this of Peter *pradicationis* (f) Incap. 2. causa, to authorize his owne Doctrine (with the Galathians) ad Gal. yet he respecteth and honoreth Peter farre aboue himselfe, that is to say, as, Head of the Apostles (for so he had called him a little before:) and, (g) As one, to whom the gouernment of the Disciples (g) Act. 1. was committed, and that had power to command them all. And how could S. Chrysostome meane any other thing, he that (h) In c. 2. ad Gal. & hom. said; (h) Paul went to Peter as to one greater then himselfe; as to the 87, in Ioan.

the Church and Prince of the Apostles, and Head of the whole company: that, in matters belonging to authority Paul gives the primacy to Pe-

(h) Hom. 35. inter (l): that Peter surpassed the rest of the Apostles in authority by many degrees: (k) that he was chiefe of the Apostles, & had the whole world subiect to him: (l) that, Christ delivered to him the government of the Church throughout the whole world, (m) & the charge of feeding those sheep, which he had redeemed with his blood (n).

(m) Hom 80. 3. You object (o) S. Gregory, saying: Paul was made the Head of Nations, and obtained the principality of the whole Church. S. Paul (I grant) obtained the principality of the whole Church, as the rest of the Apostles did, because they were all Princes over the whole Church, as S. Hierome and others collect out of those words of the Psalme, (p) Thou shalt make them Princes over all the earth. And this is the principality which S. Chrysostome declared S. Paul to have, (q) when he said; all preaching, the affaires of the world, all mysteries, and all dispensations were committed to him. But this argueth not that the Principedome and authority of S. Paul or the other Apostles was independant, and without subordination to S. Peter: for (as S. Hierome (r) observeth) The Church hath Bishops instead of the Apostles, and as their Successors in their Episcopall authority; which therefore in that respect are Peers and Princes of the Church, yet not without due subordination: for all Bishops are subiect to the Pope: and so were Paul and the other Apostles to Peter. And this S. Gregory himselfe (to shew your imposture in objecting him for the contrary) declareth saying: (s) Peter the Apostle is the chiefe member of the holy and universall Church: Paul, Andrew, Iohn, what are they, but Heads of severall flocks?

(q) Hom. 18. in epist. ad Rom

(r) In psal. 44

(s) L. 4. cap. 38

SECT. IV.

Other arguments of Doctor Morton answered.

(m) Pag. 61. 63. 64.

IN prosecution of the same matter you object, (m) that Paul named James before Peter saying: James, Cephas, and Iohn: whereby you will have, Paul to name and equall James, & Iohn with Peter; first it had bene ill manners in him to name James before Peter, if Peter had bene James his Superior, as it would be thought ill manners,

manner, in a Catalogue of Bishops raised the Bishop of Colchester
 for the Pope. You argue from an uncertain ground: for S.
 Chrysostome in his commentary, S. Ambrose, and S. Hiero-
 me both in the text and commentary, read, Peter, James
 and John: and so likewise doth S. Hierome in other his
 workes (n). It is therefore credible that S. Paul in naming
 them, observed the same order: but if he named them other-
 wise, it is no argument to prove that he equalled James in
 authority with Peter: first because (as S. Chrysostome (o)
 noteth) S. Paul (in that very Epistle) proposed himselfe as a
 greater honor to Peter, and sheweth how he was to him, when he saith, in
 saying, that he went up to Hierusalem, not for any of them, but for his
 sake alone. 2. because ascending by gradation he placeth Pe-
 ter above himselfe, and next unto Christ: I am Paul, and
 I apollos, but I of Cephas, and I of Christ. If it be true, that he
 named James before Peter, he did so not to equal them in
 authority, and much lesse to preferre James before Peter,
 but in regard of the priority of the knowledge which Ja-
 mes received of the great grace given to Paul: for when he
 came the first tyme to Hierusalem to give the Apostles no-
 tice of his calling, and of the great fruit of his labors, he
 found none of them there but James. Put now the like case,
 and it will neither be ill manners, nor any derogation to
 the Popes authority to name him after the Bishop of Co-
 lten, or of Milan. 4. Because it is certaine, that in all other
 places of the new Testament, in which there is a Catalo-
 gue of all the Apostles in generall, or of some in particu-
 lar, Peter is still named in the first place: and if here (as you
 say) he is named before Peter, because he was Bishop of
 Hierusalem, it is no argument to prove him Superior or e-
 quall in authority to Peter. S. Bernard (q) nameth Paul &
 Mathew before Peter, and yet in that very place expressly
 sayth, that the Pastorall care of the whole Church was
 committed to Peter. And the sacred Expositors teach you
 the same lesson: for when a new Apostle was to be chosen
 in place of Judas, S. Chrysostome noteth (r) that albeit
 James was Bishop of Hierusalem, yet he acknowledged the
 superiority not to belong to himselfe, but so Peter, & that
 therefore

(n) Controv.
 Heluid & L.
 de Scriptor.
 Eccles. in
 Paulo.

(o) In sup. (1)
 ep. ad Gal.

(p) 1. Cor. 12.
 (q) Serm. 3. de
 7. misericord.
 fragm.

(r) Hom. 3. in
 Act.

elsewhere nor here. Peter claimed his authority in the case of the business. Behold (saith Chrysostome) the modesty of James: He had the office of Bishop of Hierusalem, and yet he did not say a word, but gave the throne to Peter. And Occur-

(a) Ad cap. 1.

(b) From the

(c) From the

(d) From the

(e) From the

(f) From the

(g) From the

(h) From the

(i) From the

(j) From the

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(v) From the

(w) From the

(x) From the

(y) From the

(z) From the

(aa) From the

(ab) From the

(ac) From the

(ad) From the

(ae) From the

(af) From the

(ag) From the

(ah) From the

(ai) From the

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(al) From the

(am) From the

(an) From the

(ao) From the

the government of the Disciples was committed. And Chrysostome further declaring that the Episcopall authority which Christ gave to Peter, was as farre above that of James, as the Bishop of the whole world surpasseth in authority the Bishop of one particular (Sic. saith (t)). If any one demand how James obtained the office of Hierusalem, I answer, he was made by Peter, Master of the whole world: which difference betwene the authority of Peter and James, Euthymius (u) hath also expressed in the same words. And no lesse S. Bernard, saying (v). The other Apostles brought each of them their peculiar flocks, James contented with Hierusalem, yields the universality to Peter. I conclude therefore that if S. Paul once named James before Peter (which is yet doubtfull) it is a non sequitur to collect from thence, that he held James superior or equal in authority to Peter. You shew your selfe to be one of those men of whom S. Peter (y) saith, that reading S. Pauls epistles, they deprave them, and the rest of the Scriptures, to their owne perdition.

Not unlike to this, is the argument you make (z) to prove that S. Paul (forsooth) setteth and excepteth against Peter's authority, because he saith (a), I went to Hierusalem to see Peter, and tarried with him 15. dayes; but other of the Apostles I saw none, save James the brother of our Lord. Your inference is, that Paul going up to stop the mouths of false Apostles, who objected that he had not sufficient commission to preach, as both being bene authorized by the other Apostles, if the spirit of Popery had reigned in those dayes, his Adversaries might have replied, that Peter being the Vicar of Christ, and the Ordinary and universall Pastor of his Church, was alone sufficient, and All in All to authorize him, because the Governor of all others without exception. So you shew (b) and ignorantly. For Paul went not up to Hierusalem to have his Gospell approned, but only for honor sake, to see and reverence Peter his Superior, as the

the expositors with one accord declare: Their words you have already heard. His journey to Hierusalem to vindicate his calling, and have his Gospel approved by S. Peter and the other Apostles, was 14 years after, when he tooke Barnabas & Titus with him, as in the second Chapter to the Galathians he declareth. But you are contented to confound the former journey with this: Your mistakes are the engines of Arguments, wherewith you bar at the Popes authority.

S E C T. V.

Priviledges granted to other of the Apostles, and not to S. Peter, objected by Doctor Morton.

TO the former objections you adde others, concerning some priviledges granted to other Apostles, and not to S. Peter; which I will briefly touch. The first is (c); Peter gave not sentence in the Apostolicall Synod, but I am in his presence. This is an ynnuith, and such I have proved it to be.

The second (e): Peter leaned not on Christs brest, as Iohn did. True: but Christ made Peter the foundation of his Church, and Pastor of his flock; a far greater dignity, then to lean on his brest, and which implies Iohns subiection to him.

The third is (f): Peter solicited Iohn to aske a question of Jesus. He did so: but how ill advised you are, to object this against Peters Primacy, the Fathers will informe you, Calliodorus (g): Surely our Lord preferred Peter before Iohn, and bestowing the Primacy on Peter, did not therefore withdraw his affection from the disciple whom he loved. He gave to Peter the keys of the kingdome of heaven, that he might open and shut heaven: to Iohn he gave a facility of opening unto vs the secrets of his brest. To Peter he gave the charge and government of his Church: to Iohn the care and custody of his Mother. Peter durst not aske of our Lord, who was to betray him: Iohn at Peters instance asked confidently what the Prince of the Apostles durst not enquire. S. Chrysostome (h): Why doth Iohn mention his leaning on Christs brest? Not without in Iohns cause; but to shew the confidence of Peter after his denial. for he durst

(i) Rom. 66.
in Math.
(k) L. 1. ad-
uers. Iovin.

(l) Ibid.

(m) Serm. de
S. Petro.

(n) 2. 8. 4. 4.

(o) 1. 8. 4. 4.

(p) 1. 8. 4. 4.

(q) Ad 6. 16.
Iohn.

(r) Ibid.

durst not then aske, but did it by another. after the charge of his bre-
thren was giuen to him, & committed it not to another, but himselfe
asked the Master, and Iohn is silent. He speaks, and shewes his loue
to Iohn &c. For when Christ had communicated great matters to
Peter, and giuen him charge of the whole world, he being desirous to
haue Iohn for his partner, and colleague, said; And this man, what?
And as he not daring to aske at the last supper, did it by Iohn, so now
dost he the like for Iohn, thinking that he was desirous to aske, but
durst not. And againe (i): Marke how this same Iohn that lately
made such demands, after wholly yelds the primacy to Peter, and pre-
fers him in all things before himselfe. S. Hierome (k); Among the
twelue Apostles one is chosen, that a Head being appointed, occasion of
Schisme might be taken away. And declaring (l) why the dig-
nity of Head was not giuen to Iohn, but to Peter, he yel-
deth this reason, because Peter was the elder, and lest if Christ had
bestowed that dignity on a young man, whom he loued, he might seeme
to minister occasion of enuie to the rest. That famous Empe-
ror Leo, surnamed The wise, hauing declared (m) that Christ
made Peter Prince of pastors, and required of him the care of see-
ding his flock, as a returne of his loue, addeth: Peter knowing that
to be a great Princelome, and how great strength it requirith, seeing
Iohn following whom Iesus greatly loued, said; And this man, what?
wilt thou haue me to be placed as Head ouer the disciples, what then
dost thou command him to doe? Our Lord answered, as it were chet-
king Peter: So I will haue him to remayne, till I come: what? that to
thee follow thou me, that is follow me with this pastorall staffe: and
as whiles I was with you, I did keepe you, watching ouer you, as a Fa-
ther, & as your Head & Master: so he thou in my place, & follow me
with thy Princelome and power, confirming thy breithren; for I will
haue thee to keepe my place: from whence it is, that Peter remaineth
till this very day following Christ in his Successor. Theophilact (n):
Our Saviour speaking to Peter, sayth: I deliuer into thy hands the
preaching of my Gospell, and the whole world &c. I lead thee forth,
to gouerne the world. And againe (o): The gouernment of the sheep
is committed to Peter; and not only that, but he askeith, and is made a
mediator for him, that was best beloued. So these Fathers. And if
it be lawfull to compare sacred things to prophane, we
may in this liken Christ, & these two Apostles, to Alexan-
der,

der, and his two friends, Craterus and Ephestion. Craterus loved Alexander as a King, looking to his publike affayres, and honor: Ephestion loved his person, diligently procuring his health, and priuat well-doing: whereupon Alexander was wont to say, that Craterus loved the King; and Ephestion loved Alexander. So we may say, that Iohn loved Christ, more then any other of the Apostles did, as the cause of his virginity, and author of his chaste loue: but Peter loved him, as the Prince of Pastors, more then any other euer did. And in reward of this their loue, Christ loved Iohn, as a Virgin, that had dedicated his body and soule to him alone, and commended to him, as to a Virgin, the custody of his Virgin Mother: but he loved Peter in regard of his flock, which was to be fed, and gouerned vpon earth: & in that respect, made him Vniuersall Pastor and Gouvernor therof: which was a greater dignity, then to leane on Christs brest, or to be the guardian of his Mother.

The fourth obiection is (p): *Paul reprehended Peter to his face before all.* This you had vrged before (q) as a principall Argument, to disproue S. Peters superiority ouer S. Paul; but as vnfortunatly as the rest: for this reprehension was not of superiority, but of charity, as that of Iethro (r) to Moyses; that of Ioab to king Dauid (s); and of S. Bernard to Pope Eugenius (t): all which, as they stand well with the superiority of the persons reprov'd, to their reprovers; so doth this with the superiority of Peter, to Paul: yea the Fathers are so farre from arguing from hence any equality of Iurisdiction betweene these two Apostles, that diuers of them assume it, as an Argument, to proue that when there is iust occasion, inferiours may with due charity and humility reprehend their Superiors. Paul (sayth Chrysostome) reproveth, & Peter beares, to the end that whiles the Mayster reproveth, the schollers may learne to change their opinion. S. Augustine: That which was done of S. Paul profitably, by the liberty of charity, Peter tooke in good part, by holy and benigne godlinesse of humility: and thereby gaue a more rare and holy example to posterity, if at any tyme they do amisse, not to disdain reproofe from their inferiours, then Paul did in teaching the manner to resist the greater

(p) Pag. 64.

(q) Pag. 62.

(r) Exod. 18.

(s) 1. Reg. 19.

(t) L. 4. de

considerat.

(x) In cap. 2.

(y) Ep. 19.

(z) Hom. 18.
in Ezechiel.

(a) Pag. 62.

(b) 2. 2. q. 33.
art. 4.(c) Apud S.
Aug. ep. 11.

(d) Pag. 62.

(e) 2. q. 7.
Cap. Paulus.
(f) L. 2. de
bapt. c. 1.(g) Pag. 61. &
210.

ter with brotherly charity, for the defence of truth. And S. Gregory (z) noteth, that Peter as he was chief in the Apostleship, so he shewed himselfe to be chief in humility. All which discovereth your ignorance, in saying (a), that with all like circumstances of opposition, in true tenor of morality, one can hardly reprehend another, vnlesse he be his equall. If you had bene as skilfull in Diuinity, as you are diligent in laying hold of any shadow of occasion, to carpe at S. Peters authority; you would haue knowne the lesson which S. Thomas and all Diuines with him, teach, that there are two kinds of correction; the one of iustice, the other of charity: the first belongeth only to Superiors, in respect of their subiects: the second, to all men: for as charity bindes vs to loue all, so it binds vs in due circumstances to vse fraternall correction to all, euen Superiors: and so Paul did to Peter. Finally so certaine it is, that all antiquity believed S. Peter to be Superior in authority to S. Paul, that (as S. Hierome (c) noteth) blasphemous Porphyrius taxed S. Paul of petulancy, and pride, in reprehending his Superior: and that some to free him from that note, thought it was not Peter the Apostle whom he reprehended, but another of the Disciples, called Cephas.

But you reply (d) out of our interlineary Glosse, that Paul reprehended Peter, *tanquam par*, as being his equall. You mistake: for that note is not in the interlineary, but in the glosse of Lyra, and (as Gratian hath declared (e) is to be vnderstood of parity in the Apostleship, and in purity of lyfe, and conuersation, not of Ecclesiasticall power, and iurisdiction: in which sense, S. Augustine (f) writeth of S. Cyprian, that he was equall to S. Peter in his Martyrdome, but inferior in power.

But you make a digression (g) to tell vs, of a notorious prerogative, which our Popes challenge to themselves in their booke of priuiledges authorized by themselves for their owne licentiousnesse, saying: None presumeth to reprehend the Pope, except only in case he depart from the fayth: no, not although otherwise he draw innumerable multitudes with himselfe into Hell. Of which priuiledge they can giue no other ground, then their falsly pretended plenitude of Papall power: whereupon it is, that their Glosse affirmeth, that in disposing

King of Prebends, and such acts, there is none that dare say to the Pope, Syr, why do you so? These are your words, from which you take occasion to rayle lustily against the Pope. And I aske you, Syr why do you so? For you cannot but remember, that in your hatefull libell, set forth many yeares since vnder the title of, *A discovery of Remish doctrine in the case of conspiracy & rebellion*, you proposed this very obiection, and that a learned Antagonist of yours (h) in his *Treatise tending to mitigation, against the seditious writings of Thomas Morton Minister*, told you (i), that many yeares before that tyme the same obiection had bene set forth in print, by Syr Francis Hastings, in his *Watchword, and defence therof*, and stoutly auouched by Mathew Sutcliffe Minister, his Advocate and Proctor of that defence: and that the same obiection was confuted at large by the *Warnword*, and so many lyes, falshoods, and fraudes discovered therein, that the said Mathew Sutcliffe in his Reply intituled, *A full and round answer*, thought good to let it passe roundly, without any answer at all: & therefore your said Antagonist told you (as with reason he might) that he greatly marueyled, with what conscience, or if not conscience, with what forehead at least, you could at that tyme write and print things, that you did know, or might haue knowne, to be merely false, and forged. Is not this (sayth he) a signe of obstinate wilfulnesse, & that neither God, nor truth is sought for by you, but only to maintaine a part or faction, with what slight or falshood soeuer? Having giuen you this admonition, though he remit you, or rather the reader to the *Warnword* for a larger satisfaction, yet he also briefly answereth (k) shewing, 1. Your grosse ignorance in ascribing that Canon to Pope Boniface, whereas it is gathered by Gratian, 55. 56. 57. 58, out of the sayings of S. Boniface an Englishman, that was Archbishop of Ments in Germany, and a holy Martyr. 2. Your fraud, in setting downe the words of the Canon corruptly, both in Latin, and English, as by leauing out the beginning which sheweth the drift of the Canon; and the end which containeth a reason of all that is said; and cutting of other words in the middest, to couer the pious meaning of S. Boniface. 3. Your falshood in leauing out, and altering

(h) P. Per
sons.(i) Chap. 5.
num. 54.(k) Ibid. num.
55. 56. 57. 58.

(1) Ibid. num.
57. marg.

some words, and corruptly translating others, with a heape of falsities, as he rightly calleth them (1). Wherefore if he had iust cause to maruile, with what conscience or forehead you could then repeate an obiection so fully answered before; farre greater cause haue I to maruayle now, that after he hath againe giuen you this second answer, and so fully discovered your fraud, you are not ashamed yet againe to reiterate the same obiection, without taking any notice of those errors, & wilfull falsities, which that answerer laid to your charge. To him, and to the *Warnard*, I remit the reader.

(m) Ep. 13.

But because the glosse affirmeth the Pope to haue plenitude of power in disposing of Prebends, and that none ought therein to say vnto him, *why do you so?* You call this, the height of all desperate presumption in the Popes, to make themselves incontroulable in their mischiefes. A bold censure. Kings haue fullnesse of power to dispose of the temporall offices of their kingdomes, and none ought to say vnto them, *Why do you so?* Will you therefore tell them, that this their authority is the height of all desperate presumption to make themselves incontroulable in their mischiefes? No; why then do you giue it that name, and censure in the Popes? You might haue done well, to aske S. Bernards opinion: He would haue told you (m), that the plenitude of power is by a singular prerogative giuen to the See Apostolike: That he which resisteth this power, resisteth the ordination of God: that he hath power, if he iudge it profitable, to erect new Bishopricks, where formerly they were not; and of those that are in being, to put downe some, and set vp others, as reason shall dictate vnto him; so that he may lawfully of Bishops, make Archbishops; and contrariwise, if it shall seeme necessary: He can summon from the furthest partes of the earth, whatsoeuer Ecclesiasticall persons of neuer so high degree, and compell them to appeare before him, and this, not once, or twice, but as often as he shall find it expedient. This is the power which the glosse speaketh of: you call it the Height of all desperate presumption, whereby the Popes make themselves incontroulable in their mischiefes. S. Bernard holds it to be a power ginen him by Christ, and that whosoever resisteth it (as you doe) resists the ordinance of God. Whether

is it

Is it fit, that Christian men should belicue S. Bernard, or you? especially since you acknowledg him to be a Saint, which he could not be, if he had erred in fayth: nor will any wise man thinke, that in this point he was of any other beliefe, then all the holy Fathers of Gods Church were, whose doctrine he knew, and vnderstood better then you do.

But not contenting your selfe with censuring, & condemning Popes, you carpe at the holy Martyr S. Boniface, (whom all Germany reuerenceth as their Apostle) for teaching, that *albeit the Pope shold by his scandalous life draw innumerable multitudes with him into hell, yet no man may presume to correct him* (to wit iuridically by punishing or deposing him, for that is the sense in which S. Boniface speaketh) *vnlesse he also depart from the fayth.* But you consider not the wrong which by thus carping at the Pope, you offer to all Christian Princes: for dare you say, that if an Emperor, a King or any other absolute Prince be of so scandalous a life, that by his example he lead thousands with him into Hell, he may therefore be deposed? Wherefore since you will hold it to be good doctrine, that albeit a temporall Prince, yea or many Princes liuing at the same tyme, shold by their vicious liues, draw thousands with them into hell, none of them may therefore be corrected iuridically; why do you carpe at vs for defending the same of the Pope, who is but one at once?

Your fifth obiection is (n); *S. Paul alone writ to the Romans, not S. Peter.* True; for when S. Peter writ his Epistles, he was at Rome, and had conuerted many of the Romans to Christ, and planted the Church among them, before S. Paul came theither, or writ his epistle to them. Againe S. Peter writ his epistles to all the faythfull, and in regard therof you intitle them, *Generall Epistles*, and we, *Catholike Epistles*, a title, which is not given to those of S. Paul. (n) Pag. 64. fin. 65.

Your sixth Obiection is (o): *It was not sayd of Peters ship* (o) Pag. 65. *as it was of that wherein S. Paul was, God hath giuen vnto thee all them that sayle with thee: and except those (to wit the Mariners) remaine in the Ship, you cannot be saued.* Among 28. famous priuiledges, which Bellarmine (p) sheweth to haue bene (p) Lib. 1. de Pont. c. 17. 18. 19. 20. 21. 22. 23. 24.

- bene granted to S. Peter, and not to S. Paul, nor to any o-
 ther of the Apostles, you are content to condeale them all
 without making any mention of them, vnlesse it be of two
 or three, to carpe at them, as here you doe at his ship, post-
 posing it to that, in which S. Paul sailed, because in a dan-
 gerous tempest, God preserued the liues of all that were in
 the ship, for his sake. But in this, your dealing is no better,
 then in the rest: for the holy Doctors take the ship of Pe-
 ter to be a type of the Catholike Church, out of which none
 can be saued eternally: which they say not of the ship, in
 which Paul sayled. When Christ saw two ships standing
 by the lake of Genezareth, going into the one, ship (q) that was
 Simons, and sitting, he taught the multitude out of the ship; it was
 not without mystery, that of those two ships, Christ made
 choyce of Peters only to teach the people out of it: for (as
 S. Hilary sayth) (r) the Church is the ship, in which the word of
 life is placed, and preached, and which they that are out of it, cannot
 vnderstand, but ye like sand barren and vnprofitable: and the pre-
 aching of Gods word out of the ship of Simon in particu-
 lar, signifies, that Christ dwelleth in that society, which
 keepes the fayth and communion of Peter, and makes his
 See the pastorall chayre, from whence by Peter and his
 successors, he teacheth the doctrine of his Ghospell. Our
 Lord (sayth S. Ambrose) (s) goeth only into that ship of the Church,
 of which Peter is Mayster, our Lord saying, Vpon this rock I will bu-
 ild my Church. And then he addeth, that the Church of Pe-
 ter is the Arke of Nöe, to shew that out of his Church none
 can be saued. Which Doctrine S. Hierome likewise deli-
 uereth, comparing the Roman Church to the Arke of Nöe,
 out of which whosoener is, shall perish at the coming of the floud.
 Moreouer howbeit other ships be tossed, yet (sayth S. Am-
 brose) Peters ship is not tossed: in her wisdom sayeth, perfidious-
 nesse is absent, sayth fauouretb: for how cold that ship be tossed, of
 which he is Gouvernor, that is the strength of the Church? And S.
 Bernard (u): The sea is the world; the ships, the Churches: From
 whence it is, that Peter walking on the waters like our Lord, shewed
 himselfe to be the only Vicar of Christ, which was not to gouerne one
 nation, but all; for many waters are many people: and therefore wheras
 each

(q) Luc. 5.3.

(r) Can. 13. in
Matb.

(s) Serm. xi.

(t) L. 5. in c. 5.
Luc.(u) L. 2. de
consider.

each of the others hath his peculiar ship, to thee (he speakes to Eugenius Pope S. Peters successor) is committed that one mighty great ship made of them all, to wit the vniuersall Church of the whole world. I conclude therefore, that the ship of S. Peter is the pastorall Chayre, from whence the doctrine of Christ is to be learned by all, and the Arke of N'oe, out of which none can be saued; and that therefore betweene his ship, and that in which S. Paul sayled; as also betweene the priuiledges granted to the one, and to the other, there is as much difference, as betweene the eternall saluation of all Gods elect, and the corporall lyfe of a few Mariners, and passengers, that sayled with S. Paul.

Your seauenth and principall Obiection is (x): If S. Peter had written of himselfe, as S. Paul did of himselfe, saying: I haue the care of all the Churches, this one wold haue seemed to you a firmer foundation, then the word, Rock, or any other of those Scriptures, wherby you labour to erect a Monarchy on S. Peter, and (by your consequence) vpon the Pope ouer all Churches in the world. Answer.

There are two kindes of soliciude, and care: one proceeding from the obligation of iustice, the other merely out of the zeale of Charity. The supreme care which S. Peter had both of all Churches, and of their Pastours was of obligation of iustice, because he had iurisdiction ouer them all, as being supreme Pastor ouer the whole flock of Christ: and therefore as the Pastor hath obligation of iustice to gouerne his flock, and attend to the good therof, so had S. Peter to attend to the good & gouernment of the vniuersall Church, and whatsoeuer persons therof; which function was not committed to S. Paul, nor did Christ promise to build his Church on him, as he did on S. Peter: and therefore that care he had of the vniuersall Church, proceeded from his great zeale of Gods glory, and feruorous charity, which made him trauell so much in the conuersion of soules.

S E C T. VI.

What estimation S. Paul had of the Roman Church.

(y) Pag. 63.

(z) L. 2. c. 24.

(a) L. de
Prescr. c. 38.

(b) L. 3. c. 3.

You say, (y) S. Paul had not by farre so great estimation of the Roman Church, as we would make the world believe. How proue you this? because (say you) Dionysius Bishop of the Corinthians, (witnesse Eusebius (z) sayth, that Peter and Paul both founded the Church of Corinth, and that of Rome. This then is your argument: Dionysius Bish. of Corinth sayth; Peter and Paul founded the Churches of Corinth, and Rome: Ergo S. Paul had not by farre so great estimation of the Church of Rome, as we would make the world believe. A witlesse consequence: It is true, that we account it a great honor, and happinesse for the Church of Rome, to haue bene founded by those two most glorious Princes of the Apostles: and so it was also to the Church of Corinth. But the Church of Rome was not only founded, but moreouer ennobled by them: for (as Tertullian (a) obserueth) they poured into her all their doctrine, together with their blood, and enriched her with the inestimable treasure of their sacred bodies. But her chiefeft dignity, and that which maketh her absolutely the Head and Mother of all Churches, is, that S. Peter the supreme Pastor and Governour of the vniuersall Church fixed his seate at Rome, and ending his life there, left the same dignity to his successors: and they (as occasion required) ceased not to send their pastorall admonitions to the Corinthians: for when not long after S. Peter and Paul had founded a Church among them, they fell into errors and dissensions among themselves, S. Clement Pope successor to S. Peter, writ vnto them (sayth S. Irenæus) (b) *potentissimas literas*, most effectually letters, reducing them to peace, and shewing them the Doctrine, which they had newly receaued from the Apostles. And to the same purpose Soter Pope, not long after, writ also vnto them. And that the Corinthians acknowledged these epistles of the Roman Church to be sent vnto them, as from their Mother Church whose doctrine they were to imbrace, and receaued them as such, appeareth

appeareth in this, that as Dionysius their Bishop, and Eusebius (c) out of his history, they held them in so great veneration, that they used to read them publicly in the Churches, for the instruction of the faithful. But this you could not see, or if you did see it, were willing to conceale it, as not being for your purpose.

2. Whereas we in commendation of the Roman faith and Church are wont to allege those words of S. Paul, in his Epistle to the Romans (d), I give thanks to my God, through Jesus Christ for all you, because your faith is renowned throughout the whole world; you say (e), that we upon this commendation of the faith of those Romans, use in a manner to triumph, as though that Entomium with the same faith were hereditary to that Church, or as if at that day, Catholike, and Roman, had bene all one. If in this testimony of S. Paul we triumph, and hold the Catholike faith, and the Roman faith, to be all one, and hereditary to the Church of Rome, we do therein nothing more, then what the most holy and learned Doctors of Gods Church from tyme to tyme have done. And as out of this passage of S. Paul we shew you, that the faith of the Roman Church was pure in the Apostles tyme, so we require of you (as S. Augustine (f) did of the Donatists) to shew vs out of Scripture, that after 600. yeares she was to fall from the true faith, as you pretend her to have done. Let them (sayth S. 13. Augustine) teach vs this in the Scripture, and we yield: but if they teach not this in the Scripture, but seek to persuade it by their traditions or writings, I believe those things which are read in the holy Scriptures, but I believe not those which are affirmed byaine hereticks. And in requiring this at your hands, we require no other proofe for the truth of your Protestant Church & faith, but what we are able to shew for ours. for that the Roman Church cannot erre in faith I have already proved (g) out of Scriptures and Fathers, which therefore convince her to sect. 2. & 3. be the true Catholike Church, in which the spirit of truth dwelleth for ever (h). And that the Catholike Church, & the Roman Church, are termes convertible denoting one and the same thing, hath also bene proved (i). But because you (i) Above seeme to thinke, that out of this text of S. Paul it cannot be proved,

proved, that the fayth which S. Peter deliuered to the Romans, is hereditary to the Church of Rome, or that the Catholike fayth, and the Romen fayth are all one, it will not be amisse to let you heare, what the ancient Fathers (the best interpreters of Scripture) haue beliened in this point.

(k) L. 1. ep. 30.

That holy and renowned Martyr S. Cyprian (k) out of this text proueth, that the Roman Church cannot fall from that fayth which she once receaued. They (to wit the Nouatian heretikes) hauing set up a false Bishop presume to carry letters from Schismatikes, and heretikes, to the chayre of Peter, and the principall Church, from whence Sacardotall unity is deriued, not considering, that the Romen are they whose fayth was prayſed by the mouth of the Apoſtle, and to whom vnfaithfulnes can haue no acceſſe. If vnfaithfulnes can haue no acceſſe to the Roma Church, it followeth that ſhe retaineth ſtill the ſame fayth, which was commended by S. Paul, and that whoſoever belieneth at this day as ſhe belieues, is free from all error in fayth. The ſame is confirmed by an other testimony of the ſame Father, who writing to Cornelius Pope, and diuers of the Romans ſuffering baniſhment in the perſecution of Decius, and praying their conſtancy and fayth, ſayth (l): It was foreſcene in ſpirit, and prophetically foretold by the Apoſtle: My dearest brethren whilſt you are of one hart, and one voyce, it is the confeſſion of all the Roman Church, that ſayth hath ſhewed in you which the Apoſtle prayſed. He did euen then foreſee in ſpirit, the prayſe of your vertue, and ſtrength of your conſtancy, and by prediction of future things gave teſtimony of your deſert, and commending the parents, encouraged their Children.

(l) Ep. 57.

(m) Ep. 8.

With S. Cyprian accordeth S. Hierome: When (ſayth he to Demetrius) (m) thou waſt little, and the Bishop Anaſtaſius of happy and holy memory gouerned the Roman Church, a cruell ſwarme of heretikes riſen out of the Eaſterne parts attempted to pollute and corrupt the ſincerity of that ſayth, which had bene commended by the mouth of the Apoſtle: but this perſonage (Pope Anaſtaſius) rich in a moſt plentifull poverty, and in an Apoſtolicall care, brake the peſtilent head, and ſtopped the hisſing mouth of that Hydra. And becauſe I ſearce you haue heard ſay, that the buds of this moſt venomous plant do ſtill lue, and ſpring up in ſome, I thought it my duty, to ad-

monish

wish thee in a devout zeal of Charity, that thou keepe fast the
 fayth of S. Innocentius his sonne, and successor in the Apostolicall
 chaire. And writing to Theophilus, Patriarke of Alexan-
 dria (n): Know, that we haue nothing in greater recommendation, (n) Ep. 68.
 then to conserue the statutes of Christ, and not to transgreffe the
 bounds of our Fathers, and alwayes to haue in mynde the Roman
 fayth prayesed by the mouth of the Apostle, wherof the Church of Ale-
 xandria glories to partake. And impugning Ruffinus his errors
 as being contrary to the Catholike fayth (o): Know thou, that (o) Lib. 1. A.
 the Roman fayth commended by the Apostle, receaues not such delu- pol. educts.
 sions: though an Angell should denounce otherwise then it hath bene Ruffin.
 once preached, it cannot be altered, being sensed by Pauls authority.
 If therefore S. Hierome be to be credited, the Roman fayth
 in his tyme was conserued pure, as it was preached, and
 cannot be altered, as you pretend it to haue bene since that
 tyme. And therefore, as it were speaking to you (p) he fur- (p) Epi. 6. ad
 ther sayth: Who-ener thou art, that auouchest new sects, I pray thee Pammach.
 haue respect to the Roman vares, spare the fayth which was commen- & Ocean.
 ded by the voyce of the Apostle. And to Paula and Eusto-
 chium (q): Will you know, how the Apostle hath noted euery pro- (q) Proem. lib.
 uince with their proprieties? the fayth of the people of Rome is pray- Comment. in
 sed; where is so great concourse to Churches, and to Martyrs sepul- ep. ad Galat.
 chers &c. Not that the Romans haue any other fayth then the rest of
 the christian Churches, but that in them there is more deuotion, and
 simplicity of fayth. To which place of S. Hierome the Ange-
 licall Doctor S. Thomas alluding, sayth (r): The Romans are (r) In vers. 10.
 commended for their fayth, because they receaued it easily, and perse- cap. 1. ad Rom.
 uered in it constantly: from whence it is, that to this day are shewed
 very many signes of their fayth in the visitation of holy places, as S.
 Hierome sayth vpon the Epistle to the Galathians. And a litle after:
 The Apostle reioyceth, and giueth thanks to God for their fayth, not
 only for their sake, but for the profit that followed therof, because they
 being Lords of nations, other countreys were moued to beliene by their
 examples for as the Glosse sayth; The inferior doth readily, what he
 sees done by his Superior: which last words are also of S. Am- (e) L. 1. de
 brose. And S. Augustine (speaking of Pelagius the Arch-peccat. orig.
 heretike (s), sayth: He deceaued the Palestine Councell, and ther- cont. Pelag.
 fore seemeth to haue bene absolved there. But he was not able to de- c. 8.
 ceau

ceane the Roman Church, (though he endeavored to do it) because the most blessed Pope Zozimus called to minde what opinion (Innocentius) his predecessor worthy to be imitated, had of his proceeding: and he considered likewise, what judgment the faith of the Romans was, by of prayse in our Lord did make of him: for he persecuted them with united endeavors to strive earnestly against his error for the Catholike truth. The reason therefore why Pelagius after he had deceived the Councell of Palestine, endeavored also to deceive the Roman Church by a feigned profession of his faith sent to Innocentius Pope, was, because it was the constant belief of all Christians in those dayes, that the Roman Church as being heire of the faith commended by S. Paul, could not approve any doctrine, but what was truly orthodoxall and Catholike, as Pelagius in that his profession acknowledgeth, saying: (1) This (most blessed Pope) is the faith

(1) In fin.

Symb. ad Dam.

apud Hieron.

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which I have learned in the Catholike Church, and which I have always held, and do hold. Wherin if I have said any thing ignorantly, or erroneously, I desire to be corrected by you, that hold the faith and chayre of Peter. If this my confession be approved by the judgment of your Apostleship, whatsoever layes an aspersiō on me, shall shew himselfe to be ignorant, or malicious, or els not to be a Catholike: but he shall not prove me to be an heretike. With this profession Pelagius

(a) Proximē cit.

sought to deceive the Roman Church, but could not, because Zozimus (sayth S. Augustine (u) considered what judgment the faith of the Romans commended by the Apostle, had made of him in the tyme of (Innocentius) his predecessor. For which

(x) L. 1. de bello Goth.

cause Propertius truly said (x): If ever any, surely the Romans chiefly are they that have had the Christian faith in reuerence. I conclude therefore, that (if the holy Fathers have understood the Scriptures aright) the faith of the Roman Church is proved to be infallible, not only by the Scriptures formerly alleged (y), but by this very passage of the Apostle.

(y) Supra hoc sap.

(2) Pag. 66.

Nor do I let, or Sa, whomas haere you object (a), say ought to the contrary: for if they observe, that when the Apostle sayth to the Romans, your faith is published every where, it is an hyperbole (because the sense is not, that the faith which they believed, was then actually preached throughout the whole world, but that it was a thing knowne, and published throughout the whole world.

world, that they had believed) they say nothing, but what is true: for the Apostle could not say, that the Roman sayth which was the sayth of Christ, was then actually preached in all partes of the world, as neither is it yet at this day, but that it was publicly knowne throughout all the world that the Romans had received the sayth of Christ, because in common speech and morall reputation, that which is diffused over a great part of the world, and famously knowne, is said to be every where. And this publike fame was of great moment for the conversion of other nations: for Rome being the Head of the world, whither all sorts of people under that vast Emperie had recourse for discharge of their tributes, and accompt of their offices, they could not but have knowledge that the Romans believed in Christ. And (as Tolet noteth out of S. Chrysostome, but you to detract from the Romans what praise you can, conceale it) this publike fame and knowledge of their beliefs, was an example and a great motive for other nations to receive the sayth of Christ.

Now, whereas you adde (a), It is an objection now a dayes (a) Pag. 60. breathed into the mouth of every vulgar Papist, that as the dayes, Catholicke, and Roman were all one, the testimonies of antiquity which I have formerly brought in prove thereof, sheweth that none, but he, which is not so much as vulgarly read in Ecclesiasticall history, can be ignorant of so certaine a truth. Wherefore you speake vntrely, when you say, it is an insultation of our cause checked with a parallel of the like, if not of a larger commendation of the Church of Thesalonica by the same Apostle. The Apostle saith thus: Give thanks alwayes to God for you all, making mention of you in my prayers, remembering without ceasing your works of faith and labour. v. 8. From you (sayth he) sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith is spread abroad &c. This is your parallel, which is easily disparallelled: for as Baronius observeth (c) out of S. Chrysostome, the Romans being Head of the world, their sayth was a forcible motive to bring other nations to believe in Christ. And therefore S. Leo (d) had reason to say, Nat. Apost. that St. Peter Prince of the Apostles, not by humane, but by divine

(e) In c. 1. ad Rom.

(f) In c. 1. ad Thesol.

(g) Rom. 15. 15.

(h) Rom. 16. 26.

(i) Pag. 67.

(k) Prefat. in fo. ep. ad Rom.

(l) In c. 1. ad Thesol.

(m) In c. 1. ad Thesol.

(n) In c. 1. ad Thesol.

(o) In c. 1. ad Thesol.

divine ordination came from Antioch to Rome, to preach the Gospell and first his chayre in that City, that so the chief seat of religion might be, where the Head of superstition had bene: and that the sayre from thence as from the top of the Emperre might be diffused through- out the world. And S. Anselme (e) that, S. Paul giving thanks to God for the fayth of the Romans, sayth: I give thanks to God for all the faithfull, & in the first place for all you, because you are the chiefest, the Roman Church having the primacy among all Churches. And further as the Apostle sayth, The fayth of the Romans is published through- out the whole world, the same S. Anselme noteth (f), that he sayth not so to the Thessalonians, but, You are made a pattern to all that believe in Macedonia and Achaia: and from you the word of our Lord was bruted not only in Macedonia and Achaia, but also in every place, that is (sayth he) in every place neare to you. And hereby it appeareth that the Romans for the example of their fayth and the profit that redounded thereby to others, were preferred by S. Paul before the Thessalonians, as farre as the whole world (over which the conversion of Rome was quickly spread) exceedeth Macedonia & Achaia, with a few bordering Provinces, which only had notice of the Thessalonians. And therefore S. Paul giueth a further prayse to the Romans (g): I was assured of you, that you are also full of love, replenished with all knowledge, so that you are able to admonish one another. And againe (h): Your obedience is published into every place: none of which prayses he gaue to the Thessalonians.

But lest we should gather any preeminence of the Roman Church, because the Epistle to the Romans among all S. Pauls epistles hath the first place, you preoccupare this objection, telling vs (i) that the epistle to the Thessalonians and others were written before that to the Romans. Be it so, but we aduertise you with S. Anselme (k). It is to be believed, that they which collected S. Pauls epistles into one body, iudged that the epistle to the Romans ought to have the first place, because it was addressed to that City which was then Head of the whole world, and because the Roman Church still vntill this day hath the sovereignty of all Churches. And in his commentary of the eight verse of the first Chapter, Here againe (sayth he) it is manifest, that

the epistle to the Romans ought to be placed first, because the Romans among all the faithful are the chiefest, & because the Roman Church hath the sovereignty among all Churches.

SECT. VII.

Why S. Paul did not intitle his Epistles, Catholike Epistles.

THAT S. Paul in his epistle to the Romans hath given sufficient testimony of the preeminency of the Roman Church above all others, is a thing manifest, if not you but the ancient Fathers may be the judges. Then you must give vs leave to follow, and forsake you, fighting against S. Paul and them.

Against this truth you frame yet two Arguments more. The first is (l), that whereas the epistles of S. James, Peter, Jude, and John are intitled Catholike epistles, if S. Paul had bene possessed with the spirit of the now Bishop of Rome, he would have intitled the Church of Rome, the Catholike Church, and at least inscribed his epistle, Catholike. The second is (m), that he giveth no (m) Ibid, to the Roman Church so much as the title of a Church, which yet in his prefaces to the Corinthians, Galatians, and Thessalonians he giveth to these Churches.

To the first I answer, that the Apostles themselves did not give to any of their epistles the name of Catholike epistles. That title is prefixed to the epistles of James, Peter, John, & Jude by the Church for divers reasons, which you may read in Salmeron (n) and chiefly because (as S. Augustine (n) Disp. 1. in (o) witnesseth) they were written against the heresy of Simon Magus, defending Iustification by only faith, wherein Protestants are his heirs. And for that cause their epistles insist so much on good workes, and the keeping of Gods Commandements, and shew that faith without charity is dead and fruitlesse. And for the same cause S. John (p) admonisheth the faithful, to abide in that Doctrine which they have heard from the beginning, because many seducers are gone out into the world. And S. Jude (q) exhorteth them to stand to their old faith, shewing them by examples, that it is damnable not to be constant in it. To

(1) Rom. 1. 7.

(2) 1. Tim. 2. 8.

(3) 1. Tim. 2. 8.

(4) 1. Tim. 2. 8.

(5) 1. Tim. 2. 8.

(6) 1. Tim. 2. 8.

(7) 1. Tim. 2. 8.

(8) 1. Tim. 2. 8.

(9) 1. Tim. 2. 8.

(10) 1. Tim. 2. 8.

(11) 1. Tim. 2. 8.

(12) 1. Tim. 2. 8.

(13) 1. Tim. 2. 8.

(14) 1. Tim. 2. 8.

(15) 1. Tim. 2. 8.

(16) 1. Tim. 2. 8.

(17) 1. Tim. 2. 8.

(18) 1. Tim. 2. 8.

(19) 1. Tim. 2. 8.

(20) 1. Tim. 2. 8.

(21) 1. Tim. 2. 8.

(22) 1. Tim. 2. 8.

(23) 1. Tim. 2. 8.

(24) 1. Tim. 2. 8.

(25) 1. Tim. 2. 8.

(26) 1. Tim. 2. 8.

(27) 1. Tim. 2. 8.

(28) 1. Tim. 2. 8.

(29) 1. Tim. 2. 8.

(30) 1. Tim. 2. 8.

To your second Argument I might answer with St. Chrysostome, that they which were but a small number newly converted, and weak, S. Paul saith them by the name of a Church, to comfort them; but not those, that were more in number, and of longer standing, as the Romans were, when he writ vnto them. For this reason I say, that as S. Paul did not saith the Ephesians, Philippians, & Colossians, by the name of a Church in expresse words, so neither did he the Romans, but only virtually and implicitly, saying (1) *To all that are at Rome the beloved of God, called Saints*, which title cannot agree to any congregation, but to a true Church of Christ, as (2) Salmeron learnedly proueth, and you contradicting your selfe acknowledge, saying (3) *S. Paul to shew that the Church rather doth consist in the professors than in the place, denoteth the name of a Church, and mentioneth only the persons saying: To the Saints at Colosse: To them at Rome beloved of God, called Saints*. But because you mention Salmerons solution, I will give the reader notice, how feely you abuse and falsify him. He gives three solutions to this Argument. The first, he most approbeth; and this you wholly pretermit to perswade your reader, that he gives not three, but only the two later: and therefore whereas he begins the second thus: *Possit secunda commendari dici*, you leave out *secunda* that this may seeme not to be his second solution, but his first: and to the same end you say, *allata alia solutione, ad eundem finem*, that hauing brought another solution he returnes to this, saying, *but the first solution in my iudgment is more solide*, which words containe a most notorious falsification: for he returnes not to this, which you make the first, by leaving out *secunda*, but to the first of the three, which you neuer mention. And whereas he sayth, that the first solution is in his iudgment the more solide, you by falsifying, apply this his saying to the second; against which because you can make a shift to caull, you would haue your reader thinke it is Salmerons first solution, and that he thought it to be the most solide of all the three.

But of what import to your cause is this juggling? Marry, that because in the second solution Salmeron mentioneth

(1) Rom. 1. 7.

(2) Tom. 13. disp. 7. in ep. ad Rom.

(3) Pag. 74. fin.

And (m)

the factions that were then in Rome betweene the Iewes and Gentiles, you may inferre, that S. Paul did thinke Rome to be (as other Churches) subiect to the alteration of Schismes and factions: and in prooffe therof you say, (u) (u) Pag. 69. that, not only our Professors among themselves, but also Popes and Antipopes were distracted into diuers Schismes, and factions &c. One of our deuout Doctors reckoning the number of these Schismes to haue ben twenty; another accounting the continuance of one of them to haue endured fifty yeares. Our Deuout Doctor whom you mention to proue that there hath ben twenty schismes in the Roman Church, is Stapleton. The place in which you cite him is his thirteenth booke, *De princip. Doctrin. Cap. 15.* whereas in that worke he hath but twelue bookes in all. But be it, that there haue ben twenty Schismes in the Roman Church: Schisme is not a sinne against fayth, but against Charity. If then Antipopes or other professors of the Roman Church haue broken the bond of charity, was it therefore lawfull for you to renounce the fayth of the Roman Church? If Schismes be a lawfull cause of departure, who can stay in your Protestant congregation, diuided & subdiuided into Lutherans, Calvinists, Zwinglians, Brownists and a thousand other Sects vnder these? new ones daily arising among you, as Separatists and Socinians, all which are diuided not only in poynt of charity, but in the very substance of fayth.

And surely you are ill aduised to obiekt the Schismes of the Roman Church in iustification of your departure from her: for since (as our Authors haue aduertised) neither the persecutions of heathen Emperors, nor the Gothes and Vandals, nor the Turke, nor any sacks, or massacres by Alaricus, Gensericus Attila, Borbon, and others, nor the emulation of secular Princes, (were they Kings or Emperors) nor the many Schismes and diuisions betweene the lawfull Popes and Antipopes, nor the manifold difficulties & dangers in their elections, nor the great vices which haue bene noted in some of their persons, nor any scandall, haue had power to ouerthrow the Roman Church, as they haue done the Churches of the East, and many of the West

West; it is a manifest signe (& so much the more evident, the greater the persecutions, and the more and longer the schismes haue bene) that she is the impregnable Rock which the proud gates of hell cannot ouerthrow.

S E C T. VIII.

Other Arguments out of S. Paul, and other Catholike Authors answered.

(x) Rom. 1.

13.

(y) *In eum*

loc. Annot.

22.

(z) Pag 70.

S. Paul writing to the Romans sayth (x): I haue often purposed to come vnto you that I may haue some fruite in you, as also in the other Gentils. Tolet (y) vpon these words obserueth that the Ghospell is indifferent to all, and that howbeit the Romans were more eminent then other nations, and had the primacy, yet in preaching of the Ghospell and busines belonging to saluation, the Apostle equalleth others with them. These words of Tolet you obiect (z) but to what end I know not: for Tolet declareth the reason why S. Paul equalleth other nations with the Romans in preaching to them the doctrine of Christ, and procuring their saluation, to be, because, as Christ found all sinners and dyed for all; so he calleth all, and receaueth them from whence soeuer they come. If you had set downe these words of Tolet, you had discovered, that to inferre either from his, or S. Pauls words, the equality of other Churches with the Roman in matter of iurisdiction, is a senselesse illation: for by the same consequence you may inferre, that all Diocesans in spiritual iurisdiction are equall with their Bishops, and all subiects in temporall power with their Princes, because Christ hauing shed his bloud equally for all, the soules of all are equally deare to him, and their saluation ought with all indifferency to be procured by preaching the Ghospell to all aswell to the least, as to the greatest, to the poorest, as to the richest.

(a) Rom. 11.

12.

2. No lesse impertinently you obiect other words of the same Apostle (a) in which (as you confesse) he exhorteth not the Romans in particular, but all the conuerted Gentils in generall, not to be over-wise, but to feare, lest they also be broken off by infidelity, as the Iewes were. For these

these words shew, that no man hath certainty of sayth that he shall be saued, as Protestants vayne presume themselves to haue, but that all ought to liue in feare, lest they fall into infidelity, or other sinnes: which feare the Bishop of Rome and the Romans ought to haue, as well as other nations. But to inferre from thence, that the Bishop of Rome may teach hereticall Doctrine *ex Cathedra*, or that the whole Roman Church may fall from the sayth (which is the poynt in controuersy) nether is it S. Pauls meaning, nor any Interpreter euer expounded so.

3. As little to your purpose it is, that S. Paul sayth (b) to (b) *Rom. I. 11.* the Romans, *I desire to see you, that I may impart vnto you some spirituall grace to confirme you*: for therby, as S. Hierome (or whosoever is the author of those Commentaries) Theodoret, S. Chrysostome and S. Thomas expound (c), he shew- (c) *In eum lo-*
eth that they had receaued the sayth already from S. Peter: *cum.*
Because (sayth Theodoret) the great Peter had already declared to them the Euangelicall Doctrine, therefore S. Paul necessarily addes, To confirme you. And S. Hierome: Paul sayth, he will confirme the Romans already beleeuing: not that they had not receaued the sayth by the preaching of Peter, but that their sayth might be strengthened by the witnesse and doctrine of two Apostles. Wherefore S. Paul desired to see them to confirme them, that is (as he himselfe declareth) to the end both he & they might receaue mutuall comfort from each other; they by his sayth, and he by theirs. What makes this against the primacy of S. Peter, or of the Roman Church?

4. You obiekt (d) Bellarmine, confessing that S. Peter & (d) *Pag. 721* Paul were Co-founders of the Roman Church. He doth so; & it is true: but yet so, that S. Peter first planted that Church, & S. Paul came not to Rome till many yeares after, to assist him: for which cause the conuersion of the Romans and the planting of Christian religion there, is absolutely attributed to S. Peter. Our will is (say the godly Emperors Theodosius and Gratian) (e) *that all the people ruled by the Em-* (e) *Cod. tit. 1.*
pire of our clemency, shall liue in the same religion which the diuine A-
postle Peter gaue to the Romans, as the religion insinuated by him vn-
till this present witnesseth, and which it is manifest, that the high

(f) L. 1. de
Pont. c. 27.

(g) Pag. 72.

(h) Pag. 72.
marg.

(i) Pag. 73.

(k) L. 1. de
Pont. c. 27.

Priest Damasus followeth. Wherefore when Bellarmine sayth, that S. Peter and Paul were Co-founders of the Roman Church, he sayth it not to equall them in the foundation, and much lesse in authority: for in that very place (f) he learnedly proueth that in authority S. Peter farre exceeded S. Paul.

5. You object (g) out of Lorinus, that S. Epiphanius calleth both Peter and Paul Bishops of Rome. True: but S. Pauls Episcopall authority was only transient: he had no Episcopall Chayre at Rome: as S. Peter had: and therefore Lorinus sayth, that S. Epiphanius called S. Paul Bishop of Rome in no other sense, then because he exercised the Episcopall functions there, as he might doe in any other place of the world. This explication contents you not: and therefore you say (h), it is confuted in the next testimony, and in the Challenge following: but you breake promise; for there you neither confute it, nor mention it. And as for the thing it selfe, it is manifest: for no man ever sayd that S. Paul had an Episcopall Chayre at Rome, as S. Peter had: no do S. Irenæus, Tertullian, Eusebius, Optatus, S. Augustine, S. Epiphanius (whome you object,) making catalogues of all the Roman Bishops from S. Peter till their tyme, nor any other writers, reckon S. Paul as one of them.

6. You object (i), that, the authority of both is cited in the Popes Breues for confirmation of Papall ordinances: that both haue their images ingrauen in the Popes bulls, and that in such sort, that Paul sometime hath the right hand of Peter, as well as other while Peter of Paul. You often borrow arguments out of Catholike authors, and conceale their answeres. This you borrowed out of Bellarmine, (k) who largely and learnedly answereth, giuing three different solutions vnto it: To him I remit the Reader. Only I will tell you, that the wordes which you set down in a different character as of Peterius are not his, but your owne: for thogh he proue out of Scripture, & out of a place of Virgil, that *apud homines*, among men the right hand is the better and more honorable, yet he sayth not, that it is so among all people *sauing the Persians* (as you by adding to his words this particle, *All*, make him to say :) for he acknowledgeth, and Bellarmine out of Eusebius &

Ne-

Nebriſſenſis proueth the like by examples of other nations. And to what he ſayth, I adde the reason, which Blessed Augustinus Triumphus a holy and ancient wryter that liued 400. yeares ſince, yeldeth, (l) why S. Paul in the Popes bulls is ſometimes placed on the right hand of S. Peter. S. Paul (ſayth he) was leſſe then Peter, greater then Peter, and equall to Peter. He was equall to Peter in the office of preaching: leſſe then Peter in Eccleſiaſtical power, for Peter alone was Cephas, that is, Head of the whole Church: but he was greater then Peter in the prerogative of his election to the Apoſtleſhip, for he was choſen by Chriſt after his reſurrection, & glorification: & for this cauſe Paul in the Popes bulls is placed on the right hand, & Peter on the left. So he.

(l) De Potest.
Eccleſiaſt. c. 7.
art. 3.

Having now answered the arguments which hitherto you haue brought out of S. Pauls epiſtles, and ſhewed that by alleging them, you conuince your owne Doctrine of falſhood, and proue ours; I muſt craue pardon, if I aſke you a queſtion concerning his Epiſtle to the Romans, which Optatus asked the Donatiſts concerning ſome other of his epiſtles, and S. Auguſtine concerning them all: How dare you (ſayth Optatus) (m) read S. Pauls epiſtle to the Romans, in whoſe communion you are not? You (ſayth S. Auguſtine) (n) that haue it, and read it, and ſay that you like according to it, why doe you not communicate with the Church to which it was ſent? Anſwere, why haue you ſeparated your ſelues &c? Choofe which you will: If then (that is when Donatus, when Luther, when Caluin began) the Roman Church was polluted with errors, it was periſhed: for a Church that holds falſe, pernicious, ſchiſmaticall, hereticall, blaſphemous and Antichriſtian Doctrine (with which you often charge the Roman Church) cannot be a true Church of Chriſt, but a Synagogue of Satans: from whence then had Donatus (Luther or Caluin) his beginning? where was he Catechized? where baptized? where ordained? I conclude therefore as Optatus did againſt the Donatiſts, Know, that you are cut off from the holy Church. And I ſay to you as S. Auguſtine did to them (p): You haue the epiſtle to the Romans, but we read it, and beleue it, and haue the Roman Church in our communion, from which we grieue (with him (p) to ſee you ſe) cut off, ſhe being that Rock which the proud gates of hell overcome not.

(m) L. 6. cont.
Parmen.

(n) L. 2. de
Baptiſm. c. 6.

(o) Loco cit.
(p) L. de vnite.
Eccleſ. c. 12.

(p) Pſal. conſ.
part. Donati.



CHAP. XIII.

Whether S. Iohn the Euangelist conceaued
himselfe subiect to the Roman Church.

(r) Pag. 73.



YOVR Tenet is (r), that S. Iohns sayth
did not conceaue the Article of subiection to
the Roman Church. In prooffe therof you
assume, that in his booke of Reuelation, he
reuealeth the City of Rome to be Babylon, &
that Antichrist shall haue his seate there:
which though it were granted, yet I
see not, which way it followeth, that
Iohn did not acknowledg himselfe subiect to S. Peter, or
to his Successors in the Church of Rome. But let vs exa-
mine the particulers of your Doctrine and proofes.

SECT. I.

Whether Rome shall be the seat of Antichrist.

(s) Ibid.

THAT the City of Rome is Babylon mentioned in the Reuelation
(say you (s) is the generall consent of our owne Iesuits and o-
ther Diuines. But in prooffe hereof you can find no other Ie-
suits, nor Diuines to alleage, but Ribera, Viegas and the
Rhemists, whom you abuse and falsify to make them serue
your turne, as I shall now declare.

(t) Pag. 74.

The Rhemists (say you) (t) do thus farre grant, as to say: The
great Antichrist shall haue his seat at Rome, as it may well be, though
others thinke that Hierusalem rather shall be his principall seat. But
your Iesuits Ribera and Viegas both of them Spanish Doctors, and pu-
blike professors do confidently auerre the contrary; and the one is so
bold

bold as to hold him to be a most notable foole that shall deny it. But good Sir, by your leaue, this is a most notable vnruth. That which Ribera sayth, is, that towards the end of the world, Rome shall be burned, not only for her former finnes of Idolatry, and persecuting of Christ, vnder the Pagan Emperors, but also for other finnes, that in the end of the world she shall commit vnder Pagan Kings: and that this is so certaine out of the Apocalypse, that no man, though neuer so foolish, can deny it. This Ribera sayth: and it may well be said, that he who out of these words of Ribera inferreth (as you do) that the City of Rome is to be the seat of Antichrist, or that Ribera sayth so, is, I will not say, a notable foole, but whether he deserue not that name, I leaue to the readers censure.

The Doctrine of Ribera, Viegas, & the Rhemists is, that when S. Iohn calleth Rome, *Babylon*, he neither speaketh of the Church, or Pope of Rome, nor yet of the Citty of Rome, as she is vnder the gouernment of Christian Emperors, or in obedience of the See Apostolike: for in that estate, *she bath* (sayth S. Hierome) *(u) wiped out the blasphemies written in her forehead, by the confession of Christ.* In that estate (x), there is in Rome the holy Church, there are the triumphant Monuments of Apostles, and Martyrs, there is the true confession of Christ, there is the sayth prayesed by the Apostle, and gentility troden vnder foote, the name of Christ daily aduancing it selfe on high. Wherefore when S. Iohn calleth Rome, *Babylon*, Ribera, Viegas, and the Rhemists, with the ancient Fathers expound him to giue her that name, as she was the head of Paganisme, the mother of superstition, and Idolatry, and persecuted the Church and Popes of Rome, (*being drunke with the bloud of the Saints, & Martyrs of Christ Iesus* (*) as she did vnder Nero, and Domitian, in S. Iohns tyme, & afterwards vnder other Pagan Emperors, when she put to death thirty Popes successiuelly, one after another; and as she shall do againe in the end of the world: for both Ribera and Viegas hold, that the Citty of Rome shall then fall from the obedience of the See Apostolike, and from the sayth of Christ: and that as well for her enormous finnes anciently committed

(u) L. 2. cont.

louin:

(x) Ep. 17. ad

Marcell.

(*) Apoc. 17.

(y) Pag. 74.
marg.

(z) Pag. 377.
378. & alibi.

(*) Ad cap.
11. Apoc. n. 20.
fin. & 21. init.

(a) Defens.
fd. l. 5. c. 16.

(b) L. 3. de
Pont. c. 13.

(c) Visib. Mo-
narch. l. 8. c.
26.

(d) Ep. 57.

(e) Ibid.

(f) L. 1. ep. 8.

(g) L. 2. cont.
Parmen.

(i) Ep. 75:

mitted vnder the heathen Emperors, as also for other like which in the end of the world she shall commit vnder heathenish Kings, she shall be burn'd and consumed with fyre. But that Rome euen then vnder pagans Emperors, was, or hereafter vnder Heathenish Kings, shall be the seate of Antichrist, neither Ribera, nor Viegas affirme, nor any way insinuate, as it may appeare out of their words, which you here set downe in Latin (y): for those words, *Roma sedes Antichristi* which you attribute to Ribera, are not his, but foysted in by your selfe, to Father on him your owne fiction. And therefore wheras here, & els where often (z) you affirme peremptorily out of Ribera, and take it as a truth granted by him and vs, that Rome shall be the seate of Antichrist, you passe the limites of truth; for Ribera most expressly affirmeth (*) that *Antichrist shall haue his Court in Hierusalem & reigne there; and that the Iewes shall receyue and honor him as their Messias*. And the same is the most common and receaued opinion as well of our moderne Diuines, as of the Ancient Fathers, Hippolitus Martyr, Lactantius, S. Chrysostome, S. Ambrose, S. Hierome, S. Augustine, Sedulius, S. Damascen, Arethas, Seuerus Sulpitius, S. Gregory of Tours, Venerable Bede, Haymo, and S. Thomas related by Suarez (a), Bellarmine (b) and Sanders (c), that Antichrist shall not haue his seat at Rome, but at Hierusalem. And if the Rhemists say, it may be that he shall haue his seat at Rome, withall they rightly obserue that, whosoever opposeth the Roman Church, or belieueth otherwise then she teacheth, belongs not to Christ, but is an Heretike, & a member of Antichrist. And the same was the beliefe of the most learned Doctors of Gods Church. S. Hierome (d): *I know the See of Rome to be the Rock on which the Church is built*. And speaking to Damasus Pope (e): *Whosoever gathereth not with thee, scattereth, and is not of Christ, but of Antichrist*. And before him S. Cyprian (f) had said: *He that gathereth out of the Church and chaire built vpon Peter, scattereth*. Optatus: (g) that whosoever opposeth the Episcopall chaire of Rome built vpon Peter, is a Schismaticke and a sinner. S. Leo (i): that whosoever presumeth to oppose the Roman Church built by the voyce of our Saviour vpon the most

most blessed Peter Prince of the Apostles, as upon a Rock is either Antichrist, or a Diuel. S. Maximus a famous Martyr, & the greatest Diuine of his age (k); that they which speake against the Church (k) *Epist. ad of Rome, are heretikes that with vnbrideled mouths breath out ini-* Marin. Disc. *quity against heauen. S. Bernard (l); that, they which be of God, (l) Ep. ad Hil-* are vnited with the Pope, and he that stands but against him, euer *debert. Arch.* belongs to Antichrist, or is Antichrist himselfe. By these testimo- *Turon.* nies it appeares first: how great reason the Rhemists, Ribera, and Viegas had to admonish you, that this Prophecy of S. Iohn, though (in their opinion) it point out the destruction of the City of Rome for her Idolatry vnder the Pagan Emperors, and for the Apostacy from the fayth vnder other wicked kings in the end of the world, when she shal returne to her ancient greatnesse; yet it aymeth not at the Church of Rome, or Bishop therof, because that Apostacy shall be from the fayth of that Church, and from the Bishop therof.

2. And since you confesse (m) that these Authors ad- *(m) Pag. 73.* monish their readers hereof againe and againe, thereby you conuince your selfe of folly: for this your argument out of the Apocalyps against the Bishop and Church of Rome is wholly groundd on their exposition & testimony, which being so manifestly against you, what man but your selfe would haue produced them, or (which is all one) S. Iohn as expounded by them, for witnesses against the Roman Church? Or with what conscience could you say here (n) & *(n) Pag. 74.* afterwards againe so boldly repeate (o), as their Doctrine, *(o) Pag. 377.* that Rome shall be the seate of Antichrist, since Ri- *378.* bera (from whom Viegas dissenteth not) most expressly teacheth that Hierusalem shall be his seate, and that he shall raigne there? Is not this a most wilfull falsification?

3. And from hence the reader may learne how fraudulently you remit vs to the testimonies of Ribera & Viegas in their exposition of this text of S. Iohn, to proue a necessity of your departure from the Church of Rome; since they condemne you as an heretike, and the holy Fathers pronounce you to be a member of Antichrist for it.

The departure which S. Iohn speaketh of, is not from the Church of Rome, but from the idolatry and vices which in his tyme reigned in the City of Rome, and shall reigne in her againe in the end of the world. And this departure is not to be made so much by locall motion, as by steps of sayth, that is, by not communicating with her in her wickednesse. And therefore notwithstanding that admonition of S. Iohn, *Goe out of Babylon my people*, the saythfull in his tyme did not leaue the City of Rome, but still remayned there, departing from her idolatry, and other Vices.

(p) Pag. 76.
77.

But you aske (p); If the destruction of Babylon mentioned in the reuelation point only at the City, and not at the Church, or Bishop of Rome, how can the Pope at that tyme still remayne Bishop of Rome, when he and all Christian people are departed out of the City, and the City it selfe is viterly extinct? for then to be called Bishop of Rome (say you) is but a man in the moone, and, *Titulus sine re*. I answere, though at that time the City of Rome shall be consumed with fire, yet the Church of Rome shall not, for you (*) confesse, that the Church rather consisteth in the Professors, then in the place: and therefore whiles the saythfull Professors of the Roman Church, yea of Rome it selfe, with their Bishop shall remaine, which shalbe till the end of the world (though not in the City after it is destroyed,) the Church of Rome shall still remayne according to your owne Principle, and chiefly according to the oracle of Christ, *That the gates of Hell shall neuer preuaile against her*. Suppose (which God forbid) Turkes and Infidels should take from you the City of Durham; or that the same should be consumed by fire into ashes, the whole multitude of your good & godly Christians escaping away with your selfe, liuing, and being by you fed in some corner of your Diocesse; in this case would you say, the Church of Durham should be extinct? the Bishop of Durham become *Titulus sine re*? Should the superintendent of Durham, be changed into the man in the Moone?

(q) Riterain
Apocal c. 14.
n. 47. Ponti-

The City of Rome, as Ribera (q) holdes, shall towards the end of the world fall from the Christian sayth and obedience

bedience of her Bishop, nor that all the people of Rome shall fall away, for a great multitude of good Christians, and Saints shall remain constant, and adhere to the Pope, and depart with him out of the City; yea the City it self (their Bishop with the multitude of Saints being departed out of it) shall be consumed with fire before the reigne of Antichrist, or in the very beginning thereof, as (r) Ribera and (s) Viegas teach. In this supposition why may not the Pope with that multitude of holy Christian Romans, be truly and verily, the Bishop, and Church of Rome? Why should that multitude of Roman Christian and Saints be *titulus fidei*, and not a very glorious and venerable Church? Why should the Pope then cease to be Bishop, more then the Bishop of Canterbury should, in case Canterbury should be destroyed into ashes? Will you say upon this contingent that the Bishop of Canterbury shall be the man in the mane, the shepherd of *Propheta*; to wit, Quid? You might have learned from Erasmus (t) (whome you cite often, and highly commend) that if by any accident the City of Rome should faile, the truth of the Church shall remaine there; where the Principality, and seat of Peter shalbe.

Not is your example of the Emperor of Rome (u) any helps to your Argument: For albeit the Roman Emperre be now in part decayed, or weakened, in respect of that power and greatnesse, which anciently it had; yet it still remaineth so, that the name & succession of the Roman Emperors at this day is famous in the world: vels why did our late Soueraigne King James inscribe his Monitory Prefation, *Sacratissimo, atque inuictissimo Principi ac Domino, Rodolpho secundo Romanorum Imperatori, semper Augusto &c* And why els doth the Church of Rome in her Office (x) pray for the Roman Emperor? Nor the Authors which you alledge for the contrary, do say ought els, though you falsify Salmeron to make his words found otherwise: for whereas he speaking of the Roman Empire, as it anciently was, sayth, *Imperium illud Romanum iam diu eversum est*, that Empire of Rome (to wit, with that ancient splendor, maiesty, and power, which once it had) is long since destroyed: you leave out *illud*, and make him say absolutely, The Roman Empire is long

*fieri cum
multitudine
Sanctorum
eijcient. Nam
multi viri bo-
ni, ex hac po-
tissimum Ci-
uitate, cuncto
Pontifici ad-
barebunt.*

(r) Ribera cap.
27 n. 30. in
verf. 16.
Ex hoc, quod
nunc ait A-
postolus, in-
telligitur Ro-
mam euer-
tendam ante-
quam Anti-
christus reg-
nare incipiat,
vel certe ipso
initio regni
eius.

(s) Viegas in
cap. 27. n. 3.
(t) Epist. 2. ad
Bohemos.
(u) Pag. 77.

(x) In die Pa-
rasceves &
Sabbato
Sancto.

since destroyed, whereas in the words next following, he expressly affirmeth, that there is still a Roman Emperor, and that he is so called, although what now he possesseth, be but a very small shadow of the ancient Empire.

Lastly, I will not omit to put you in minde, of your weake manner of atguing throughout all this Section: for how doth it follow, that because Ribera and Viegas hold, that Babylon, out of which the faythfull are commanded to depart, is the City of Rome, as she shall be idolatrous in the end of the world, you may now lawfully reuolt from the Church of Rome? Againe, who obligeth me to allow of their exposition / I might retort your Argument vpon your selfe, and tell you, that Babylon signifies not Rome, but Geneva; and proue it by the testimony of Castalio, a prime brother of yours, who lined there, and was a speciall friend of Beza. They (sayth he speaking of the Geneuian brethren) (y) are proud, puffed vp with glory, and reuenge: We may with lesse danger offend Princes, then exasperate these fiery Calvinists: their life is infamous, and villanous: they are Masters of all in reproches, lyes, cruelty, treachery, and insufferable arrogancy. They name their Geneva, The holy City; and their assembly, Hierusalem: but in very truth we should call it, O Babylon, Babylon; O infamous Sodom, and children of Gomorrah. If you like not this exposition, yet I know no reason, why if you will belieue Ribera and Viegas expounding Babylon in the Apocalyps to be Rome you may not as well belieue your brethren Vdalricus Velenus (z), and Henriens Buntingus (a) denying it: and so much the more because S. Augustine, Tyconius, Bede, Aretas, Primasius, Ansbertus, Haymo, S. Anselme, and S. Thomas (b), by Babylon vnderstand not Rome, but the society of all the wicked in generall, from whose vices the faythfull are commanded to depart (c). Others vnderstand Paganisme, which because it adoreth a confused multitude of Gods, is rightly named Babylon, that signifies Confusion; others Mahometisme, the mother of fornication, and all filthinesse. Others, Constantinople, the Metropolitan of Turcisme. And others, the chiefe City of the Chaldeans, which is properly called Babylon. These expositions with their Authors

(y) Apud
Rescium pag.
54.

(z) Lib. de hac
re.

(a) Itiner. de
itiner. Petri.

(b) Apud
Riber. in vers.
2. cap. 14.
poc.

(c) S. August.
Brenic. Collat.
collat. 3.

then and reasons, you may read in Cornelius à Lapide (d), Suarez (e), and Petron (f). But the truth is, that all these Apoc. senses, as likewise that of Ribera, being purely allegoricall, (e) Defens. fid. l. 3. c. 7. afford no solid foundation to build matter of sayth vpon, (f) Replie. Chap. 11. but are merely coniecturall. And therefore if S. August. say (g), *Who dares with an unbridled licence produce for himselfe, that which is couched in an allegory, vntill he haue places more cleare by whose light to illustrate that which is obscure*, we may with iust reason reprove you, for grounding your departure from the Roman Church vpon the allegoricall sense of those words of the Apocalyps, *Get forth of Babylon my people*: and so much the more, because the Authors whose exposition you take for your ground, admonish you, that by Babylon is not vnderstood the Church of Rome, but the City, & that not as it is Christian, but as it was idolatrous in S. Iohns tyme, and shalbe againe in the end of the world. But any thing will serue your turne, be it true or false, if by sleights you can wrest it against the Pope and Church of Rome.

SECT. II.

Whether S. Iohn suruiuing S. Peter were subiect to the Bishop of Rome, S. Peters Successor?

S Varez treating of the authority of S. Peter, and his Successors, moueth this question (h), *Whether the Apostles that suruiued S. Peter, were subiect to S. Peters successor in the See of Rome?* His answere is: I remember not, that I haue read any thing of this point in Authors: but it seemes to me, to follow out of what hath bene said, that they were inferior in iurisdiction, and consequently subiect therein to the Bishop of Rome, although in other excellencies and prerogatives they were superior to him. For the same power and iurisdiction that was in S. Peter descended to his Successors; who therefore in these things surpassed the Apostles that liued.

1. In the object of their power: for the charge and gouernment of the whole

(i) Pag. 79.

(*) Pag. 78.

79.

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the Church being entrusted with the keys of St. Peter, which
(as the Bible said) belonged not to the other Apostles. That power
did belong to all Bishops, because the reason of order and Ecclesiasti-
cal unity so required. The power of the Bishop of Rome was al-
ways ordinary, and to continue perpetually in the Church, not so in
the other Apostles. And though Suarez his Doctrine, which I have set down in
his owne words, that the reader perusing yours, and com-
paring them with his, may see how you falsify: for both in
your Latin margent, & English text, you leave out (i) the
reason, wherewith he proves his assertion, and set downe for
his only ground, that because he remembereth to have read in any au-
thor anything of this point, whereas he proves it out of what he
had formerly said. And doth he not here againe prove it
out of the power and iurisdiction which was in S. Peter
ouer the whole Church, & descended from him to his Suc-
cessors? And doth he not from thence infer, three preroga-
tives which his Successors had ouer the other Apostles,
two of which you conceale? And though you set downe
the third, yet it is in your Latin Margent only, and so dis-
membred from Suarez his context, that the reader will not
easily vnderstand the force therof. Againe, who is so blind
that sees not your absurd manner of arguing, which is this
(*) Suarez opinion is, that S. Iohn surmounting S. Peter, was
subiect to Linus his Successor, ergo, S. Iohn sayth did not con-
ceale the Pope to haue iurisdiction ouer all other Bishops and Pastors
in the Catholike Church. You might as well haue inferred, that
because Yorke hath a Minister, London hath a Bridge:
for this is as good a consequence, as yours. But thereby
the Reader may see, with what silly Sophistry, you de-
uide (or to use your owne words, against your selfe) with
what untimely matter, you daunt the consciences of your fol-
lowers. Now as for Suarez his assertion, that the iurisdiction of
S. Peter Successor was greater, then the ordinary Episco-
pall iurisdiction of the other Apostles, a iudicious Reader
will easily conceiue to be no such improbable Doctrine. If
he reflect, that the Successor to every Bishop is inuested in
all

all the Episcopall authority of his predecessors and therefore
 Linus being Successor to S. Peter, it must follow, that S.
 Peter being in Episcopall authority, and iurisdiction, superi-
 or to all the other Apostles, Linus had the same authori-
 ty and iurisdiction over those that suruiued S. Peter. And
 this S. Chrysostome seemeth to haue expressed (k), when he
 said: Christ committed to Peter, and to Peters Successors, the charge
 of those sheep, for the regaining of which he shed his blood: from
 which number I trust you will not exclude S. Iohn, or any
 other of the Apostles that suruiued S. Peter. And what else
 did S. Cyril meane, when he said (l): As Christ receaued from
 his Father most ample power, so he gaue the same most fully to Peter,
 and his Successors? And what Paschasius, when in the pre-
 sence, and with the approbation of the Councell of Chal-
 cedon (m), he affirmed, the Pope to be invested in the dignity of
 Peter the Apostle. And what meant S. Bernard (n) when he
 said to Eugenius Pope? Thou art Peter in power, and by vocation
 Christ: the sheep of Christ were not so without exception committed to
 any Bishop, nor to any of the Apostles, as to thee: thou art Pastor not
 only of the sheep, but Pastor of all Pastors. And what meant S.
 Leo (o) when he said: The ordinance of truth standeth, and S. Anniuers.
 Peter continuing in the receaued solidity of a Rock, hath not left the suc-
 cession of the Church: for truly he perseuereth and liueth still in
 his Successors. And againe (p): In the person of my humilitie he is
 understood, he honored, in whom the sollicitude of all Pastors, with
 the sheep commended to him perseuereth, and whose dignity in an vn-
 worthy heyre fayleth not. And what S. Peter (surnamed Chry-
 sologus (q) when he exhorted Eutyches, to heare obediently
 the most blessed Pope of Rome, because S. Peter who liueth in his owne
 See, and is stil president in the same, exhibits the true fayth to those
 that seeke it? And what the Legates of Celestine Pope in the
 Councell of Ephesus (r)? No man doubts (for it hath bene no-
 torious to all ages) that the holy, and most blessed Peter, Prince and
 Head of the Apostles, pillar of the fayth, & foundation of the Catho-
 like Church, liues and decides causes yet vnto this day, and for all e-
 ternity by his Successors? And what Eulogius Patriarke of Ale-
 xandria writing to S. Gregory (s), that Peter Prince of the A-
 postles sitteth still in his owne Chayre, in his Successors? And what
 S. Gre-

(k) L. 2. de S. s.

de S. s. 1. 1. 1.

(l) Apud S.

Thom. Opusc.

cont. error.

Grac. c. 31.

(m) A. d. 1.

(n) L. 2. de

considerat.

(o) S. s. 1. 1. 1.

(p) Ibid.

(q) Ep. ad

Eutyches.

(r) P. 2. A. d.

(s) Apud Greg.

l. 6. ep. 37.

(c) Dial. 8. 3.
6. 2.

(u) Act. 18.

(x) Apud 6.
Syn. Act. 18.

S. Gregory himselfe reporting (c) that Agapet Pope com-
ing to Constantinople, the friends of a man that was
lame and dumbe, beseeching him to cure that man by the
authority of Peter the Apostle, Agapet by the same autho-
rity cured him. And what the Fathers of the first Councell
generall, when commending the Epistle of Agatho Pope
they said (u): The paper and inke appeared, but it was Peter that
did speake by Agatho. And finally, what Constantine Pogo-
nate, when writing to the Roman Synod (x), he admired the
relation of Agatho, at the voyce of the diuine Peter himselfe.

It followeth then, that if Linus was inuested in the E-
piscopall dignity and power of Peter, if S. Peter still liue and rule in
his owne See, and decide causes in his Successors, if he speake by them,
and their voyce be to heard as his voyce, to be subiect to Linus, was
no other thing then to be subiect to S. Peter; and to diso-
bey Linus, was to disobey S. Peter, who did speake by Li-
nus, and gouerne in his owne See by him. Wherefore as the
Apostles owed subiection to S. Peter, whiles he liued, so
those that succeed him, did to Linus, hauing the place of
Peter. **CHAP. 14.** **CHAP. 15.** **CHAP. 16.** **CHAP. 17.** **CHAP. 18.** **CHAP. 19.** **CHAP. 20.** **CHAP. 21.** **CHAP. 22.** **CHAP. 23.** **CHAP. 24.** **CHAP. 25.** **CHAP. 26.** **CHAP. 27.** **CHAP. 28.** **CHAP. 29.** **CHAP. 30.** **CHAP. 31.** **CHAP. 32.** **CHAP. 33.** **CHAP. 34.** **CHAP. 35.** **CHAP. 36.** **CHAP. 37.** **CHAP. 38.** **CHAP. 39.** **CHAP. 40.** **CHAP. 41.** **CHAP. 42.** **CHAP. 43.** **CHAP. 44.** **CHAP. 45.** **CHAP. 46.** **CHAP. 47.** **CHAP. 48.** **CHAP. 49.** **CHAP. 50.** **CHAP. 51.** **CHAP. 52.** **CHAP. 53.** **CHAP. 54.** **CHAP. 55.** **CHAP. 56.** **CHAP. 57.** **CHAP. 58.** **CHAP. 59.** **CHAP. 60.** **CHAP. 61.** **CHAP. 62.** **CHAP. 63.** **CHAP. 64.** **CHAP. 65.** **CHAP. 66.** **CHAP. 67.** **CHAP. 68.** **CHAP. 69.** **CHAP. 70.** **CHAP. 71.** **CHAP. 72.** **CHAP. 73.** **CHAP. 74.** **CHAP. 75.** **CHAP. 76.** **CHAP. 77.** **CHAP. 78.** **CHAP. 79.** **CHAP. 80.** **CHAP. 81.** **CHAP. 82.** **CHAP. 83.** **CHAP. 84.** 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CHAP. XIV.

Your fifth Chapter, with diuers Arguments answered.

SECT. I.

Of the Name, Catholike.

AFTER a discourse made from an Argument *ab authoritate negative*, which euery Logician knowes to be of no force, you say (a): *We begin at the word, Catholike, and* (a) Pag. 81; *desire to vnderstand, why the epistles of Iames and Iohn, and Iude were called Catholike, or vniuersall, as well as the two Epistles of Peter, if the word Catholike were so proper to the Roman Chayre? seeing that the Epistles of Iames, Iohn, and Iude were not sent to, or from Rome, nor had any relation to Peter there. Before I answer, I desire you to remember, that the name Catholike by the ancient Fathers is given as a certaine note, or marke, wherby Orthodoxall people are distinguished from Heretikes, as you haue already heard* (b) *out of Pacianus, S. Cyrill of Hierusalem, and S. Augustine: and contrariwise that they who* (b) Chap. 2. *to expresse their sayth, haue taken new names (as the A-* (c) D. 1. c. 20. *rians of Arius, the Marcionists of Marcion, the Pelagians of* (d) In Tric. *Pelagius, the Donatists of Donatus, & the like) witnesse* phone. *S. Irenaeus* (e) *S. Iustine* (d) *, Lactantius* (e) *, S. Athana-* (e) Diuin. in- *sus* (f) *, and S. Hierome* (g) *, haue bene knowne therby (as* *fixus. l. 4. 30.* *by an vndoubted marke) to be Heretikes, who haue bene* (f) *Serm. 2.* *inforced, to take new names, knowing that the ancient* (g) *Cont. Ariam.* *name of Catholike could not agree to them. And for the same* (g) *Cont. Lu-* *cifer. fine,*

(h) Chap. 1.
sect. 3.

cause you knowing your selues not to be *Catholikes*, & that you shall neuer be esteemed such, haue bene inforced to call your selues by a new name of *Protestants*, to distinguish your selues from those, who in all ages haue bene, and are still knowne by the name of *Catholikes*; by which neither we, nor you vnderstand any other, then those, which professe the Roman sayth, and are in the communion of the Roman Church; *Catholike* and *Roman* being termes conuertible, as hath bene proued (h). And this is the reason, why *Protestants* speaking not only to vs, but even among themselves, euer call themselves *Protestants*, as knowing, that by *Catholikes*, no man vnderstands any other, but them that before Luther began, were, and are still knowne by that name, and can neuer loose the possession of it.

(i) Apud S.
Aug. l. 1.
cont. Gaudens. c. 23.
(k) Prefat. in
nouum Testamentum.
ann. 1565.

(l) In vita
Iuellii p. 113.

(m) Challenge pag. 1.

(n) Doctor
Bristow Motives, pag. 7.

(o) In Colloq.
Altemburg.
anno 1568.

pag. 154.

(p) In Dubitant.

(q) L. 2. hist.
4. 12.

This was a thing well knowne to ancient Heretikes, who therefore abhorred the name *Catholike*. So did Gaudentius the Donatist, calling it (i) a humane fiction. So did other heretikes, who speaking in the Lutheran language, said (k); Come, O yee fooles, and silly wretches, that are commonly call'd *Catholikes*, and learne the true sayth, which lay hid many ages heretofore, but is now reuealed, and shewed of late. With these iumpe our *Protestants*: for Beza (k) call's it, A vayne word: Doctor Humphrey (l), An empty tearme: Mayster Sutcliffe, (m) A fruitlesse name: and others of you scoffe at the word, (n) nicknaming vs, *Cacolikes*, and *Cartholikes*. And this is the reason why the Lutherans reiected an allegation out of Luther, because (said they (o) *It is not a phrase of Luther, that anything ought to be vnderstood Catholikely*. And for this cause (as Lindanus (p) obserueth) Luther and other your new reformers in hatred of that name haue corrupted the Creed of the Apostles, saying in their Catechismes, instead of, *I be- lieue the holy Catholike Church*: *I be- lieue the Christian Church*. And you english *Protestants* insisting in their steps, for the good will you beare to that name, haue left it out of your Bibles: for whereas Eusebius (q) reporteth that the Epistles of Iames, Peter, Iohn, and Iude were knowne in antiquity by the name of *Catholike Epistles*, and therefore the *Catholike Church* so instiles them in her Bibles, you in yours of the
years

yeares 1562. and 1577. (which are yet currant among you, hauing neuer bene forbidden) haue wholly left out that name. And though since that tyme you haue bene admonished of your bad dealing therein, yet still in all your later Bibles you commit the same fault, vsing the prophane signification of the word Catholike in lieu of the Ecclesiasticall, and in styling the Catholike Epistles, *The generall Epistles*, saying, *The generall Epistle of Iames, of Peter &c.* Who seeth not the absurdity of this translation? For it is as ridiculous to translate *Catholike*, *Generall*, as if when S. Hierome said (r): *If Ruffinus call his sayth that, which the Roman Church professeth, then are we Catholikes*, you should translate, *Then are we Generalls*: or whom S. Augustine (s) reporteth, that *Catholikes* traouailing among Heretikes, to distinguish their owne Churches from hereticall conuenticles, aske, *qua inuenerunt ad Catholicam?* [which is the way to the Catholike Church, you should translate *which is the way to the Generall*? All this sheweth that you know your selues not to be Catholikes, since you seeke as far forth as you can, to suppress the name. How therefore can you aske why the Epistles of Iames, Iohn, and Iude, were called *Catholike*, as well as the two Epistles of Peter? (I say) you that call none of them *Catholike*, but in a prophane manner, *Generall Epistles*? And that very improperly if not also falsely: for some of them, (as the two last of S. Iohn) were not written to all the faythfull in generall, but to particular persons: The reason why the Catholike Church instileth the Epistles of Iames, Iohn, and Iude *Catholike Epistles*, as well as the two Epistles of Peter, is, because they were written in defence of the Catholike sayth against heretikes, as well as the Epistles of S. Peter were. So it hath bene already thewed out of S. Augustine (t).

(r) L. 2. A. 2
pol. aduers.
Ruffin.

(s) Contra
ep. Fundam.
c. 4.

(t) Chap. 12.

Your second question is (u); why S. Paul was so sole, as of himselfe to anathematize the false Apostles? I answered, that not only S. Peter, but each of the Apostles had power to excommunicate or anathematize offenders; for their Apostolicall iurisdiction was vniuersall ouer all the faythfull; but yet not ordinary, as S. Peters was; and therefore not to descend to their successors.

(u) Pag. 81.

SECT II.

Whether the title, of Vicar of Christ, belong to the Pope, and in what sense?

(x) Pag. 82.

Y Our third question is (x), why S. Paul did absolute the incestuous Corinthian, as the Vicar of Christ, if (as Bellarmine pretendeth) that title wholly belong to the Pope, as an Argument of his succession from S. Peter in the Monarchy of the whole Church. This argument you urge again afterwards (y) as of principal note,

(y) Pag. 142.

and confirme with the testimonies of S. Ignatius, of Eusebius Pope, and Genebriard who observes that Tertullian calleth Paul, Vicar of Christ. Answer. The name of Vicar may be given to any one, that supplieth the place of another. Kings are Vicars of God, in things belonging to Civill government. Bishops are Vicars of Christ, in spirituall and ecclesiasticall affayres, because, the holy Ghost hath placed them to

(z) Act. 10. 28.

rule the Church of God (z). All the Apostles were Vicars of Christ, because they were Legates, God as it were exhorting by

(a) 1. Cor. 5. 20.

them (a): and thereby S. Paul had power to absolute the incestuous Corinthian in the person of Christ, or, as his Vicar, as the Rhemists expound. But the supreme Vicar, and chiefe Lieutenant of Christ on earth (as S. Peter was, so now) is the Bishop of Rome his Successor: and so much the holy Councils have declared. He that hath the See of Rome (sayth

(b) Can. 39. ex Gratia & Arab.

the Council of Nice) (b) is Head and Prince of all Patriarkes: for as Peter was, so he is, the chiefe, to whom power is given over all Christian Princes, and all their people, as one that is the Vicar of Christ our Lord over all people, and over the whole Christian Church.

(c) In S. xxi. Decret. Cap. Vbi periculum.

And the generall Council of Lions (c) calleth the Pope the Vicar of Iesus Christ, the Successor of Peter, the Gouvernor of the Universall Church, the guyde of our Lords flock. And in the same

(d) L. 2. de Confid

sense S. Bernard (d) said: Peter walking vpon the water like our Lord, shewed himselfe to be the only Vicar of Christ, that was to gouerne not one nation, but all: for many waters, are many people: By this you see, that when we call the Pope, The Vicar of Christ, we take the name of Vicar, antonomastice, for him, that beareth

reth

seth the person, and holdeth the place of Christ, as vniuersall Pastor and Gouvernor of the whole Church. In which sense, neither Tertullian attributed that name to S. Paul, as Genebrard obserueth in that very place in which you cite him for the contrary (e): nor doth it in that sense agree to (e) Chron. l. 36 any other Bishop but only to S. Peter and his Successors in pag. 479. the See of Rome; which Genebrard also testifieth against 180. you in these words: *Christ hath no Successors, because he still li- ueth: but he hath Vicars and Ministers, on earth, among which Peter and the Bishops of Rome his Successors haue the Soueraignty, as all antiquity without exception hath believed: and therefore with great reason we reckon their Succession, which is to continue till the worlds end, as one of the marks that hold vs in the lap of the Catholike Church.*

S. Ignatius, and Eusebius Pope you likewise abuse: for although Deacons be in their degree Ministers and Vicars of Christ, yet S. Ignatius sayth it not, but only commandeth the Trallians to whom he writeth, to reuerence them as our Lord Iesus Christ, and as guardians of that place: and so much his owne words set downe by you (f) in Greeke declare. The (f) Pag. 147. testimony of Eusebius you falsify: He sayth, *Caput Ecclesie Christus est, Christ is Head of the Church*: You corruptly translate, *There is one Head of the Church, Christ*; to signify, that there is no one Head thereof vnder Christ, as his chiefe Lieutenant, and Vicar on earth; which is contrary to the Doctrine of Eusebius in the same Epistle, both before and after the words which you obiect. And to this you add an other corruption: for where Eusebius sayth, *Priests are Vicars of Christ*, you in your English leaue out the word *Priests* for the good will you beare to that name, and function. Whose Vicar may he be thought to be that deales so impostuously?

But you obiect (h): *S. Paul to auoyd Schismes among the people, will not haue them adhere to any one man; no more to Cephas (that is Peter) then to Paul, or Apollos: whereas your Roman Cephas would haue taught S. Paul a contrary lesson, saying, that they who adhere vnto Cephas, cannot be called Schismatikes, as those who hold of Apollos, because Cephas was the Rock whereupon the Church was built.*

built. Answer. That Cephas was the ministeriall Rock on which Christ built his Church, is a truth asserted by Christ, and by all the Orthodoxall writers, that haue lived in the Church: & therefore with great reason they haue pronounced him, that separates himselfe from the communion of the Bishop and Church of Rome, to be, a sinner, a Schismaticke, an Heretike, and not to be of Christ, but of Antichrist. Their words I need not repeate; you haue heard them already (i).

(i) Chap. 1.
sect. 4.

And tell vs now; did those Fathers teach S. Paul a lesson contrary to our Doctrine? So you say, but misunderstand S. Paul: for S. Augustine, and S. Gregory expound him to speake these words against them, that contemning Christ did not build their fayth vpon him, but vpon men, as v-

(k) L. 4. ep. 38

pon Heads not subordinate to him; or to vse S. Gregories words, *extra Christum, out of Christ*. Paul the Apostle (sayth S.

(l) Serm. 13. de
verb. Dom.

Augustine (l) knowing himselfe to be chosen, and Christ to be contemned, said: *What? is Christ diuided? was Paul crucified for you? or were you baptized in the name of Paul?* In like manner expound

(m) In eum
loc.

S. Anselme, and S. Thomas (m), saying, that the Apostle speaketh against those that made many Christs, and many Authors of grace. What force then hath this Scripture against vs, who hold S. Peter and his Successors to be Vicars of Christ, and reuerence and obey them, because they are his Vicars? so farre we are from contemning him, or setting vp another Head different from him, as the false Apostles, and some of the Corinthians seduced by them, did; for which the Apostle reprehendeth them. You might with more truth haue proued out of these words, with S. Chrysostome (n), that Paul acknowledged S. Peter to be his Superiour, because he spake ascending by gradation, that so he might place Peter aboue himselfe, and next to Christ.

(n) In bunc
locum.

SECT. III.

Whether S. Paul, reckoning the Ecclesiasticall Orders, gaue the Pope any place among them.

(o) Pag. 82.

IF S. Paul (say you) (o) had bene of our fayth to belieue, that the Pope of Rome as Successor of S. Peter, is the visible Head of the Church,

Church, whereas he alleageth the Ecclesiasticall orders twice, first, Apostles, then Prophets, after Doctors: and againe: Some Apostles, and some Prophets, and some Evangelists; he should haue alleaged Peter among them, and the vnion with the Bishop of Rome, as a true note of the Church. Syr, you may be pleased to take for an answer the fearfull example, which Doctor Sanders (p) related of (p) *Vifib. Mo. one Wright a Doctor of law, and Archdeacon of Oxford, march. 47. who after the change of Religion in England, being loath* pag. 690. to loose his place, falling one day in a Sermon on these words of S. Paul, said: *Here you find not one word of the Pope.* Which when he had vttered, being presently stricken with a vehement disease, & as it were suddainly become dumbe, he was carried from the pulpit, not to dinner as he had intended, but to bed, where the eight day after he ended his life. I feare that this answer (howbeit it is from God) will not please you; S. Damascen will giue you another. For with him I desire to know of you (who to flatter Secular Princes grant them the chiefest place of gouernment in the Church, making them Heads therof) where among the Ecclesiasticall Orders reckoned by S. Paul, you with all your wisdome can find any place for secular Princes, or Magistrates, or any mention at all of them? It belongeth not to Kings (sayth S. Damascen) (q) to giue lawes to the Church: for (q) *Orat. 2. de consider what the Apostle sayth, and whom he hath placed in the Imagin.* Church; first Apostles, after Prophets, then Pastors, and Doctors: in the constitution of the Church he placed not Kings: And againe (r). (r) *Ibid.* Obey your Prelates and be subiect to them, for they watch, as being to render accompt of your soules. And, remember your Prelates, which haue spoken the word of God to you. Kings are not they which haue spoken the word, but Apostles, and Prophets, and Pastors, and Doctors. The ciuill gouernment belongs to Kings; but the Ecclesiasticall constitution to Pastors and Doctors. So Damascen, whose Doctrine if it please you not, you may learne the same lesson from your Grand-maister Calvin, teaching, that the chiefest place of gouernment in Christs Church belonged to the Apostles, and so to Bishops and Priests their Successors. And lest you might thinke, that there is so much as one word in S. Paul, which may argue him to grant vnto secular

(*) L. 4. In-
stit. c. 3. sect.
5. & cap. 11.
sect. 1.

lar powers any place of government in the Church, Calisto
(*) specially noteth that by gubernationes, governments (which
S. Paul after Apostles, and Doctors reckoneth in the sear-
yenth place) are not understood ciuill officers, but, such men,
as were ioyned to the Preachers, for better order in spirituall gouern-
ment.

(s) In Psal.
44.

(t) L. de præs-
crip. c. 28. &
32.

(u) Ep. 162.

But though you in neither of these places (where the
Apostle speaketh of the Ecclesiasticall dignities) can finde
any place for secular Princes, and Magistrates, the Fathers
of the Church haue found in both of them a place for the
Pope: for S. Hierome obserueth (s) that in the Church, Bi-
shope succeed in place of the Apostles: and therefore Ter-
tullian (t), and S. Augustine (u) haue noted, that their
Churches were called Apostolicall, so long as they continued
in the fayth receaued from the Apostles; as likewise all o-
thers, that being afterwards founded, agreed with them in
Doctrine, or as Tertullian speaketh *propter consanguinitatem
doctrinae*. Now as S. Peter was Head and Prince of the A-
postles, so the Roman Church in which he placed his Epis-
copall Chayre, and into which (sayth Tertullian) (x) both
he, and S. Paul poured all their Doctrine, together with their blood,
was, and is still by a speciall prerogative called, *The See Apo-*

(x) L. de
præs. c. 36.

stolike, in so much, that when the See Apostolike is named
without any addition, the Roman See is alwayes under-
stood. In this language speake S. Hierome (y) when he

(y) L. 21 A-
pol. aduers.
Ruffin.

(z) Ep. 306.

said Ironicke to Ruffinus, I wonder how the Bishops haue receaued
that, which the See Apostolike hath condemned. In this speake S.

(a) Ep. 162.

(b) A. 8. 1.

(c) Ext. 11 in-
ter epist. Ge-
lasij.

(d) L. 2 de
Considerat.

Augustine (z), saying: Relations concerning this business were sent
by the two Councells of Carthage and Mileuis, to the See Apostolike.
And els, where (a): In the Roman Church hath alwayes flourished
the Principality of the See Apostolike. In the same language spake
the Councell of Chalcedon (b), calling Paschasius the
Popes legate, *The Vicar of the See Apostolike*. And the Bishops
of Dardania in their Epistle to Gelasius (c): *It is our desire to
obey al your commands, and to keep inuiolate the ordinations of the
See Apostolike, as from our Fathers we haue learned to do.* And S.
Bernard (d) vpon those words of S. Paul, *He that resisteth
power, resisteth the ordinance of God*, sayth to Conradus the Em-

peror: This sentence I wish, and by all meanes admonish you to keep in yelding reuerence to the chiefe, and Apostolicall See.

From hence it also proceedeth, that (as S. Hierome (e) (e) Ep. 58. said to Damasus): The Bishop of Rome followeth the Apostles in honor, and therefore he above all other Bishops is called Apostolicus, Apostolicall. So was S. Leo called in the Council of Chalcedon (f), The most blessed and Apostolicall man, Pope of old Rome, which is the Head of all Churches. And the Bishops of France (g) salute him with the title of, The most blessed Pope to be reuerenced with Apostolicall honor. And Rupertus (h): The Successors of the other Apostles are called Patriarkes: but the Successor of Peter for the excellency of the Prince of the Apostles, Apostolicus nominatur, hath the name of Apostolicall. And Hugo Victorinus (i): The Pope is called Apostolicall, because he hath the place of the Prince of the Apostles. (f) Act. 12. (g) Inter ep. Leonis. ante 52. (h) De diuino offic. l. 2. 27. (i) L. 1. Erud. Theol. de sacram. Eccles. c. 43.

From hence also his Episcopall dignity is by a speciall prerogative called, Apostolatus, Apostolate, or Apostleship. So Paschacinus in the Council of Chalcedon said of Pope Leo (k): His Apostleship hath vouchsafed to command, that Dioscorus sit not in the Council. So the Bishops of France writing to the same Leo, beseech his Apostleship to pardon their slownesse (l). (k) Act. 1. (l) Inter ep. Honorius the Emperor beseecheth Pope Bonifacius (m) that his Apostolate would offer vp prayers to God for the good of his Empire. S. Bernard sayth to Innocentius (n): It is fitting that whatsoeuer dangers or scandals arise in the kingdome of God, be referred to your Apostleship. All this sheweth that vnder the name of Apostles, to whom S. Paul alloteth the first and chiefe place among Ecclesiasticall gouernors, are vnderstood S. Peter and his Successors, who haue the first and chiefe place of gouernment in the Church. And this the Fathers & Councils haue sufficiently declared by giuing the Pope the title of Apostolicall, by calling his place Apostleship, and his Church absolutely Apostolicall See. This you could not see: so dimme sighted you are in beholding any light that shewes the Authority of the Bishop or Church of Rome. (m) Ep. ad Bonifac. (n) Ep. 190.

And this also is the reason, why you could not see, that S. Paul comprehendeth Peter, and the Popes his Successors, vnder the name of Pastors: for Christ made Peter Pa-

stor of his flock; & the same dignity remayneth to his Successors: for why els did the Milenitan Councell (in tyme of
 (o) Aug. ep. the Pelagian heresy) beseech Innocentius Pope (o) to apply
 his Pastorall diligence to the great perills of the weak members of
 (p) Ep. 57. the Church? why did S. Hierome (p) living in Palestine fly
 to Damasus Pope for resolution of his doubts, as a sheep to
 his Pastor? Why did S. Chrysostome say (q) that, Christ com-
 mitted to Peter, and his Successors, the charge of those sheep for
 which he shed his blood? Why did S. Ambrose (r) call Siricius
 Pope a good and vigilant Pastor, that with pious solicitude keepes
 the flock of Christ? Why did S. Prosper say (s) that. Rome by the
 See Apostolike is made the Head of Pastorall honor to the world?
 Why did the Bishops of the East say to Pope Symmachus,
 (t) In volum. (t) You are taught daily by Peter your sacred Doctor, to feed the flock
 Orthodoxo- of Christ, which is committed to you throughout the whole world?
 graph. impres. Why did Amator, an African Bishop, write to Siluerius
 Basilea. Pope in banishment: (u) What do you thinke becomes of vs,
 (u) Ep. ad Sil- when such things are done to the chiefe Pastor? Why did that Em-
 uer. peror Leo, surnamed the wise, say (x) that Christ made Peter
 (x) Serm. de Prince of Pastors, and required of him the care of feeding his flock,
 S. Petro. as a returne of his loue? Why did the Emperor Constantine
 Pogonate, and the sixth Councel generall call Agatho the
 (y) Ep. ad vniuersall Arch-pastor? (y) You (say they to the Councell of
 synod. Anost. the West) and the vniuersall Arch-pastor by your procurators haue
 in c. synodo. bene present at our Councell. Why did the second generall
 Act. 18. Councell of Lions (z) call Gregory the tenth, Gouernor of
 (z) Sext. de- the vniuersall Church and guyde of our Lords flock? And finally
 cret. C. Vbi why did S. Bernard (a) say to Eugenius Pope, To you are
 peric. committed the sheep not of one City, or countrey, but all the sheep of
 (a) L. 2. de Christ without exception? What thinke you M. Doctor? These
 considerat. Fathers and Councels found the Pope among the Pastors
 reckoned by S. Paul, and beleued him to be the Arch-
 pastor, and Pastor of all Pastors vnder Christ: but you that
 shut your eyes against the light, cold not discern him.
 The same I say of the name and title of Doctor, which
 all antiquity hath acknowledged to be due to S. Peter, and
 in him to his Successors. S. Hypolitus Martyr sayth: (b)
 Peter the Prince, the Rock of faith: be the Doctor of the Church,
 the

(b) Orat de
 consummat.
 mundi.

the chiefe of the Disciples. S. Chrysostome calleth him (c) Doctor of the Apostles, and Mayster of the world. And the Council of Florence (d) with the accord both of the Latin and Greeke Church, defineth the Bishop of Rome to be, The Successor of blessed Peter Prince of the Apostles, the true Vicar of Christ, the Head of the whole Church, the Father and Doctor of all Christians. Nor doth this title agree to him, as it doth to others, but in a far more noble and excellent manner: for S. Augustine speaking of his Chayre, sayth (e): The heavenly Mayster hath placed in the Chayre of Vnity the Doctrine of verity. To you (sayth S. Basil to Damasus Pope) (f) it is giuen by our Sauour to discerne betweene what is counterfete, and what is pure; and without any diminution to teach the fayth of our Ancestors. And S. Hierome (g): That though an Angell should preach otherwise then the Roman Church teacheth, he were not to be beleued: (g) L. 2. Apol. Wherof Maximianus Patriarke of Constantinople yeldeth the reason, saying (h): The Creator of the world among all the men of the world, selected S. Peter, to whom he granted the Chayre of Doctor to be principally possessed by a perpetuall right of priuiledge, that whosoever is desirous to know any profound and diuine thing, may haue recourse to the oracle and Doctrine of this instruction. Nor is there any man that can deny this truth, if he credit the auncient Fathers, teaching that the priuiledge giuen to S. Peter of confirming his Brethren, did not dye with him, but was in him grated to his Successors: In regard wherof the Councels haue sent their decrees to the Pope to be confirmed by him: & S. Hierome, S. Augustine, Theodoret, S. Cyril, Venerable Bede, S. Anselme, S. Bernard, and many other of the most learned Doctors of Gods Church haue submitted their writings to the seuerall Popes of their tymes to be examined & approued, or reprobued according to their iudgment.

(c) Orat. Encom. in Pet. at Paul.

(d) In lit. uni. on.

(e) Ep. 160.

(f) Ep. 99.

per Sabin. Dig.

(g) L. 2. Apol. aduers. Ruf.

(h) Ep. ad Oriental.

SECT. IV.

Doctor Mortons rayling against the Inquisition.

YOU obiekt (i) that, S. Peter as an Elder exhorteth the Elders (i) Pag. 83. 84
or Bishops: *feede the flock of God, not dominating ouer Gods*

heritage. What may be inferred from hence (say you) we may understand in your second Challenge. But you must give vs leave not to learne the sense of this Scripture from your Challenge, but from the Ancient Doctors of Gods Church, who out of it shew, that S. Peter had, & practised the authority of Supreme Pastor, and Gouvernor of the vniuersall Church.

But because S. Peter writing to Bishops, commanded
 (k) See above them not to dominiere in the Clergy, you take occasion to raile
 Chap. 9. fm. against the Romith Inquisition, first by making a relation
 (l) Pag. 81. of your owne (l) no lesse false then spitefull) of imprisonment,
 farnishment, torment, and ropes to strangle prisoners, and all, in tene-
 bris, workes of darknesse; employed against all beleeuers, receyuers,
 defenders, and fauorers of heretikes. And to this your relation
 (m) Ibid. you add another like of Cornelius Agrippa, (m) whom
 you know to be a Magician, an heretike, and a forbidden
 author, and yet you are not ashamed to call his lyes, *Our*
Confession. And to the same purpose you bring Thuanus,
 (n) Ibid. (n) whom we owne not, but bequeath him to you, as one
 who by praying the Huguenots and theyr Doctrine, and
 by speaking against the Pope and Church of Rome, suffi-
 ciently declareth what he is.

Now as for the thing it selfe, who seeth not the absur-
 dity of your argument, which reduced to a few words is:
 The inquisition is seuerer in punishing heretikes, especially
 such, as hauing abiured their heresy before a Iudge, relapse
 into the same againe, and are in danger to infect others,
 Ergo saluation may be had out of the Roman Church; or,
 Ergo it is lawfull to depart from her sayth & communion:
 or, Ergo the Roman Church is not the Head of all Churches:
 for these are the poynts in prooffe wherof your grand
 Imposture wholly consisteth. That you know all these illa-
 tions to be absurd, t'is not to be doubted: but you are con-
 tented that men of learning, and iudgment should know
 you to be absurd, so that thereby you may make the Roman
 Church hatefull to simple soules, that want learning and
 iudgment to discern your Impostures.

That Iews, Mahumetans, and Heretikes hate the In-
 quision,

quisition, 'tis no wonder. Malefactors hate their Iudges, & theeves the gallowes. How (sayth S. Augustine) (o) can (o) Ep. 166. be that hath an ill suite, prayse the Iudges, by whom he hath bene convicted? And els where (p) he declareth, that as they which blasphemed the God of Sidrach, Misach, and Abdenago, (p) Tract. 11. were iustly punished by the Edict of Nabuchodonosor; so in loan. & ep. heretikes, because they draw men from Christ are in like 48. & 50. manner iustly punished according to the lawes made against them by Christian Kings and Emperors. And shewing that they haue no reason to complaine therof, he saith (q): They (the Donatists) will do such things, and yet will (q) Tract. 12. not suffer such punishments: See what they do, and what they suffer: in loan. They kill soules, and are punished in their bodies: They cause everlasting deatbes, and complaine that they suffer temporall deatbes. And againe (r): What do not these men iustly suffer, seing they (r) Cont. ep. suffer deseruedly for their offences by lawfull power, and by the iudgement of God governing from above, and admonishing them by such punishments to beware of everlasting fyre. Let them first proue themselves not to be Heretikes or Schismatikes, and then let them complaine that they suffer iniustly. And els where he sayth (s): The (s) Conc. 2. in Physician is somtymes inforced to cut and lance, and desisteth not, though the Patient curse, and rayle: They that are in a letargy are awakened, and they that are in a phrensy, are bound; yet both of them are loued. Let no man therfore say, I suffer persecution: let him not proclayme his punishment, but let him proue his cause, lest if he proue not his cause, he be reckoned among the wicked. And answering the arguments of the Donatists, who desiring to be freed from the punishment due to their Heresy, argued out of Terence, that it is better to refraine men from euill by shame and freedome, then by feare of punishment, he answereth, (t) that albeit those which are drawne with loue be better, yet more (t) Ep. 50. come by feare; which he proueth, 1. out of the same Poet, saying: Thou knowest not how to do well, vnlesse thou be enforced with punishment: 2. with a Prouerbe of Salomon, that, A stif-necked seruant will not be amended with words: for though he vnderstand, he will not obey: & 3. by experience: for (saith he) it is superfluous to proue this with words, seing it is manifest by many examples, that not these, or those men, but that many Cities of Heretikes

tikes are now become Catholike for feare of the Imperiall lawes from Constantine to the present lawes. These are the lawes M. Doctor, which you storme at: for the Inquisitors neither pronounce sentence of death against any, nor execute it. If any man be accused, they examine his cause, as with iustice, so with great meekenesse. If he be found guilty of heresy, they vse all meanes both by themselves and by other learned men to reclayme him. If he acknowledge his error, he is deliuered vp to religious persons to be instructed, and with charitable vsage gayned to God. But if they find him to stand out obstinately against all persuasions, they deliuer him vp with his whole proceffe, to the secular Magistrates, beseeching them to deale mercifully with him. And if the Magistrates iudge him worthy of death, & punish him according to the Imperiall lawes, I know no reason you haue to blame them: for (as S. Augustine saith with the Apostle) (u) they beare not the sword without cause: for they are Gods Ministers, reuengers vnto wrath, to them that do euill. Nor do I see what you haue in all this to quarrell at, vnlesse you thinke, that theeues, and murderers of mens bodies ought to be punished with death, and that murderers of mens soules ought to be spared. And so much the more inconsiderate you are in this your cauill, because your selues vse the same proceeding against heretikes: for haue you not burnt Dauid George in Holland, Hacket, Coppinger, and others in England?

(u) Ep. 164.
c. 1. 1. cont.
ep. Parmen.
c. 3. 1. 2.
cont. Petil. c.
8).

(x) Pag. 85.
86.

(y) De trip.
virt. Theol.
disp. 24. n. 2.
(z) Part. 1. 1.
B. c. 15.

But you complaine (x), that not only heretikes are punished, but also Beleeuers, Receauers, Defenders, and Fauorers of heretikes, namely such as commend their learning, wit, Zeale, constancy or simplicity, which any Christian may do in a Pagan. Sir, I know not how to excuse you either from imposture or impiety: for (as Suarez (y) and Azor (z) the very authors whom you obiekt haue declared) Beleeuers are they that giue credit to the Doctrine of heretickes, and make profession therof, or prayse the same as no way dissonant to the Catholike fayth: May a Christian do this to a Pagan? Defenders are not they that praise the learning, wit, or eloquence of heretikes, but that commend or maintaine their doctrine,

doctrine, or praise their pertinacy (which you call *zeale*) in defending their errors. Say now: were it not impiety to do this to a Pagan? And so it is in you, to say that, any Christian may lawfully do it to an heretike. *Fauorers* or *receauers* are not they, that receaue heretikes into their howses, or shew loue or fauor vnto them as to their freinds or kinsfolkes (this any man may do to a Pagan) but that receaue, cōceale or assist them, that they may perseuer in their heresy, and teach it to others: also officers, that ought to concurre to the apprehension of heretikes, and do it not, but ayd them to escape the hands of the lawfull iudges, that so they may not be punished, but remaine free to peruert others.

This is the Doctrine of Suarez and Azor, whom you obiekt: & no Catholike Diuines speake otherwise against him, that hauing abiured his heresy before a Iudge, relapseth into the same: for if he talke with an heretike, or visit him as his neighbour, or reuerence him as his Superior, or reward him for any fauor receaued, or commend him for his wit, or other talents of nature or learning, he is not therefore thought to haue relapsed into heresy. But if he visit, reuerence, reward, or commend him, because he is an heretike, and for his hereticall Doctrine, he is then by the law of Frederike the Emperour to be deliuered to the secular Magistrate, & as a relaps to be executed, as one that by reason of his inconstancy is held morally incorrigible, & that by his example and Doctrine may infect others. But yet if he repent, the Church like a pious mother, receaues him into her bosome, allowing him the Sacrament of Absolution and Eucharist, and affords him all instruction, and helpe, for the good of his soule, that so he may dye in state of saluation.

Against this your choler riseth, saying (a): *Bubalus was neuer so stupid, as to iudge them morally incorrigible, which do repent so as to make themselves capable of Absolution: but, Syr, Bubalus was neuer so stupid, as not to vnderstand that a relapsed heretike being condemned to death, may by the helpe of Gods grace open his eyes to see and acknowledge his error, and thereby make himselfe capable of the Sacraments: and yet* (a) Pag. 87.

yet that neuerthelesse the Church may iustly feare, that as he became a relaps after he had once solemnly abjured his heresy, so if he be permitted to liue, he may fall the third and fourth tyme againe, which is to be morally incorrigible.

(b) *Ibid.*

And wheras you adde, (b) that *there was neuer any Rhadamanthus so extreme, as at once to pardon and kill, and that therefore such mercy is to be cursed, because it is cruell*: by these words you condemne the practice of all Christian Common wealths, which when they put Malefactors to death, grant them access to the Sacraments of Penance and Eucharist, & afford them all help and instruction to dye well, as the Church doth to Heretikes, if they will accept therof: for with them she dealeth no otherwise in this case, then all Christian Princes do with other malefactors. But belike nether heretikes nor other malefactors must be put to death, or if they be, the Church must deny them the holy Sacraments, that so their soules may perish with their bodies; or els you will compare her to Rhadamanthus: you will say she pardons and kills at once, and curse her mercy, canonizing it for cruelty. What may we say, or thinke of such a man?

(c) *Pag. 85. 86.*

Small reason therefore you had (c) to call the Inquisitions proceeding against heretikes, *Tyrannous Romish cruelty, and Barbarous Romish cruelty*. And so much the reader will yet better vnderstand, if he consider, that nether the Inquisitors, nor any other Ecclesiasticall persons pronounce, nor much lesse execute sentence of death against heretikes: and what the secular Magistrate doth in that kinde against Lutherans & Calvinists, is not by force of any new lawes made against them, but according to the lawes which the most godly Christian Emperors haue anciently provided (before any Protestants were exstant in the world) for the preservation of Christian Religion against Iewes, Mahumetans, and Heretikes.

But if I were disposed to deale with you by retorsion (which kind of argument is familiar to you in this Grand Impollure) I cold put you in mind, how without any warrant

warrant of law (for at that tyme you had made no lawes
against Catholikes) yea and contrary to all lawes of this
kingdome, and of Christianity, in the dayes of K. Henry
the eight, and Queene Elizabeth, you partly sent and for-
ced into banishment, and partly consumed with the loath-
somnesse of prisons, and stench of dungeons, many Catho-
likes of all degrees, aswell Ecclesiasticks, as Laicks. I could
write of your racking, and many other wayes cruelly tor-
turing of Priests, and lay Catholikes, and of your putting
to death many of them for crimes composed, and malici-
ously forged against them by your selues, you having then
no lawes wherby to condemne them. And I could reckon
the number and specify the cruelty of your Parliament Sta-
tutes made since that tyme against all sortes of Catholikes,
and the seuerity vsed in the execution of them, with con-
tinuall vexation of innocent people, especially by the in-
ferior sort of your officers. But for the honor of our Coun-
trei, I forbear the rehearfall of them, and with that the
Christian world abroad had not taken so much notice of
them, as their Histories shew them to haue done. But if
leaving England, I passe to other nations, what pen is
able to expresse the neuer before heard of inhumane, bar-
barous, & sacrilegious cruelties of your Geuses in the low
Countries, and your good brethren the Huguenois in
France? Which whosoever desires to know more in par-
ticular, may see liuely presented to his view, by M. Ri-
chard Verelgan in a booke of pictures intituled *Theatrum*
crucis crucis in hac uicinia nostris temporibus, printed at Antwerp,
Apud Adrianum Huberti Anno 1592. with so many particu-
lars of the tyme, place, persons, and torments, that no
man euer had the face to question the truth therof: nor the
relation which Doctor Harding, in his prooffe of certayne ar-
ticles of religion against Maister Iuell (d) hath made of the Cal- (d) Fol. 129,
uinists at Paté, not farre from Orleans, throwing 25. 130,
infants quick into the fire; of their burying of Catholikes
aliue at S. Macarius; of cutting infants in two; of ripping
vp the bellies of Priests aliue; of drawing out their en-
trailes by litle and litle, and winding them about stakes;

of cutting of the priuy parts of a Priest, then frying them, after causing him by violence to swallow them downe, and last of all ripping vp his stomach being yet alive, to see what was become of them; of their dragging other Priests after their horses, then picking out their eyes, cutting off their eares, noses, and priuy parts, wearing their eyes in their hats as iewels to glory in their malice, hanging vp the carcasses of some yet striving for life, dispatching others at once with their pistols, hacking and mangling the faces of some, & cleaving the heads of others in two at a stroke to make it all of their strength. To which you may adde the horrible sacriledges, the unspeakeable cruelties fitter for Tygers then men; and the monstrous beastlinesse of your French and Holland Brethren at Tillemont in Brabant Anno 1635. I premit the particulars not to soyle my paper with the rehearsal of them. If you desire to know them, the famous Vniuersity of Louayne, next neighbour to Tillemont, hath depainted them in lively colours: in their relation you may read them. If you had confixed these and many other most horrible cruelties of your Ghospelling Brethren, the like wherof haue neuer bene heard among any people neuer so inhumane and savage, and added vnto them your owne outrages committed both in England and Ireland (some of which Verstegans Theatre representeth vnto you) you wold surely haue bene ashamed to instile the iust proceedings of the Inquisition, or the sentences pronounced against them by Catholike Magistrates, *Tyrannous Romish cruelty, Barbarous Romish cruelty.*

CHAP.



CHAP. XV.

Of the signification of the word, *Catholike*, and the iudgment of diuers Fathers objected by Doctor Morton against the Roman Church.

S E C T. I.

That the word Catholike proues the Roman Church to be the true Church.

Ov demand(e) how the Roman Church (e) Pag. 88. 89
(seing it is Roman, that is, a particular Church) can be called *Catholike*, that is, vniuersall, or the whole Church? And if it be the whole Church, how can it be a particular Church, distinct from the Church of Greece, or Church of France? will you make vs beleue, that the thumbe of the hand can be the whole body? Syr as we are not so witlesse as to thinke that the thumbe of the hand can be the whole body, so neither are we so foolish as to beleue that the particular Church of the Roman Dioces can be the vniuersall Church. We know, and so do you to, and it hath bene already proued (f), that not only the particular Church of Rome, may in a true & proper acception be called the *Catholike Church*, as Head of all Churches; but also that the Roman Church taken (as often it is) for the collection of all Churches in the world, consisting of the Roman as Head, and the rest as members.

(g) Cont.

Gand. l. 3. c. 1.

Serm. 131. de

temp. & ep.

170.

(h) Pag. 89.

(i) Pag. 141.

(k) L. de p-

flor. c. 8.

may be, and is truly and vſually called The Catholike Church, and the vniuerſall Church. Yea it is evident, that if, according to the Etymology of the name Catholike, and if the interpretation of S. Auguſtine, the Catholike Church be that which is vniuerſally ſpread ouer the world, the Roman Church and none els but ſhe, is the Catholike Church: for Vniuerſality agreeth to none but to her, all Sects lurking in corners. Wherefore you not only inconfiderately but againſt your ſelfe produce S. Auguſtine here (h), and Optatus afterwards (i), to proue, that your Proteſtant Church is the Catholike Church. S. Auguſtine ſayth (k), Not all heretikes are ſpread ouer the face of the earth, & yet there are heretikes ſpread ouer the whole face of the earth, ſome here, ſome there; yet they are wanting no where; they know not one another. One ſect for example in Africa, another heresy in the Eaſt, another in Egypt, another in Meſopotamia. In diuers places they are diuers: One Mother Pride hath begot them all, as our one Mother the Catholike Church hath brought forth all faythfull people diſperſed throughout the whole world. So ſaid S. Auguſtine to the Donatiſts; and ſo ſay we to you: There are diuers ſects in the world: Wiclefiſts in Bohemia; but in any other part of the world they are not. There be Lutherans in Germany, in Denmark &c. but in the reſt of the world they be not. There are ridged Caluiſts in Geneva, France, and Scotland, to whom you may ad your Engliſh Puritans, but in other parts of the world they are not. There are Proteſtants a more temperate ſort of Caluiſts in England; but out of England they are not. Theſe therefore, and all other ſects of heretikes whatſoever are confined to a few Countries; and therefore none of them can be the Catholike Church, which is vniuerſally ſpread ouer the whole world, as the Roman Church is; & therefore ſhe, and none els but ſhe, is the Catholike Church.

(l) L. 1. c. 1.

tra P. 1.

Optatus ſpeaking alſo to the Donatiſts, ſayd (l): You will haue the Church to be where you are; and you will haueſt not to be where you are not: that it may be with you, you will haue it to be in a corner of Africa: and that it may not be with vs, you will not haue it to be in almoſt innumerable Ilands, Provinces, and Countries, where we are, and you are not. So we ſay to Proteſtants: you

you will have the Catholike Church to be in England, where you are: but you will not find it so many other countries of Europe, Africa, Asia and America almost innumerable, where we are, & you are not if your Church be the Catholike Church, if it be universally spread over the face of the earth, as the Catholike Church must be; we say to you, as S. Augustine did to the Donatists (m): Give us formed letters to men of your faith and communion in all parts of the earth. This you cannot do; but we can; for we are not only in Countries almost innumerable of Europe, Africa, Asia, and America, where you are not; but we are in England, in France, and all other Christian parts where you are. We therefore can give you letters of commendation to men of our Religion, professing the faith, & living in the communion of the Roman Church throughout all the world, as well in places where you are as where you are not. The Roman Church therefore, this which you speak of, is universally spread over the face of the earth; what flock the name of Christ is known and therefore Christ have any Catholike Church on earth, none but this is the Catholike Church.

(m) Ep. 163.

The words which you quote out of the Confession of Carthage, which in some copies are joyntly & several are neither his, nor S. Augustine; but of Baldwins a late Protestant writer of small credit. But be they whose you please, they are not pertinent to your purpose; for no man doubts, but that as the Church of Christ began at Jerusalem where his Gospel was first preached by S. Peter, and from thence by degrees spread over the world; so whose order is in communion of this Church universally spread, that God for his Father, and the Catholike Church for his Mother, S. Augustine professed himself to be a son with all the rest of them (n) and so doth all Antiquity that this Catholike Church so spread over the world, is that of S. Peter and his Successors as upon which the primitive of Holy Scripture is part. Donat. and so doth S. Hieronimus saying (o) in Damascus of the Roman See, and the Church of the Bishop of Rome, as regard which of the prelates is the head of the Church, and in the

(p) 92

(r) 100

(s) 101

(t) 102
(u) 103
(v) 104
(w) 105
(x) 106
(y) 107
(z) 108

consecrated to the Bishop of Rome, as to be of Christ by of

(p) P'sal. cont. Agostino and for the same cause S. Augellino Colerucci is
part. Donat. (Edm. Donatist) kept out of from the Roman Church, and exhorted

...themselves so by, as branches to their Vine.

face of the earth, as the Catholic Church must be; we say

to your 22. Augustine did to the Dominicans (m): Geneva for- (m) Ex. 163.

ed: The judgments of S. Hierome, concerning the
Church Catholike.

in Countries almost innumerable of Europe, Africa, Asia,

W. F. W. ¹⁸ ~~19~~ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰

day and the claimant's Roman See to be the Rock on

which the Central Church is building was in her com-

(q) Ep. 57. mentioned and (p) said by the Holy Father's communion, to be a

prophets and all things to the tribe of the holders to be. The

And to the same effect, you shall be found at

(r) Dialcont. the company's technology, and from other sources.

Lucifer.

the French display no order at all, only a as the lot of the Lucif-
cable to find in the other eye, as only in a few

...families against whom the sword was, or only, in a few
 Northern parts of the world, as your Protestant Congre-

Northerne parts of the world, as your Proteltant Congre
to demand that the world's Misjudgment was

(c) *Ibid.*

the temple for many years and which was founded at the
 estate, denoted the Christian religion, but the Bo

species distribution already, which reduces but the R² is not as high as that of the first model. In fact, the R² is a poor indicator of the model fit and the model is a poor fit.

man, 60, in the course of the last 40 years. He was a member of the
 Council of the City of Richmond from 1885 to 1890.

[illegible][illegible]

is no other. Cyprianus et alius apparet in vltimo
officio: ad interuentum Heriadi et huiusmodi

collision is not either wholly decayed, or half-not being either
: because it is not wholly decayed, or half-not being either

interrupted and broken not by helixes, or Arch-helices, the solid white line, usually marked by these. His words

these Churches being wholly possessed by them, the said
-assaulted subjects be dealt with in the said of Buft

more than that which he declares, under the name of the

(c) L.R. Apol. nlls (q) s D hnd f asch donr hosp all Abil G. Id mbs or which, (n) Enm

adher (Ruf) Charoboldes, who were Catholics and speaking in the

(u) Ibid. ...

(b) The people, notwithstanding such defenses, shall be

Each of the following is a possible value for x in the equation $2x + 3 = 15$.

Wingfield's Publicity Exchange is now

when

22.

100

when he said to such as you are (x) *Ep. 6. ad*
alioquin non igitur I pray the Lord respect to the Roman Church: Pammach. &
 spare the sayn which was preserved by the office of the apostolic de- Ocean.
 clared his judgment (y) when aduising Demetrius to avoid (y) *Ep. 8.*
 the cruel tempest of Heresy, which rising out of the Eastern parts, at
 that time when Anastasius happy and holy memory governed the
 Roman Church, attempted to pollute and corrupt the sincerity of that
 sayn, which was recommended by the mouth of the apostle, he prescri-
 bed her this rule, that she keep fast the sayn of S. Innocentius,
 sonne and Successor to Anastasius in the apostolical Chaire. He de-
 clared his judgment, when he said (z): The sayn of the people of (z) *Proem.*
 Rome is praised: Where is there so great devotion to Church, and lib. 2. Com-
 to Martyrs sepulchers? Where so much like thunder from He- ment. ad Ga-
 men &c. Not that the Romans have any other sayn then the rest of lat.
 the Christian Churches, but that there is in them more deu-
 tion, and simplicity of sayn. He declared his judgment, when
 he said to Marcella (a): In Rome is the sayn Church, where (a) *Ep. 17.*
 trophies of the apostles and martyrs, where the whole confession of
 Christ, there is the sayn celebrated by the apostle, and continually read-
 den under foot, the Christian name daily advancing itself on high.
 He declared his judgment when he said (b) that Peter (Pa- (b) *Ep. 16.*
 triarke of Alexandria) persecuted by the Arians, for so long time
 the sayn banner of dominion. 332. namor adi uoce aliud in fido

These testimonies of S. Hierome declare his judgment
 of the Roman Church: against which you object (c) that (c) *Pag. 91.*
 he reprobated an ill custome (not of the Pope, or Church of
 Rome, but) of the Deacons of that Church, who though
 few in number, yet growing proud in regard they had the
 treasure of the Church in their custody, contrary to the an-
 cient practise of that Church, and of all others, which was
 that Priests, sitting with the Bishop, Deacons should
 stand; they of Rome began to presume by little and little to
 sit. This custome S. Hierome reprehended, because it pro-
 ceeded from pride, and wanted authority: for (sayn he) if
 authority be required, greater is the authority of the world, then of a
 City; which is true in things of this nature, that neither con-
 cerne sayn nor the Ecclesiasticall jurisdiction of the Bishop
 of Rome: for who teacheth, that a custome is a weapon
 concerning

119.249 (b)

by the same Church, but discipline and warrant
by other Churches of the world, was of greater authori-
ty, then a contrary, custome brought in by a few Deacons

of the Roman Church, without any warrant of the Bishop
of Rome? And who seeth not, that these words of S.
Hierome are impertinently brought against the Roman
sayth, on the supreme authority of the Bishop of Rome? for
in them he neither speaketh against the Roman sayth, nor
maketh any comparison betwene the Church of Rome, &
the rest of the world in point of iurisdiction, but only bet-
weene the authority of all the other Churches of the
world, and the authority of a few Deacons of the Roman
Church in a custome no way repugnant to sayth, nor tou-
ching the iurisdiction of the Bishop of Rome.

And finally, who seeth not, that your intention is to de-
hale, and debase your readers? For he that hath so many
and so pregnant testimonies of S. Hierome, in which he ex-
pressly declareth, that the Roman sayth is the Catholike sayth, that
it admitteth no delusion, nor can be changed, that the way to quare-
lousness is to forsake the sayth of the Roman Church, that we must re-
maine in her, as being that Church, which hath Succession from the
apostles, which is the select part of communion: that the Church of
Christ is built vpon the Roman See; and that he which is not in the
communion of the Bishop of Rome, gathereth not, but scattereth: that
he is prophane, and belongs not to Christ, but to Antichrist. He (I say)
that hath so many, and so forcible testimonies of S. Hier-
ome, & yet coming to deliver his judgment concerning
the Roman Church, concealeth them all, and objecteth
one only testimony wholly impertinent as you do; what
intention can be be thought to haue, but to debase men
in the most important affaire of their salvation?

(d) Pag. 91.

But you reply (d): This is the testimony of S. Hierome, wherein
the Fathers of the Councell of Basil did in a manner triumph in oppo-
sition to the Popes clayme. How proue you this? With a sen-
tence of Aeneas Silvius. O imposture! For you know, that
the Councell of Basil was a Schismaticall Conuenticle; &
moreover you know, that the words which you object
are not of the Councell of Basil, but of Aeneas Silvius, and

that he hath retracted them, with the whole booke out of which you tooke them. Are not then you a deceitfull merchant, to cosen your customers with such false wares?

Nor do I well see, how you can be excused from contradiction: for you say (e), *S. Hierome was a professed and deuout child of the Church of Rome, when Rome was yet a true and naturall Mother, and no Step-dame*: Ergo, in S. Hieromes dayes the Church of Rome became a Step-dame, which could not be otherwise then by falling into error. How then is it true, that, as afterwards you grant (f) the Roman Church remained pure and free from error in fayth 600. yeares after Christ, which was not in S. Hieromes tyme, but 200. yeares after him? (e) Ibid. (f) Pag. 145. & 190.

S E C T. III.

The iudgment of S. Gregory, concerning the Supremacy of the Bishop of Rome, and his title of Vniuersall Bishop.

Y Our scope here is, to disproue the vniuersall authority of the Bishop of Rome by the iudgment of S. Gregory refusing, and reprehending in Iohn Patriarke of Constantinople the title of Vniuersall Bishop, as likewise did Pelagius, and Leo Bishops of the same See. And first you tell vs (g), *It can be no sufficient argument for concluding a Papall authority, to object against you the testimonies of Popes in their owne cause.* It was necessary for you to premit this Caueat: for howsoeuer you here pretend that S. Gregory, S. Leo, and Pelagius did not acknowledge in themselves any superiority or iurisdiction ouer the vniuersall Church, your guilty conscience tels you the contrary: and therefore you slight their testimonies as of men partiall, and that speake in their owne cause. And the like you do afterwards againe with reproachfull and contumelious words: for whereas Bellarmine (h) in profe of the ancient practise of appealing to the Pope, produceth the testimonies of S. Leo and S. Gregory, you (i) reject them, as of partiall witnesses, and compare (i) Pag. 304. them 304.

them to Adonias, who traiterously sought to set the crown on his owne head, which is in effect to say, that as Adonias traiterously assumed to himselfe the dignity of a King, not due vnto him: so did these Popes vnlawfully challenge to themselves, the dignity of Pastors, and Gouvernors of the vniuersall Church, hauing no right therunto. A most vngodly comparison: for these two Popes were of the most holy, learned, and renowned Prelates, that euer sate in the Chayre of S. Peter, since his tyme, whose sanctity God hath testified with most illustrious miracles, and whom all posterity hath iustly honored with the surname of *Great. S. Leo* is he, that with great care and vigilancy suppressed the Manichees that came flying out of Africa to Rome, & other places of Italy; that vsed singular industry to roote out the Donatists in Africa, the Pelagians in France, & the Priscilianists in Spaine, writing to the Bishops of greatest learning, and fame, that were then liuing in those Countries, to be watchfull, and assemble Councells for the condemning, and extirpating those heresies: and likewise he himselfe against the errors of Nestorius, Eutyches, & Dioscorus assembled in the East that famous Councell of 630. Bishops at Chalcedon, who all acknowledged him to be their *Head*, and themselves his members, and children; and that to him the gouernment of the Church was committed by our Sauour (k); and who esteemed his words as the words of S. Peter, and his iudgments as oracles of God, crying out all which one voyce (l), *Peter hath spoken by the mouth of Leo; Leo hath iudged the iudgment of God.*

(k) *In relat. ad Leon.*

(l) *Act. 1.*

Nor was S. Gregory of lesse renowne: for to omit the admirable humility wherwith he refused the dignity of supreme Pastor, the conuersion of our English nation, and other great workes, which he performed for the good of the Church, the excellent bookes he writ, for which he hath deserved the title of Doctor of the Church, and the many famous miracles wherwith God declared his sanctity, who is ignorant of the admirable Elogies wherwith ancient writers have celebrated his prayles? Among others, that famous Archbishop of Toledo, and Primate of Spayne S. *Hilde-*

Hildephonius writeth of him (m), that in sanctity he surpassed (m) In lib. de
 Antony, in eloquence Cyprian, in wisdom Augustine, & by the grace *vis illust.*
 of the holy Ghost was endowed with so great light of humane science,
 that in former ages none had bene equall vnto him. And Petrus
 Diaconus testifieth (n) that he saw the holy Ghost in forme (n) *P. ii. 8.*
 of a doue at his eare, inspiring him whiles he was writing: *Greg.*
 which alone might haue made you forbear the traducing
 of so admirable a man. But returning to our question:
 this very euasion of yours, to wit, that the testimonies of
 Popes are no sufficient argument to conclude a Papall au-
 thority because they speake in their owne cause, sufficiently
 conuinceth, that you know them to haue acknowledged
 such authority in themselves, and that when you deny it,
 you speake without all ground of truth: for who can think
 that S. Leo, S. Gregory, and many other Popes renowned
 Martyrs, and glorious Confessors, most eminent in humili-
 ty, and all kind of vertue, and to whose sanctity God ad-
 ded the seale of diuine miracles, should with a Luciferian
 pride arrogate to themselves Pastorall authority, & power
 ouer the Church of God throughout the whole world, if
 that dignity had not bene giuen by Christ to S. Peter, and
 in him to them? I deny therefore that when they maintayne
 their authority, they speake in their owne cause: They
 speake in the cause of God, as (witness your selfe) (o) S. Paul (o) *Pag. 40.*
 did when he said (p): *I will magnify myne office, in as much as I (p) Rom. 11.*
am Doctor of the Gentiles. And the like did S. Gregory, when
 vpon that text he collected a generall lesson for the defence
 of his owne iurisdiction against such as you are, saying (q); (q) *L. 4. ep. 36.*
The Apostle teacheth vs so to carry humility in our hart, that we do
keep and preserue the dignity of that order, wherunto we are called.
 Wherefore as if a Vice-Roy should defend & maintaine the
 dignity of his place, for the seruice of the King his Maister,
 and the repressiō of seditious persons, he that should op-
 pose him, and resist his authority, vnder color that he spea-
 keth in his owne cause, would be accounted no better then
 a rebell; so no other reckoning is to be made of him, that re-
 flects the testimonies of Popes, the Vicars and Lieutenants
 of Christ on earth, because they defend their authority: for

(r) Ep. 92.

they do it, to defend the honor of Christ their Maister, to magnify their office with S. Paul, and with S. Gregory to preserve the dignity of that order wherunto they are called; which dignity S. Augustine (r) and the whole Councell of Mileuis acknowledge to be taken out of the authority of holy Scriptures.

(s) Pag. 301.

(t) Pag. 303.

marg. fin. n. 8.

But here by the way I desire to be resolved of a doubt.

You confesse (s) that power of appeales if it be right, and proper, is a most certaine argument of dominion. Again you cōfesse (t) that

S. Gregory excommunicated Iohn, a Greeke Bishop of the first Iustiniana, because he had presumed to iudge Adrian Bishop of Thebes, after he had appealed to the See Apostolike: which conuinceth S. Gregory to haue believed that the Bishops of the Greeke Church might lawfully appeale from their owne Metropolitans, and from their Patriarke of Constantinople to the See Apostolike, & that the same See had true and proper right, to admit their appeales, and re-iudge their causes; which it could not haue, if the Pope had not true & proper authority ouer the Greeke Church. How then can you deny, that S. Gregory believed himselfe to haue that authority, or that he practised the same?

Yea, that he had power and iurisdiction not only ouer the Greeke Church, but also ouer the vniuersall Church, & practised the same, is a thing so certaine, that your Protestant brethren Friccius, Peter Martyr, Carion, Philippus

(u) Apud
Brier. Protest.
Apol. Tract.
l. sect. 7. sub-
dis. 9. 2 n. 11.
ad 19.

Nicolai, the Centurists, and Oslander (u) shew out of his writings, these particulars: That, the Roman Church appointeth her watch ouer the whole world: that the Apostolike See is the Head of all Churches: that the Bishop of Constantinople is subiect to the Apostolike See: that S. Gregory challenged to himselfe power to command Arch-bishops, to ordaine, or depose Bishops: that he assumed to himselfe right for citing Arch-bishops to declare their causes before him, when they were accused, and also to excommunicate & depose them, giuing commission to their neighbour Bishops to proceed against them: that in their prouinces he placed his Legates to examine, and end the causes of such as appealed to the Roman See: that he vsurped power of appointing Synods in their prouinces, and required Arch-bishops, that if any cause of great importance happened, they should referre the same to him, appointing in prouinces his Vicars ouer the Churches

to end smaller matters, and to reserve the greater causes to himselfe.

All this is testified by your owne brethren : to which Doctor Sanders (x) addeth much more of the same kind, (x) *V. lib. Mo. narch. l. 7. c. 11.* as, that the See Apostolike by the authority of God is preferred before all Churches : That all Bishops if any fault be found in them, are subject to the See Apostolike : That she is the Head of fayth, & of all the faythfull members : That if any of the foure Patriarkes had done against the Popes letters, that which was done by the Bishop Salona, so great a disobedience could not haue passed without a most grieuous scandall : That the See Apostolike is the head of all Churches : That the Roman Church, by the words which Christ spake to Peter, was made the Head of all Churches : That no scruple nor doubt ought to be made of the fayth of the See Apostolike : that all those things are false which are taught contrary to the Doctrine of the Roman Church : That to returne from Schisme to the Catholike Church, is to returne to the communion of the Bishop of Rome : That he which will not haue S. Peter (to whom the keyes of heauen were committed) to shut him out from the entrance of lyfe, must not in this world be separated from his See : That they are peruerse men, which refuse to obey the commands of the See Apostolike.

I conclude therefore with Doctor Sanders, that he which readeth all these particulars, and more of the same kinde that are to be found in the workes of S. Gregory, and yet with a brasse forehead feareth not to interpret that which he writ against the name of Vniuersall Bishop, so, as if he could not abide, that any one Bishop should haue the chiefe seate and supreme gouernment of the whole militant Church; that man (sayth he) seemes to me, either to haue lost of all vnderstanding and sense of a man, or els to haue put on the obstinate peruersnesse of the Diuell. How comes it then to passe, that you are not ashamed to vrge here, and els where so often in this your grand Imposture S. Gregories refusing the name of vniuersall Bishop, as an argument to disproue his authority, and iurisdiction ouer the vniuersall Church, especially since it hath bene so often, and so fully answered by vs? But because here you insist so much thereon, I will for the readers satisfaction briefly declare, in what sense Pelagius, and S. Gregory refused that title, and how to better your

your argument, you abuse, and falsify our Authors.

(2) L. 4. ep. 12.
34. & 36.
38. & l. 7. ep.
70.

(a) Ep. ad
omnes Episc.

(b) L. 4. ep. 36.

(c) L. 4. ep.
36.

(d) L. 4. ep. 31.

(e) 1. Tim.
1. 15.

(f) 1. Cor. 15.
9.

The title of *Vniuersalis Episcopus*, *Vniuersall Bishop*, may be taken two wayes: first for a Bishop, that challengeth an vniuersall power ouer all other Bishops, clayming to himselfe a right of hearing, and determining all Ecclesiasticall causes in his owne, and their Diocesses, leauing them no other right to exercise any Episcopall iurisdiction & power, but only such as they shall receaue frō him as his Vicars. In this sense S. Gregory conceaued Iohn Patriarke of Constantinople to stile himselfe *Vniuersall Bishop*, as it appeareth out of his plaine and expresse words in diuers of his Epistles (2) to which the margent will direct you. And in this sense he calleth the name of *vniuersall Bishop*, *A prophane and Antichristian title*. 2. It may be taken in the same signification with *Episcopus Vniuersalis Ecclesia*, so, that it signify a Bishop to whom belongeth the gouernment of the vniuersall Church and the determining of all such causes as appertaine to her in generall, without taking away, or hindering the ordinary power and right of other Bishops, and leauing each of them in their seuerall places & degrees with full power and authority to iudge and determine all Causes Ecclesiasticall belonging to their Diocesses, and within them. In this sense the tytle of *Vniuersall Bishop* is not condemned by S. Gregory as new, or prophane, or any way vnlawfull, but agreeth to the Pope, no lesse then the title of *Bishop of the vniuersall Church*. And therefore as S. Gregory (a) stileth himselfe *Bishop of the vniuersall Church*, so likewise when Eulogius Patriarke of Alexandria writing to him (b) gaue him the title of *vniuersall Bishop*, he acknowledged (c) that in this sense he might lawfully accept therof, and that, the Councell of Chalcedon, and the following Fathers had giuen it to his predecessors. But yet he refused it out of his great humility, as also he denied himselfe to be a Priest (d), and as S. Paul called himselfe *the greatest of sinners* (e), and thought himselfe *unworthy to be called Apostle* (f): And chiefly lest he might be thought to accept of it in the former sense vnlawfull, & iniurious to other Bishops, in which he conceaued Iohn Patriarke of Constantinople to vsurpe it: And finally, that therby

therby he might better repress his insolency.

This doctrine is deliuered by Baronius and Bellarmine, of whom (because they declare *Vniuersalis Episcopus* in this second sense to be all one with *Episcopus Vniuersalis Ecclesie*) you say (g): They would gladly confound these two titles, therby to (g) Pag. 94. proue their Popes to be proper Monarkes ouer the whole Church, because some predecessors of S. Gregory haue bene called Bishops of the vniuersall Church, which is their peruerse error refuted by one of their learned Iesuits. But you must pardon me, if I tell you, that this is a shamefull vntruth: for Baronius and Bellarmine deliner the same double acception of *Vniuersalis Episcopus*, which I haue declared; and likewise affirme, that in one of them it may be attributed to the Pope, but not in the other: which is not to confound, but to distinguish, that confusion and mistake may be auoyded. And the thing it selfe is euident: for if the title of *Vniuersalis Episcopus* might not be taken in a sense vnlawfull, S. Gregory would not haue condemned it in Iohn of Constantinople, as a new, prophane, & Antichristian title. And againe, if it might not be taken in a sense lawfull, neither the Councell of Chalcedon, nor the following Fathers (h) would haue giuen it to the Bishops (h) Apud S. of Rome. The former sense is vnlawfull because it taketh Greg. l. 4. ep. away all ordinary power and iurisdiction due to other Bishops in their Diocesses. The second is lawfull, because it leaueth to them their ordinary power and iurisdiction. From whence it followeth, that as S. Gregory in this second sense did instile himselfe *Episcopum Vniuersalis Ecclesie*; (i) so if *Vniuersalis Episcopus* be taken in the same sense, it is also (i) Ep. ad omnes Episcopos. so lawfull, and due to the Bishops of Rome: and in this sense he taketh it when he sayth, that the Councell of Chalcedon and the following Fathers gaue it to his predecessors. But the former sense he condemned as prophane and Antichristian, & reprehended in Iohn of Constantinople.

And Salmeron (for it is he whom you call the learned Iesuit) is so far from refuting this double sense of *Vniuersalis Episcopus* deliuered by Baronius and Bellarmine, that in the very place which you nominate (k) he expressly deliuereth (k) Tom. 12. Tract. 78. the same: but you (to make good your word) falsify him: for

for (say you (l) he confesseth that a Bishop of the vniuersall Church, is one, that hath care of the whole Church, which terme may agree to euery Bishop. This cannot be excused from an vntruth: for Salmerons words are: *Episcopus Vniuersalis Ecclesia est, qui vacat cura & regimini Vniuersa Ecclesia: at Episcopus Vniuersalis est, qui solus omnibus praest, omnia curare vult.* He is Bishop of the vniuersall Church that hath the care and gouernment of the Vniuersall Church: by which words Salmeron rightly proueth that which is auerred by the two Cardinals, to wit, that as the Popes before S. Gregory were stiled Bishops of the Vniuersall Church, so they had not only a charitable care, which belongeth to euery Bishop, and to euery lay man, and woman, but also the gouernment of the whole Church, which by vertue of their office of supreme Pastors belonged vnto them. This explication of Salmeron you cannot digest: & therefore though you set downe truly part of his Latin words in your margent, yet in your English of them you fraudulently leane out *regimini, gouernment*, to persuaide your readers (which either vnderstand not or els seldome looke into your Latin margents) that the ancient Popes had not the gouernment of the whole Church, but only a charitable care of her good, such as euery Bishop, & lay man is bound to haue.

Hauiing thus falsified Salmeron, you do as much for Platina, whose words you set downe thus (m): *Bonifacius tertius à Phoca Imperatore obtinuit, vt sedes Petri, sicut est caput omnium Ecclesiarum, ita diceretur & haberetur: quem quidem locum Ecclesia Constantinopolitana sibi vendicare conabatur.* And in your text you english them thus: Boniface did obtaine of the Emperour Phocas, that Rome should haue the same title of Head-shipp ouer all other Churches, which the Bishop of Constantinople had challenged to his See. In these few English words you haue no lesse then three falsifications. For, 1. *Sedes Petri*, you translate not the See of Peter, but Rome, which signifieth not the Church but the City, that so you may the better pretend that the Roman Church is not the See of Peter, nor the Pope S. Peters Successor. 2. Platina sayth, that *The See of Peter is, Caput omnium Ecclesiarum, The Head of all Churches*: and this in your english you omit.

omit, to insinuate that the Roman Church is not Head of all Churches, by any right it hath to that title from Christ, but only by the concession of Phocas, and that obteyned with much importunity by Bonifacius 3. You say, Boniface obteyned of the Emperor Phocas that Rome should haue the same title of Head-ship ouer all Churches, which the Bishop of Constantinople challenged to his See. And these words you set downe in a different character, as the words of Platina, which is another imposture: for Platina's words are: Boniface obteyned of Phocas that the See of Peter, as it is, so it should be called and esteemed to be, the Head of all Churches: which is not to say that Phocas gaue that title to the Roman See, but that it belonged vnto it by right, and that Phocas preserued the right of that See, ordaining, that the Patriarke of Constantinople, who did falsly challenge to his Church a Head-ship, and to himselfe a title of Vniuersall Bishop, should desist from that vniust clayme, and that the Roman See, as it is, so it should be called and held to be the Head of all Churches.

Phocas therefore did not first giue the title of Vniuersall Bishop to the Pope, but preserued it to him, as his right: for it had bene giuen to him long before by the Emperor Martian in the Councell of Chalcedon. (n). and by the (n) *Act. 1.* Clercks of Alexandria, whose petitions presented in the same Councell beare this title (o): To the most holy and most (o) *Ibid.* blessed Vniuersall Archbishop, and Patriarke of great Rome Leo, and to the holy generall Councell. And in the Councell of Constantinople vnder Menas the petitions of the Regulars of Constantinople, and of Syria, & of the Bishops of the Patriarchships of Antioch and Hierusalem, to Pope Agapete were inserted with this inscription (p): To our holy and blessed Lord (p) *Act. 12.* the Archbishop of old Rome, and vniuersall Patriarke Agapetus. And the Angelicall Doctor writeth (q): It is read in the Councell (q) *Opusc. of Chalcedon,* that the whole Synod cried out to Leo Pope; Long live *cont. error.* the most holy, Apostolike, and vniuersall Patriarke Leo. *Græc. c. 32.*

Hereby appeares how falsly you say (r), that the title of V- (r) *Pag. 200.* niuersall Bishop was not absolutely ascribed to Pope Leo in the Councell of Chalcedon, but with a great restriction as thus: Vniuersall Bishop of great Rome, which is as much, as to deny him to be the Bishop

of the Vniuersall Church, euen as when the now Roman Emperor is instiled, The vniuersall Emperor of Rome, he is thereby distinguished from the Emperor of Turkey, of Persia, and others. Who seeth not the futility of this cauil? for as none of these Emperors are Vniuersall ouer the world, so neither do they instile themselves, nor are by others instiled Vniuersall Emperors. But in the Councell of Chalcedon the Pope is not only stiled Patriarke of Rome, but also Vniuersall Archbishop, and Vniuersall Patriarke absolutely, without any addition, or restriction; which sheweth him to be not only Archbishop and Patriarke of Rome, but also of the vniuersall Church: for els those titles absolutely, and without addition could not agree to him; as the title of Vniuersall Emperor without addition, agrees not to the Emperor of Rome, of Persia, or to any other, whose Empire is not absolutely Vniuersall throughout the world, as the iurisdiction of the Pope is, & of whom that famous Bishop of Patara in Lycia said to Iustinian the Emperor(s): *that albeit there were many Kings in the world, yet not one of them, as the Pope, who is ouer the Church of the whole world.*

(s) *Apud Liberat. in Bren. c. 22.*

(t) *Pag. 97.*

2. You reuile the Roman See with most vnseemly termes, and are extremely out of patience with Phocas, for repressing the insolency of the Bishop of Constantinople, and righting the Pope. Your words are (t): *The Head of the Popes vniuersall iurisdiction vnder that title, as it were vnder a poysoned Miter, hath growne far more loathsome by impostumes, and swolne with tyranny, then it could possible be at the first vsurpation thereof; being become no lesse intolerable, then was that Emperor Phocas, of whom Pope Boniface with much importunity receaued that title: which Emperor your Cardinall Baronius noteth to haue bene a bloody Tyrant.* So you, who by calling Phocas a bloody Tyrant, would diminish the dignity of the Roman See, as though that See had not had for her protectors and deuoted Children, the most godly and religious Emperours of the Christian world (u): Yea, by how much more pious they haue bene, so much the more deuoted haue they bene to the Chayre of S. Peter. And although Phocas his cruelty be not excusable, yet he was not so vngodly, but that

(u) *Of this see Coccius c. 1. l. 7. art. 8.*

that as he preserved the right of Roman Church, so he performed other workes of Christian piety. Such were, his cleansing Rome from all filth of Idolatry, and his causing that famous Temple of Pantheon, which was built in honor of all the heathenish Gods, to be dedicated to Christ, in honor of his blessed Mother, and all the Martyrs.

3. You cauilt at Bellarmine(y) without cause, for saying, that the Bishop of Constantinople by clayming the title of *Vniuersall Bishop* sought to make himselfe *sole Bishop*, and the rest only his Vicars: for Bellarmine sayth nothing, but out of the expresse words of Saint Gregory himselfe (z): Nor is it against this, that diuers Bishops of the East, which still held, and exercised their ancient iurisdiction, gaue to the Patriarke of Constantinople the Name of *Vniuersall*: for they did giue him the sole name, without yelding to him any part of their Episcopall iurisdiction, which therefore they still exercised as freely, and fully, as before he laid clayme to that title.

4. Without, and contrary to all truth, you obiekt S. Leo against the title of *Vniuersall Bishop*: for he was not only so called by the Councell of Chalcedon (as you haue heard) but he himselfe also vsed that title, (a) as appeareth out of the Latin Volume of his Epistles, and out of the Greeke Copy of the same annexed to the Councell of Chalcedon. (b) To which I adde, that speaking of such as you are, he sayth (c): *Whosoever denieth the Supreme Authority of the Roman Chayre, cannot diminish the power thereof, but puffed vp with the spirit of pride, plungeth himselfe headlong into hell.*

5. I must not omit to aduertise you, that you abuse Binius (d) fathering on him certaine words in his Annotation vpon the third Action of the Councell of Chalcedon as taken out of Baronius: which words Binius hath not: nor doth he in that Annotation so much as once mention Baronius, but the weth out of S. Gregory that the name of *Vniuersall Bishop* was giuen to the Popes his predecessors in that Councell, and by other Fathers afterwards, as also that Sixtus and Zephyrinus vsed the same title long before that tyme: and finally that S. Leo writing to Martian the Em-

(e) Ep. 34.

peror (e) stiled himselfe *Episcopus Romana & vniuersalis Ecclesie*. Wherefore when S. Gregory sayth, that his predecessors vsed not that title, he only denieth that they vsed it in a solemne manner alwayes, and in all their inscriptions as Iohn Patriarke of Constantinople did, who (witness S. Gregory) almost in euery lync intituled himselfe, *Vniuersall Bishop*.

S E C T I V.

S. Dionyse his iudgment concerning the Supremacy of the Roman Church.

(f) Pag. 100.

Casaubon (say you (f) spurs vs a necessary Question, Why S. Dionyse the Arcopagite professedly wryting of the Ecclesiasticall Hierarchy and gouernment, was so viterly silent in not mentioning the Vniuersall Visible Head of the Church reigning at Rome, if at that tyme there had bene any such Monarchicall Head there? Before I answer, I must spur you a more necessary question, why S. Dionyse professedly wryting of the Ecclesiasticall Hierarchy, did not reckon secular Princes, at least in generall, whom you not only place in the Hierarchy of the Church, but make Heads thereof?

(g) De Res.
cles. hierarch.
c. 2.

Now to Casaubons question I answere, that S. Dionyse treateth not of any Church in particular, nor of the Bishop of any particular See, but of the Ecclesiasticall Hierarchy, and orders in generall, which he defineth thus (g): *Qui Hierarchiam dixit, omnium simul sacrorum ordinum dispositionem dixit.*

(h) Ibid. c. 3.

He that names a Hierarchy, names the disposition or due ranking of all sacred orders. And among the sacred orders, he gives the first and chiefest place to Bishops. The diuine order of Bishops (sayth he (h) is the first and chiefest of those orders that see God. From this number he excludeth not, but includeth the Bishop of Rome, as being the Head, and Chiefe of all Bishops: for (as S. Thomas the Maister of Diuines defining a Hierarchy, (i) sayth) A Hierarchy is a holy Principality; by which name of Principality, two things are vnderstood, namely the Prince himselfe, and a multitude ordered vnder the Prince. Who is this Prince in the Hierarchy of the Church, but the Prince of the Apostles,

(i) 1. p. q. 108.
art. 2. corp.

files, whom Christ made Pastor, & Governour of his flock, and whom S. Dionysie did acknowledg for such(k), when (k) *De diuinis* speaking of the Apostles and Bishops vnder the name of *nomin. c. 30* Diuines, he sayth: *Peter was present the most ancient and supreme post med. top. or Head of Diuines.* These passages of S. Dionysie, Casaubon and you either out of ignorance could not find, or if you could and did, why do you conceale them?

S E C T. V.

S. Ignatius his iudgment of the Roman Church.

CAsaubon, and you with him obiect (l) out of the Epi- (l) *Pag. 100.* files of S. Ignatius, that ancient Bishop of Antioch, that, he being frequent in setting forth the order Ecclesiasticall, and dignity of Bishops, forbearth all mention of S. Peter, or any Roman Pope.

What Ignatius his iudgment was of the great dignity of the Bishop and Church of Rome, he himselfe declared, when writing to the Romans, he addressed his Epistle, To the Church sanctified and illuminated in the will of God, which hath done all things according to fayth, and the loue of Iesus-Christ our God and Saviour, and which governeth in the region of the Romans, worthy of God, worthy of eminency, worthy of memory, worthy of blessednesse, worthy of prayse, founded in the loue and fayth of Christ, hauing the name of Father &c. Although this holy Martyr writ to the Trallians, Magnesians, Philippians, Antiochians, Ephesians, Philadelphians, and to those of Tharsis & Smyrna, and gave great prayses vnto them, yet he attributeth to the Roman Church, as her peculiar prerogatives, that, she is illuminated in the will of God, that she is founded in the loue and fayth of Christ, that she is of eminent dignity, that she hath (by reason of her Bishop) the name of a Father, which is to say, that she rest as children are subiect to her, and that she governeth in the region of the Romans: the sense of which words cannot be, that she governeth the Roman Dioces; for no Church governeth it selfe, but one Church governeth another, as the Metropolitan doth the Suffragans, & the Roman Church as being the Head, and Mother Church, ruleth all others of the world.

(m) L. 2. de
considerat.
(n) Ep. ad
Leon.

(o) Pag. 100.
marg.

(p) L. 3. hist.
c. 30.

(q) L. de
Scriptor.

(r) L. 4. ad-
vers. hares.
apud Baron.
anno 109.

(s) Pag. 100.

(*) Ep. ad
Trallianos.

Not is this explication of Iesse's force; because he sayth
that she governeth in the region of the Romans for he sayth it not
to limit her government, but to express the place, in which
she is seated; and from whence she governeth all other
Churches. I conclude therefore that by calling her the Church
that governeth, and not limiting her government to any one
Church, or number of Churches, he declareth her to be Head
& Gouvernesse absolutely of all Churches: for as S. Bernard
speaking of this subiect, sayth (m): *Where there is no limita-
tion, nothing is excepted.* And in this sense, Theodoret long
before had said (n): *The Roman See hath the sterne of government
of all the Churches of the whole world.*

This to be the genuine sense of S. Ignatius his words,
Cassaubon and you peradventure did see; and therefore to
give an expedite solution, you reject the whole Epistle,
saying: (o) *No man skilfull in Greeke, would believe it to be
written by S. Ignatius.* But this solution is exploded by
Eusebius (p) and S. Hierome (q), who might be Cassau-
bons and your Maysters in Greeke; and yet affirme S. Ig-
natius to be the Author of this Epistle, and transcribe a part
therof yet to be found in it; as also doth S. Irenaeus (r) to
show the admirable spirit and fervor of that holy Bishop.

Having proposed these arguments of Cassaubon, you
object out of your owne observations (s), that S. Ignatius
exhorting the Trallians unto obedience to Bishops, instanteth equally
in Timothy S. Paul's scholar, as in Anicetus Successor to S. Peter.
Answer. You may by the like argument prove that S.
Ignatius equalleth Priests in authority with Bishops: for
exhorting the Trallians to obedience, he instanteth as well
in Priests as in the Bishop: *Obej (sayth he) (*) the Bishop, &
the Priests.* Who then seeth not your argument to be a chil-
dish Sophisme?

SECT. VI.

S. Irenaeus his iudgment of the Roman Church.

(t) Pag. 100.

Irenaeus (say you) (t) *For direction in the right of Irenaeus, referreth as well to Polycarpe Bishop of Smyrna as to*

Linus Bishop of Rome. Tertullian also to secure Christians in the Doctrine of the Apostles, prescribeth vnto them, that they consult with the Mother Churches, immediately founded by the Apostles, naming as well Ephesus in Asia, and Corinth in Achaia, as Rome in Italy: and for the persons, mentioning as well Polycarpe ordained by S. Iohn, as Clemens by Peter. The like argumēt you make out of Vincentius Lyrinenfis. But all of them impostorously, and against your selfe.

And first to begin with S. Irenæus: these words, *Discite ab Apostolicis Ecclesijs. Habetis Roma Linum*, which you alleage as of S. Irenæus (u), I find not in him. It is true, that both he and Tertullian teaching the Christians of their tyme to auoyd heresy, warned them, that the true fayth was to be learned from the Apostolicall Churches, that is, from the Churches founded by the Apostles themselves, or by Apostolicall men, as Timothy, Polycarpe, and other their disciples, that preached the same fayth they learned from the Apostles their Maysters. But withall they taught them, that the chiefe Church they were to adhere vnto, and by whose authority they were to confound all Heretikes, was the Roman Church. All men (sayth S. Irenæus) (x) may behold the tradition of the Apostles (that is the fayth deliuered by them to their Successors) in euery Church, if they be desirous to heare the truth: and we can number the Bishops, that were made by the Apostles in Churches, and their Successors, euen vnto vs, who neither taught, nor knew any such thinge as raving heretikes do broach &c. But because it were a long businesse to number the Successions of all Churches, we declare the tradition of the most great, most ancient, and most knowne Church, founded by the two most glorious Apostles Peter and Paul; which tradition and fayth it hath from the Apostles coming to vs by Succession of Bishops; and thereby we confound all them that any way ether by euill complacence of themselves, or vaine-glory, or blindnesse, or illopinion do gather otherwise then they ought. Lo here how Catholikes in S. Irenæus tyme did confound all heretikes, by the fayth of the Roman Church, and by the Succession of Bishops in that See. And he yeldeth the reason, saying (y): for to this Church by reason of her more power-
full Principality, all Churches must necessarily agree, that is to say, all
the

(u) L. i. c. 3.

(x) L. i. c. 3.

(y) Ibid.

(a) Ibid.

(a) L. 4. c. 4).

the faythfull of what place soever: in which (Church) the tradition and fayth of the Apostles hath bene alwayes conserued. And in confirmation of this, he reckoneth by name all the Popes from S. Peter to Eleutherius who at that tyme gouerned the Church (2): And by that orderly, and neuer-interrupted Succession, he proueth the Roman Church to haue conserued vnto his daies the fayth pure, and entyre, as it was preached by the Apostles: By this Succession that Doctrine and truth which the Apostles preached in the Church hath come to vs: And this is a demonstration conuincing, that it is one, and the same quickening fayth, which from the Apostles tyme vntill this day, is conserued, and deliuered in truth. And againe relating to this place, and speaking of the same Succession of Bishops in the Roman Church (which he calleth the principall Succession) he declareth all those that withdraw themselves from it, to be Schismatikes, or heretikes: They that are in the Church (sayth he) (a) ought to obey those Priests, which haue their Succession from the Apostles, which together with the Succession of their Bishoprikes haue receaued the assured grace of truth, according to the good will of the heauenly Father. And we ought to hold suspected, all others, that withdraw themselves from the like Principall Succession, and ioine together in some other place. We ought (I say) to hold them as heretikes of a peruerse iudgment, or as Schismatikes, and selfe-liking presumptuous fellowes, or els, as Hypocrites, that worke for lucre and vaine-glory. If then S. Irenæus in his dayes thought it an argument sufficient to conuince all Heretikes, that they had fallen from the true fayth preached by the Apostles, because they had fallen from the Succession of Bishops in Peters See, to which all the Churches, and faythfull of the world must necessarily agree, how much more conuincing is the same Argument against Protestants, to whom we shew not the Succession of twelue Popes in S. Peters See, as S. Irenæus did to the heretikes of his tyme, but almost of 240.

(b) Pag. 100.
marg. fine.
(c) Pag. 153.
marg.

You were not ignorant of the force of these testimonies of S. Irenæus, and therefore lest you might seeme to passe them ouer without answer, you say (b): As for the words, *Propter Principalitatem*, they are answered hereafter. How are they answered? first, you bid vs (c) remember, that Irenæus was

be

be, which consented with the Asian Bishops that were excommunicated by Pope Victor. But wee know this to be an vnt ruth, and with you to remember, that you acknowledge so much, & contradict your selfe, saying (d): *Irenaeus differed in opinion* (d) Pag. 132. from the Asian Bishops. These then are your propositions: *Irenaeus consented with the Asian Bishops: Irenaeus differed in opinion from the Asian Bishops: Reconcile them.*

2. Whereas S. Irenaeus sayth (e): *It is necessary that all* (e) L. 3. c. 2. Churches haue recourse to the Roman Church by reason of her more mighty principality, you answere (f): *This might haue bene spoken* (f) Pag. 253. of the Imperiall power of that City, to which the subjects of the Roman Empire were bound to resort, for paying of tributes; and the Gouernors of Prouinces, to yield an account of their offices. But the very words of S. Irenaeus shew the falshood of this answere: for he mentioneth not the City, but the Church of Rome. *Ad hanc Ecclesiam &c.* To this Church (sayth he) all Churches must of necessity resort. Again, they which were to resort to the City of Rome for the discharge of their offices and paymēt of tributes were the subjects of the Roman Empire only: But S. Irenaeus tels you, that *omnes vndique fideles*, that is, All the faythfull, and all the Churches, not only of the Roman Empire, but of all the world are necessarily to repaire to the Church of Rome; shewing therby, that her authority and command is of larger extent then that of the Roman Empire: for (as Prosper truly sayd (g), Rome the See of Peter is greater by the for- (g) De ingrati- resse of Religion, then by the throne of (temporall) power: and be- c. 2. & de vo- ing made the Head of Pastorall honor to the world, possesseth by reli- cat. gent. l. 2. c. 6. gion, what she doth not by force of armes.

3. You answere (h): *Be it Ecclesiasticall power, yet was not* (h) Pag. 254. the necessity of recourse vnto it, absolute, and perpetuall, but occasio- nall for that tyme. This is as vnt true as the rest: for the neces- sity of resorting to the Roman Church (sayth S. Irenaeus) (i) is by reason of her more mighty principality, or (which is all (i) L. 3. c. 3. one) by reason of the great dignity of the See Apostolike, which (sayth S. Augustine) (k) hath alwaies flourished in her, (k) Ep. 162. and which maketh her the Mother Church of the world. And therefore so long as she shall be S. Peters See, which shall be till the end of the world: so long the necessity of

all other Churches resorting to her, and agreeing in fayth and communion with her, shall still continue.

S E C T VII.

Tertullian his Iudgment of the Roman Church

(l) L. 3. Carm.
cont. Marcio.
c. ultimo.
(m) Praef.
crip. 4. 21.

(n) Ibid. c. 32.

Tertullian agreeth with S. Irenæus in pressing against all heretikes the same argument of the neuer interrupted succession of Bishops in the Roman See; (l) reckoning all the Popes by name vntill his tyme against Marcion and all heretikes, to proue the to be such: it is manifest (saith he) (m) that all Doctrine which agreeth with those Mother and originall Churches, founded by the Apostles is true, and to be held as certayne, being that the Churches receaued it from the Apostles, the Apostles from Christ, and Christ from God, and that whatsoever is contrary to this, is to be accounted false, and erroneous. And speaking of heretikes (n): If there be any of them that dare vent their Doctrine for Apostolicall, let them shew the originall of their Churches; let them vnfold the order of their Bishops, in such sorte, that by a Succession deriued from the beginning, they proue their first Bishop to haue bene some one of the Apostles, or of the Apostolicall men that persenered with the Apostles vnto the end. This Tertullian sayth the Smyrnæans in his dayes could do, shewing that Polycarpe their Bishop was placed there by S. Iohn; and that the Roman Church could do the like, shewing Clement ordeyned by S. Peter. And the same she can do at this day, shewing that all her Bishops vnto Vrbā the eight which now possesse that Chayre, had S. Peter the Apostle for their predecessor, and first Bishop in that See; and that from him they can lineally deriue their pedigree; wheras no heretikes could euer shew any such descent, as Protestants at this day cannot. And therefore Tertullian bringeth in the Catholike Church vpbayding them, and all heretikes in this manner.

(o) Ibid. c. 37.

(o) *Who in Gods name are you? When, and from whence came you hither? What do you among myne, being none of myne? By what right O Marcion dost thou cut downe my woods? What leaue hast thou, O Valentinus, to turne my streames and fountaynes another way?*

By what authority dost thou remouue my bounds, O Apelles? (O Luther, O Calvin, O Zuinglius?) The possession is mine: I haue it of old I enioyed it before you: I can deriue my pedigree from the very first Authors to whom the thing did properly belong: I am the right heire to the Apostles: According to their will and testament, according to their trust and charge giuen, my Tenure standeth. As for you, they alwayes disinherited you, and reiected you as aliens, yea and as enemies. In this very manner may Catholikes with great reason vpbraid you, who as you cannot shew any Succession of your Bishops continued from the Apostles; so you are therby conuincd not to be their heires, but strangers and enemies to them, and to the Churches founded by them.

Againe, Tertullian prescribing a rule for you to finde out the true fayth, & doctrine deliuered by the Apostles; saith (p): Goe to: If thou wilt be curiously exact in the affaire of thy salvation, repaire to the Apostolicall Churches &c. If thou be a neighbour to Italy, thou hast Rome, from whence we also haue authority. O happy Church, into which the Apostles poured all their Doctrine together with their blood; where Peter is equalled to our Saviours passion, where Paul is crowned with Iohn Baptists lot, where Iohn the Apostle being plunged into boyling oyle, and yet not hurt therewith, was banished into an island. Let vs obserue what this Church hath learned, what she hath taught. Tertullian was an African, a Priest of the Church of Carthage, and yet speaking of the Roman Church, saith: From whence we, that is (as Mace- rus expoundeth) all the African Churches, or all Catholikes haue authority at hand for our defence. Wherefore out of this place of Tertullian Quintinus rightly inferreth, that the Roman Church euen from her first foundation had great authority aboue all Churches of the world; and that all men are to learne from her the Doctrine of fayth, deliuered vnto her by the blessed Apostles. And this is the reason why Tertullian speaking of Marcion and Valentinus (q), propeth (q) Ibid. c. 36. them to be heretikes, because they had fallen from the faith into which they had beleeued in the Roman Church. Nam constat &c. For (sayth he, and his words no lesse agree to Luther and Calvin, then to Marcion and Valentinus) it is manifest

(1) L. 4. cont.
Marcio. c. 4.

manifest that they first beleened the Catholike Doctrine in the Roman Church vntill in the tyme of the blessed Bishop Eleutherius, for their turbulent spirit of nouelty, wherewith they did also peruert their Brethren, they were often excommunicated, and at length cast out for euer to perpetuall ruine. By this it appeareth, that the Roman sayth was then held to be the Catholike sayth, and the Roman Church, (which Tertullian calleth, *The Catholike Church*) (1) the Head and Mistresse of all Churches in the world: for Marcion was borne at Sinope in Pontus, and for his heresy and lewdnesse of lyfe excommunicated by his owne Father a holy Bishop, who refusing to absolue him he went to Rome to seeke absolution: but (his Father opposing) obteyned it not. Valentine was an Ægyptian borne, and hauing fallen into heresy in Cyprus, came to Rome in the tyme of Higinius Pope, and feigning himselfe to be a Catholike, was receaued into the Communion of the Roman Church, but falling often backe into heresy, as a dog returning to his vomit, was finally cast out of the Church by the blessed Pope Elutherius, as you haue heard Tertullian report. And why did these heretikes (as also Cerdon at the same tyme) when they sought absolution from heresy, come from so remote countreyes subiect to other Patriarkes, and why from all the Easterne Church, and why all of them to the Church of Rome in particular, but because they knew her to be the Head & Mistres of all Churches, that had power to absolue all those which had bene excommunicated by any other Bishops whatsoeuer, and to be the originall and center of Catholike Communion, and that so long as they remayned out of her bosome, they neuer were, nor should be esteemed Catholikes, nor to be in state of saluation?

(1) Pag. 131.
133.

Herby it appeares how little reason you had to say out of Beatus Rhenanus (s), though *Tertullian* giue an honorable testimony to the Church of Rome, yet he did not esteeme her so highly, as wee see her accounted of at this day. And since you acknowledge that Rhenanus his mouth (for that and other his inconsiderat speeches) is gagged by the *Index expurgatorius*, you shew litle iudgment in objecting his authority against vs.

SECT.

SECT. VIII.

Vincentius Lyrinensis his judgment of the Roman Church.

VHat hath bene sayd, sheweth the futility of your argument out of Vincentius Lyrinensis, which is like to the two former out of S. Irenaeus and Tertullian. And how little support you haue for your cause in the authority of this ancient and learned Father, he will testify for himselfe: for when the Doctrine of rebaptizing Heretikes at their returne to the Catholike Church defended by Firmilianus Bishop of Cefarea, Agrippinus, & S. Cyprian Bishops of Carthage, and many others, wrought so great inconueniences, that it gaue a paterne of sacriledge to all heretikes, and occasion of error to some Catholikes, Vincentius declareth, how Stephen then Pope of Rome suppressed it by his authority. *When* (sayth he) *(t)* all men every where exclaimed against the novelty of that Doctrine, & all Priests in all places, eche one according to his zeale did oppose, then Pope Stephen of blessed memory Bishop of the Apostolike See, resisted indeed with the rest of his fellow Bishops, but yet more then the rest, thinking it (as I suppose) reason, so much to excell all others in deuotion towards the sayd, as he did surmount them in the authority of his place. To conclude, in his epistle which then was sent to Africa, he decreed the same in these words: Let nothing be innouated, but that which comes by tradition be obserued. And *(u)* notwithstanding that the contrary doctrine had (sayth he) such pregnant wits, such eloquent tongues, such a number of Patrons, such shew of truth, such testimonies of Scripture, but glossed after a new and naughty fashion, and that it was decreed in an African Councell; yet the authority of the Pope declaring it a novelty, was of so great force, that after he had condemned it, all those things were abolished, were disannulled, were abrogated as dreames, as fables, as superfluous. And afterwards *(x)* he alleageth as witnesses of his Doctrine, *(x)* *Ibid. c. 42* diuers Greeke Fathers, and addeth to them, the authority of S. Felix Martyr, and S. Iulius, both Bishops of the Roman

(t) L. cont.
propba. ba-
ref. nonat. c.
9.

(u) Ibid. c. 30.

(x) Ibid. c. 42.

man Church, whom (to declare their soueraigne authority) he calleth The Head of the world. And he concludeth: Least in such plenty of proofes any thing should be wanting, wee haue added for a conclusion a double authority of the See Apostolike; the one of S. Sixtus, a venerable man, that now honores the Church of Rome; the other of Pope Celestine of blessed memory, his predecessor. And their decrees he calleth Apostolicall, and Catholike decrees.

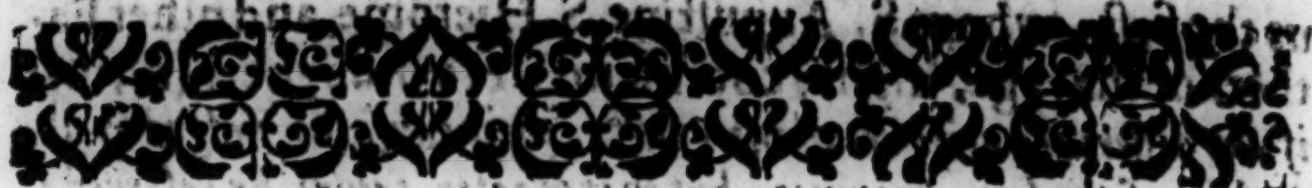
SECT. IX.

Other Observations of Doctor Morton, out of Antiquity, answered.

(y) Pagnol:
seqq.

Y Our observations are (y) that S. Athanasius, S. Augustine, the Councils of Constantinople, of Egypt, and of Carthage, reckoning donors Bishops to shew their agreement in sayth with them, name not only the Pope, but other Bishops, and write both to him, & them; and consult with him, and them, as with their fellow Bishops, which you say, is to giue the Bishop of Rome so many mates, and to equalize other Bishops with him. But who seeth not what poore stuffe these your observations are? For if one concerning matters of sayth should consult with his parish Priest, and his Bishop, would it follow, that he equalizeth the parish Priest with the Bishop, and maketh him his mate? Or if you writing to the King and his Counsell, I should lay to your charge, that by consulting with his Majesty, and his Counsell, you giue his Majesty so many mates, as he hath Counsellors, and equalize them in power and dominion with him, would you not thinke me a trifling, and indeed a childish opponent? how then shall wee thinke otherwise of you, that by like consequence go about to equalize other Bishops with the Pope, & among themselves?

CHAP.



CHAP. XVI.

The iudgment of the Councell of Nice, concerning the authority of the Bi- shop, and Church of Rome.

THAT the Councell of Nice acknowledged the supremacy of the Bishop of Rome over all Bishops, is proved by the following. Because Julius a most holy Pope, in his third Epistle (which S. Athanasius hath inserted into his second Apology) writing to the Arians, and declaring unto them the right of the Roman See, to have the hearing and final decision of the causes of Bishops, sayth: *Anagoge agerant, that the custome is, that wee be firste written vnto, that from thence may proceed the iust decision of things? And therefore if any suspicion were conveyed against your Bishops there, it ought to haue bene referred hither to our Church. And then declaring vnto them, that his authority of the Bishop of Rome was acknowledged by the Councell of Nice, he denounceth vnto them, that in condemning Athanasius without expecting his sentence, they had done contra Canones, against the Canons, to wit of the Nicen Councell, which he setteth downe at large in his second epistle to them; & that as well Athanasius in appealing from their Councell to him; as also he, in repealing their actes, & in restoring to their seates Athanasius, & the other Bishops whom they had deposed, and in summoning their aduersaries to appeare at Rome, & yeld account of their proceedings, had done, quod Ecclesiastici Canonis est, according to the Canons of the Church.*

The

(a) Ep. ad
Victoric. Rhod-
comag. Episc.

2. The same is proved by the testimony of Innocentius the first, whom S. Augustine, S. Hierome, and other Fathers of that age, highly commend: He ordaineth (2), that if any difference arise between Priests, their cause be iudged by the Bishops of the same Province; but that greater causes be referred to the See Apostolike, as the Nicen Council hath ordeyned.

(a) Ep. 438

3. The same is proved out of S. Leo the Great, who writing to Theodosius the younger (a), and representing vnto him the sacrilegious proceeding of the second Council of Ephesus, which he by his owne authority had called and impiously maintained, & that Flavianus the holy Patriarke of Constantinople (which in that Council had bene iniustly deposed and many wayes wronged) fled to him for redresse, presenting a Writ of Appeals to his Legates, intreateth his assistance for the calling of a generall Council in Italy, adding, that the Nicen Canons necessarily require the calling of a Council after the putting in of an Appeal. This sheweth that the Council of Nice decreed the lawfulness of appeals from generall Councils to the Pope. Nor are you ig-

(b) Page 308.

norant therof: for afterwards (b) you bring these very words of S. Leo against Appeals to him, but not without great Belyfe of iudgment: for in them two things are clearly expressed: the one, that according to the Nicen canons, Bishops whē they are wronged, may lawfully appeale to the Pope: the other, that after the putting in of an Appeal to him, a generall Council ought to be called, that to the greater satisfaction of all parts, the cause may be fully examined & reiu'dged by the common consent of the Church: which no more preiudicateth the Popes Authority, then it doth the Kings, that after an appeale made to his Maicsty, a Parliament be called for the decision of the cause: for as the King is Head of the Parliament, so is the Pope of a generall Council. And hereby it appeares how litle iudgment you shew in objecting the African Council, to proue, that the Council of Nice denyed appeals to Rome, both because your selfe alleaging the testimony of the Nicen Council out of S. Leo, proue them to be lawfull, as also because the African Council is wholly against you, as hereafter shall be proued (c).

(c) Below
Chap. 37.

4. That

4. That the Councell of Nice acknowledged the vniuersall authority and iurisdiction of the Bishop of Rome, is proued out of Socrates, a Greeke historian of about 1200. yeares standing, who speaking of the Arian Councell at Antioch (d), proueth it to be vnlawfull, because Iulius Bishop of Rome was not there, nor sent any in his stead, although the ecclesiasticall canon forbids to rule the Churches without the sentence of the Bishop of Rome. And Sozomen (e): Iulius reprehended them (the Arians) that they had secretly altered the sayth of the Nicen Councell, and that against the lawes of the Church, they had not called the Pope to their Synod: for there was a sacerdotall law, which pronounceth all things to be inualide that are done without the allowance of the Bishop of Rome. And Theodoret (f): Iulius Bishop of Rome following the canon of the Church, commanded them (the Arian Bishops) to come to Rome, and summoned the Diuine Athanasius to answere for himselfe in iudgment. And the same is reported by Nicephorus.

(d) L. 1. c. 56.

(e) L. 3. c. 9.

(f) L. 2. hist. c. 4.

Now this Canon so vniformely auouched by these Greeke historians, which forbiddeth Bishops to be deposed, or any Ecclesiasticall decrees to be made without the allowance of the Bishop of Rome, can be of no other, then of the Nicen Councell, or els of that of Sardica, which confirmed the decrees of the Councell of Nice, and is reputed as an appendix vnto it: both because (as you haue heard) Innocentius affirmeth the Councell of Nice to haue made such a law; as also for that since the Apostles tyme, vntill the tyme of those two Councels there had bene held no other generall Councell in the Church: And finally because Iohn that learned Disputant of the Latines in the Councell of Florence (g), in their name answereth Marcus Ephesus, the disputant of the Greekes, that the most ancient epistles of Iulius and Liberius Popes, which Iulian Cardinall of S. Sabina had shewed to the Grecians in that Councell, did conuince, that blessed Athanasius being persecuted by the Arians in their Councell at Antioch, writ to Felix, Marcus, Iulius and Liberius, all of them successively Popes of Rome for a true copy of the Actes of Nice, which were kept entire and incorrupt at Rome, all those

(g) Sess. 20.

that were in the East, being corrupted by the Arians: and that their answer was, They would not send the originall acts, which being written in Greeke and Latine, and subscribed by the Nicen Fathers, and sealed with their seales, were kept by the Bishop of Rome with great veneration, but that they would send him copied out severally such Canons as were for his purpose. And moreouer he sheweth, that when Athanasius had appealed from the Councell of Antioch to the See of Rome, and that the Arians objected it vnto him as a thing vnlawfull, Liberius promised to send him copied out the Nicen decree for the lawfulnessse of appealing to Rome: and that Iulius in his Epistle sharply rebuked the Arians for hauing presumed to call a Councell without his allowance; shewing the out of a decree of the Councell of Nice, that no Councell could euer be held without the authority of the Bishop of Rome. And lastly Pisanus (h) in prooffe of these Nicene decrees produceth the testimonies of the Councell of Constantinople, of Marcus, of Stephanus, and Innocentius Popes, of Athanasius, and the Bishops of Egypt, of other Orientals, of Marius Scotus, Iuo Carnotensis, and Gratianus. All which with the rest here alleaged shew your vnshamefastnesse, in yrting the Councell of Nice against Appeales to Rome, which were so certainly allowed and decreed by it.

(h) Apud
Bin. 40. 1. pag.
345. 346.

(i) Cap. 3.

(k) Cap. 4.

(l) Cap. 5.

(m) In Epit.
Can.

5. The same is confirmed out of the Councell of Sardica, which being held soone after that of Nice, made three decrees concerning Appeales: The first (i), that if in the cause of a Bishop, who conceaues himselfe to be wronged, a new iudgement be required, the Bishop of Rome is to giue the Iudges. The second (k), that if a Bishop deposed by the next Bishops, say his cause ought to be iudged againe, none is to be installed in his See, vntill the Bishop of Rome haue pronounced vpon it. The third (l), that a Bishop accused, may haue recourse to Rome, by way of appeale. These Canons of Sardica sufficiently declare the beleefe of the Nicen councell touching the authority of the Bishop of Rome: for as Hartienopulus writeth (m): By the aduice of the Emperor, and of the Bishop of Rome, the Synod of Sardica was assembled; consisting of 341. Fathers, which confirmed the sayd of the

the Council of Nice, and published the Canons. Wherefore these canons touching appeales extant in the Council of Sardica, are either the very Nicen canons inserted into that of Sardica, or declarations of them: for the Sardican Council consisting for the most part of the same Bishops, that the Nicen did, it is a senselesse thing to say, that when those Bishops in their Council at Sardica, so expressly, and so effectually declare the Bishop of Rome to be the supreme iudge of all Bishops, they professe a new doctrine contrary to that, which a litle before they had professed in the Council of Nice.

6. The authority of the Bishop of Rome ouer the whole Church, is yet further declared in the Nicen Council, decreeing thus (n): *A Patriarke is so ouer all those that are* (n) *Can. 19. ex vnder his power, as he that hath the See of Rome is Head, and Prince* 80. *Græc. of all Patriarkes: for he is the chiefest, as Peter was, to whom power Arab. was giuen ouer all Christian Princes, and all their subiectes, as being the Vicar of our Lord ouer all people, and ouer the vniuersall Church.*

7. The same is proued by the order of subscribing in the Council: for Victor and Vincentius being not Bishops, but simple Priests, because they were Legates to the Pope, presided in the Council together with Osius B. of Corduba, and subscribed in the first place, before all the Bishops, and Patriarkes, which they could not haue done, but only in regard they represented his person, who was Superior to all Bishops and Patriarkes.

8. Though Constantine the Emperour was a great cause of the Bishops meeting in the Council of Nice, both because he perswaded that meanes of Concord, as also because he defrayed their charges, and by his letters called them together, yet he called them not, by his owne authority, but (as Ruffinus sayth (o)) *ex Sacerdotum sententia*, by (o) *L. i. c. 23* the determination or decree of the Priests: as in like manner he *fin. apud* called an other Council of 275 Bishops at Rome at the *Spond. Anno* same time, in which it is said, *Siluester gathered the whole Coun- 325. 3.* *call with the aduice of the Emperour.* The same is testified by Damasus in Syluesters life, and by the sixth generall Council, saying (p): *Constantine and Syluester worthy of prayse called the* (p) *Ad. 13.*

(q) Ep. Synod.
ad Felic.(r) Ep. ad O-
rientales.

famous Councell of Nice. And how can it be thought, that it was called by any other authority then of the Pope, seeing S. Athanasius and the Bishops of Ægypt in their Councell at Alexandria, witnesse (q), that the Nicen Councell made a decree, that no generall Councells should be held without the allowance of the B. of Rome: and this decree it is, which Iulius Pope (the next but one to Syluester) alleaged against the Arians (r), rebuking thē sharply, that they had infringed it, by calling their Councell at Antioch without his allowance: which is also testified by Socrates, Sozomen, and Theodoret, as you haue heard.

(s) In ep. Sy-
nod. Felic. c. 3.(t) In summ.
Conc. Nice.(u) Apud
Baron. An.
325. ex col-
lect. Crescon.(x) Apud
Bar. An. 325.
& Bin. to. 1.
pag. 382.

9. And as this Councell was called by Syluester Pope, so that it required confirmation from him, we are certified by the Roman Councell vnder Felix the third (s), and by the Councell of Nice it selfe, saying (t): *Placuit &c. It hath seemed good, that all these Acts and decrees be sent to Syluester B. of Rome. And in their letter to Syluester (u): Whatsoeuer is determined in the Nicen Councell, we beseech you that it may be seconded with the confirmation of your mouth. And that Syluester accordingly confirmed their decrees, we may learne from a Councell of the Bishops of Italy held at Rome, in which he presiding, sayd (x): Whatsoeuer is determined by the 318. holy Priests at Nice in Bithinia, for the strength of the holy Catholike and Apostolike Church, we with our mouth accordingly confirme: and all those that shall dare to dissolue the definition of the holy and great Councell assembled at Nice, in the presence of the most religious and venerable Prince Constantine the Emperor, we anathematize them, And all answered: So be it.*

S E C T. I.

Doctor Mortons Obiections, against the precedent Doctrine, answered.

(y) Pag. 105.
& seqq.

THough you either could not, or would not find any thing of all that which hath bene alleaged out of the Councell of Nice in prooffe of the Popes authority, yet you could find two arguments to object against it. The first is (y):

The

The Council of Nice decreeth, that the ancient custome goe on, to wit, that the Patriarke of Alexandria, haue power ouer Egypt, Lybia, and Pentapolis, because the B. of Rome hath so accustomed. To this argument Bellarmine hath answered (z), that the (z) L. 2. de Canon speaks of the Patriarke of Alexandria with restriction, assigning to him the Prouinces of Egypt, Lybia, and Pentapolis: and of the Pope, without restriction, not prescribing any lymits to his iurisdiction, nor ordeyning any thing concerning the authority of the Roman Church, but making her, a rule, and patterne for the gouernment of other Churches, commanding, that the B. of Alexandria haue power ouer those three prouinces, because the B. of Rome hath accustomed so to allow, or permit. And this canon is so explicated by Nicolas the first (a) that lived almost 800. yeares since, and for his learning and sanctity hath deserued the surname of *Great*. And the same explication is confirmed by the practise both of the Roman, and of the Alexandrian Church. For if according to your construction the Roman Church by this canon be proued to haue no superiority of iurisdiction ouer the Church of Alexandria, or other Easterne Churches, but only ouer those which are within the Patriarkeship of the west; how comes it to passe, that S. Athanasius Patriarke of Alexandria, and other Easterne Bishops, which had bene personally present at the Councell of Nice, being soone after cast out of their Seates by the Arians, did fly to Rome, and appeale to Pope Iulius for redresse, as to their lawfull Superior, and Iudge? Or if this Canon do limit the iurisdiction of the Pope to the Patriarkeship of the West, as it doth that of the B. of Alexandria to the prouinces named in the canon; how comes it to passe, that (as Socrates (b) Sozomen (c) and Nicephorus (d) report) Iulius by the ancient dignity, and prerogative of his See, and because the care of them all belonged to him, restored each of them to their Churches, and rebuking the Arians for their iniust proceedings threatened to punish them, vntill they desisted to innouate; and cited Athanasius, and some of the chiefe of the Arians, to make their appearance at Rome, on a set day, and answered for themselves in iudgment; and that Athanasius obeying,

(e) Sozom. l.
3. c. 10.

(f) Cod. Tit. l.
1. 1.

(g) S. Hieron.
Ep. 16.

(h) L. 4. c. 30.

ing, transported himselfe in all diligence to Rome? And how comes it to passe, that when the Arians in their mock-Councell of Philippopolis required the Fathers assembled at Sardica, to absteyne from the communion of Athanasius, & the other Bishops whom they had deposed, those Fathers representing all the Catholikes of the world, answered, (e) that they neuer had, nor would now abstaine from their communion, and principally because Iulius B. of Rome hauing examined their cause, had not condemned them? And how comes it to passe, that Peter Successor to S. Athanasius in the See of Alexandria (whom Theodosius and Gratian (f) call, *A man of Apostolicall sanctity*) being in like manner deposed by the Arians, appealed to Rome as to the safest haue of communion (g), and relying on the authority of Pope Damasus his letters, returned to Alexandria (h), and by vertue of them recovered his Seat, & expelled Lucius the Arian intruder? Doth not all this shew, that the authority of the Roman Church was not limited by the Nicen Councell to the Patriarkship of the West? vnlesse you will haue vs belieue, that you vnderstand the sense and meaning of the Councell better, then S. Athanasius, and other holy Bishops, which were present at it, and at the Councell of Sardica; and better then Peter that renowned Patriarke of Alexandria, that liued soone after these Councells.

(i) Can. 6.

(k) Iren. l. 3.
c. 3.

(l) Cyp. ep. 55.
ad Cornel.

(m) 8 Aug.
ep. 162.

In confirmation of this, I adde, that the Councell of Nice ordeyneth (i): that the ancient custome goe on. Now the ancient custome was, that all Churches should resort to the Roman Church by reason of her more mighty principality (k) and because, she is the Chayre of Peter, and the principall Church from whence Sacerdotall vniity is deriued (l): and because, in her the principality of the Apostolike Chayre hath alwayes flourished (m). And if we come to the Patriarkes of Alexandria, of whom this Canon particularly speaketh, they did alwayes euen before the Councell of Nice, acknowledge themselves subiect to the B. of Rome, as appeareth by the example of Dionysius Patriarke of that Citty, who being fallen into suspicion of heresy, long before the Councell of Nice, the Catholikes of Alexandria had not recourse to the Synods of

of their owne prouinces, nor to any other Patriarke of the East, but went to Rome, to accuse him before Dionysius Pope. They went vp to Rome (sayth S. Athanasius) (n) to accuse (n) *De sen- Dionys.* him before the B. of Rome, being of his owne name. And a litle after (o): And the B. of Rome sent to Dionysius, to cleare himselfe of (o) *Ibid.* those things, whereof they had accused him; and suddenly he answered, sending his booke of defence, and apology. And againe (p): Some (p) *De Syn.* hauing accused the B. of Alexandria before the B. of Rome, to hold Arim. & So the Sonne for a creature, the Synod of Rome (that is the Popes *len.* Consistory consisting of the neighbour Bishops, and the principall Church-men of Rome, without whose aduice he iudgeth nothing of importance) was offended with him, & the B. of Rome writ to him the opinion of all the Assistants; and he for his iustification addrested to him a Booke of defence, and apology. This playnely sheweth, that the custome before the Councell of Nice, was, that the Bishop and people of Alexandria did acknowledge the Pope of Rome to be their Superior: which custome therefore the Councell will haue to goe on.

But that the true meaning of this Canon may the better be vnderstood, it is to be noted, that the entire Acts of the Councell of Nice being lost, that which remayneth of them in the vulgar copies, is but fragments. Among the rest this very Canon hath not passed without mutilation: for the beginning of it (as it is related by Dionysius Abbas, an author of 1000. yeares standing) is: *Ecclesia Romana semper habuit primatum*: The Roman Church hath alwayes had the primacy. This beginning troubleth your patience, and to refute it, (q) *Pag. 108.* you say (q): They shame not to preferre one vulgar booke before all other Greeke and Latine Copies: False. For that beginning of the Canon is in like manner extant in an ancient Manuscript of the famous Monastery of S. Vedastus in Arras; writ- (r) *Of this* ten aboue 800. yeares since (r): and (which taketh away *see Pamelius* all occasion of doubt) it is so read in the famous Councell *in Annot. ad* of Chalcedon (s). True (say you) (t) *but by the Popes Legates. lib. Cyp. de V-* But what? Were not the Popes Legates reuerend Bishops, *nit. Eccles. n.* and Presidents of that Councell? And when they read this *16.* beginning of the Canon, did the Fathers of that Councell (s) *Act. 16.* (t) *Pag. 108.* except

(u) A.D. 16.

bill (o)

102 92 (9)

(x) Above
Chap. 12.
(y) Sect. 2.

except against it, as you do? Nay, after they had read and considered it, did they not say (u)? *Ex his quae gesta vel ab unoquoque deposita sunt. perpendimus omnem primatum, & honorem principuum secundum canones antiquae Romae Deo amantissimo Archiepiscopo conservari.* By those things which haue bene done, and the proofes which haue bene produced on both sydes, we find that according to the Canons, all primacy, and chiefe honor is preserved to the most beloved of God the Archbishop of old Rome. Then which words none can be more effectual, to declare the primacy of the Pope, to be Primacy of authority and iurisdiction, and not of order only as you falsely comment; both because primacy of order is not all primacy, nor is it the chiefe honor: for the honor due to superiority of gouernment, and iurisdiction, is farre aboue it. Besides, that as I haue already shewed (x) and shall in the next Chapter proue (y), this your shift of Primacy of Order (to which you often betake your selfe, as to your last refuge, when you are pressed with vnanswearable arguments) is a mere shift inuented to delude ignorant readers, with empty words voyd of truth. And by this canon it is in like manner euident, that the primacy was not then first giuen to the Church of Rome, but preserved vnto it according to the canons.

(2) Pag. 107.

Your second Argument (2) to proue, that the later Roman Councells are basildy, and illegitimate, and that we haue little regard to the Councell of Nice, is taken out of Theodoret, writing, that Constantine the Great required in that Synod, that, because the bookes of the Apostles do plainly instruct vs in diuine matters, therefore we ought to make our determinations vpon questions from words which are diuinely inspired. And then you tell vs, that Bellarmine answereth thus: Constantine was a great Emperor indeed but no great Doctor of the Church who was yet vn baptized, and therefore vnderstood not the mysteries of religion. Thus (say you) doth this your Cardinall twite, and taunt the iudgment of that godly Emperor, and (as the Steward in the Gospell) iniustly concealeth from his reader that, which followeth in Theodoret, namely, that the greater part of that Councell of Nice obeyed the voyce of Constantine. So you, as you are wont: for first you falsify Bellarmine, who sayth not, that Constantine was yet vn baptized, but that

that, that is the opinion of you Protestants, and the old Arians: from whence he argueth *ad hominem* against you, that this testimony of Constantine is not of so great weight, as Calvin and Kemnitius make it: for if he were vn baptized, he could then be no great Doctor of the Church, as being a Neophyte, and therefore not so well skilled in the mysteries of Christian Religion. What *twisting, or taunting* of that godly Emperor you find in this answer of Bellarmine, I know not, but I know, that you in holding Constantine to be then vn baptized, both seeke to disgrace that godly Emperor, and withall to vphold the authority and credit of the Arian heretikes, who to make him a Patron of their heresy, gave out that he was not baptized vntill a litle before his death, and that then he receaued his baptisme from Eusebius B. of Nicomedia, the chiefe ringleader of the Arian faction.

But that your dealing may the better appeare, it is to be noted, that Bellarmine is so farre from *twisting, or taunting* that godly Emperor, that he admitteth of his testimony: Admitting (sayth he) (a) the authority of Constantine, I say, that in all those doctrines which concerne the nature of God, there are ex-
 tant testimonies in Scripture, out of which if they be rightly vnder-
 stood, we may be fully and plainly instructed, but the true sense of the
 Scriptures dependeth on the vnwriten tradition of the Church. Where-
 fore the same Theodoret that reporteth this speech of Constantine, declareth in the next Chapter, that in the Councell of Nice Scriptures were produced on both sydes, but the Arians were not conuincd with them, because they expounded them otherwise then the Catho-
 likes, and therefore were condemned by the vnwriten tradition of the Church piously vnderstood: to which condemnation no man euer doubted, but that Constantine assented. So Bellarmine. And hereby it appeares, that when you say, Bellarmine citeth Theodoret, & yet (as the Steward in the Gospell) iniustly concealeth that which followeth in him, namely, that the greater part of the Councell obeyed the voyce of Constantine, you wrong Bellarmine, and abuse Theodoret, who in those words relateth not to the determining of controuersies by Scriptures, but to Constantines exhortation made to the Bishops of peace, and concord among themselves, which
 sayth

(b) *L. 9. de*
Baptism. c. 23.
 (c) *Cont.*
har. c. 9. &
10.

(sayth Theodoret) the greatest part of the Councell obeyed, embracing mutuall concord, and true doctrine, though diuers Arians disagreed, some of whose names he there expresseth. This you iniustly conceale, like the ill Steward in the Ghospell, that you may pick a quarrell with Bellarmine. In confirmation of this I might adde, that (as S. Augustine (b) and Vincentius Lyrinenfis (c) haue testified) the heresy of Rebaptization could not be disproued by Scripture, but was condemned by Tradition. And finally I might aske you, why you, like the bad Steward, conceale what Theodoret writeth in that very place, namely, that what Constantine said, he spake not to the Bishops, as their Head, but, as a sonne that loued peace offered vp his words to the Priests as to his Fathers, and that he would not enter into the Councell but after them all, nor sit downe but with their leaue, and in a low chayre. Did he (trow you) beliene himselfe to be Head of the Church?

CHAP. XVII.

The second Generall Councell held at
Constantinople, beliened the supreme
 authority of the Bishop, and
 Church of *Rome*.

SECT. I.

By what authority this Councell was called.

BELLARMINÉ in prooffe of the Popes vniuersall iurisdiction, alleageth, that the Fathers of the first generall Councell of Constantinople, (which was the second generall of the whole Church) in their Epistle to Pope Damasus, say: They

aperte

were gathered by his Mandate, and confesse that the Church of Rome is the Head, and they the members. This (say you (d)) is all that is objected, but vpon a mistake. What then is the mistake? Because Bellarmine in the Recognition of his workes, afterwards obserued, that it was not the Epistle of the second generall Synod, but of the Bishops which had bene present at the Synod, and met againe the next yeare after at Constantinople. But if this Epistle were not of the Synod, why do you, speaking of it not without contradiction, say (e): The generall Councell of Constantinople do en-
 dite an Epistle (f), and inscribe it thus? And why do you mentioning the inscription of the same Epistle call it, Synodica Epistola inscription, The inscription of the Synodical Epistle? And why doth Theodoret (h) stile it *Libellus Synodicus à Concilio Constantinopolitano missus*, A Synodical writ sent by the Councell of Constantinople &c? But howsoeuer, you alleaging that Bellarmine acknowledgeth his owne mistake, is a mere cauill, nothing auailing your cause: for be it, that those Bishops writ not their Epistle, whiles they were assembled in Councell, but when they met the next yeare after at Constantinople, yet you must acknowledge the truth of what Bellarmine alleageth out of their Epistle, vnlesse you will make them all lyers.

But let vs goe on. Bellarmine sayth (i), it is sufficiently proued out of the sixth generall Councell, that this of Constantinople was called by the commaund of Pope Damasus: you answere (k) that, in prooffe thereof he referreth himselfe to another Councell, against the vniuersall current of histories, which with generall consent set downe the Mandates of Emperors as the supreme, and first compulsory causes for the collecting of Councells. So you, but falsely as hath bene already proued (l). And to go no further for examples, That very sixth generall Councell which you mention, beareth witnesse for Bellarmine against you, saying: As soone as Arius arose, the Emperor Constantine, and Syluester worthy of prayse assembled the great and famous Councell at Nice. And that Constantine did not call that Councell by his authority, hath bene proued, (m), and is confirmed out of the sixth Councell it selfe, which was called by the authority of the Pope, as it appeareth out of the

(d) Pag. 109.

(e) Pag. 106.

(f) Pag. 110.

margin.

(h) L. 3. hist.

c. 9.

(i) Recogn.

pag. 46. in

(k) hoc Concil.

(k) Pag. 109.

(l) Chap. 16. m.

(m) Ibid.

(n) Inter
preamble. 6.
Synod. apud
Bin. 10. 3.
pag. 6.

Epistle of Constantine the Emperor to Donus(n), in which he earnestly intreateth him to send Legates in his name, with sufficient instructions, and authority, for the celebration of a Councell, to repress heretikes, and restore peace to the Church; promising withall to see them securely conueighed to Constantinople, to receaue them with due honor, and the Councell being ended, to returne them home with safety. Donus being dead before this letter came to Rome, it was receaued by Agatho his Successor, who yielding to so pious a desire of the Emperor, caused diuers Synods to be held in the West to examine the Monothelites Doctrine. Which being done, he called a Synod at Rome to establish more firmly the Catholike sayth against those Heretikes, and then sent his Legates to Constantinople, vpon whose arriuall the Emperor (as knowing that without the authority of the See Apostolike no Councell could be valid) signified by letters(o) to the Patriarkes of Constantinople and Hierusalem, that the Pope hauing yelded to his desire of calling a Councell, had sent his legates representing his owne person, and with them order, and instructions how to proceed therein: and therefore wished them with their Metropolitans and Bishops, to resort to Constantinople. All which sheweth how vntruely you say, that Emperors are the supreme, and first compulsaue causes for the collecting of Councells: for indeed how can that authority belong to them, who haue no more, then the sixth Councell sheweth? Which being ended the Popes Legates, though none of them were Bishops, but two of them Priestes, and the third a Deacon, as they had presided in the Councell, so they subscribed in the first place, before all the Bishops, and Patriarkes, and the Emperor in the last place after all, and in these words, *Legimus & consensimus* (p), shewing therby, that he had no authority of a Iudge in the Councell, but that his duty was (as it is also of other Emperors) to agree vnto what the Bishops by their authority, as Iudges had determined.

(o) Extat
apud Bin. 10.
1. pag. 7.

(p) Apud
Bin. 10. 3. pag.
17.

To proue that the Emperor was the supreme and first compulsaue cause of collecting the second generall Councell at Constantinople.

people, you produce Theodoret as a witnesse (q), that not Da- (q) Pag. 109.
 masus, but he was the absolute Commander. If Theodoret say, 110.
 that the Emperor commanded, he sayth it not to shew, that
 he commanded by his owne authority, but by the power
 he had receaved from Damasus; so, that his command and
 conuocation was only executory of Damasus his authori-
 ty: for why els doe not those Bishops say, that the Empe-
 ror called them? and why do they say to Damasus, *You cal-*
led vs, as your owne members by letters sent to the Emperor, but be-
cause Damasus was he that chiefly called them, and the
Emperor no otherwise, then by vertue of Damasus his let-
ters sent vnto him to that effect? Euen as Basilus the Em-
peror in like manner called the eight generall Councell by
the Mandate of Pope Adrians letters (r): Volumus &c. Wee (r) Apud
will (sayth Adrian to the Emperor) that a full Councell be held Bin. 80.3. pag.
at Constantinople, by the industry of your Piety, in which our Legates 881.
presiding &c. And this would haue bene no lesse cleare con-
 cerning the calling of the second generall Councell at Co-
 nstantinople, if what you set downe in your Latin and
 Greeke marginals, you had sincerely rendred in your En-
 glish text, which most imported your readers for the vn-
 derstanding of the truth.

And the same is yet further proued out of two very an-
 cient Manuscripts, the one of the Vatican, and the other of
 S. Maria Maior, in which it is said (s): *Damasus confirmed the (s) Apud Ba-*
sence of condemnation pronounced against Macedonius, and Eu- ron. anno
genius, in the second Synod, which by his command and authority 381.
was held at Constantinople.

And lastly whether Damasus did belieue, that the au-
 thority of calling Councells belonged to the Emperor or
 to himselfe, may be gathered out of another Epistle of his,
 written in answer to one Stephen, an Archbishoppe of
 Mauritania, and three African Councells (t), in which ha- (t) Damas.
 ving declared, that he had the Episcopall charge, or ministry ouer Ep. 4. apud
 the house of God, which is the vniuersall Catholike Church, and that Bin. 101.
 the See Apostolike is constituted by God ouer all Priests, and Bishops, pag. 499.
 he addeth for as you know, it is not Catholike, that a Synod be held
 without the authority of the holy See Apostolike, nor a Bishop condemn-

ned, but in a lawfull Synod assembled by the same authority: nor are any Councells read to be valid, but only such as haue their strength from the Apostolicall authority.

(u) Pag. 110. And hereby you are conuinc'd of an vntruth, in saying, (u) that Damasus his letters werenot mandatory to the Orientals, but letters of request to the Emperor Theodosius for obteyning liberty, to collect, and assemble a Synod. For albeit Damasus requested Theodosius to assist him therein, as the duty of a Christian Emperor was to do, yet (witness Theodoret (x) he with his Roman Synod (without whose aduice he dispatcheth no busines of moment) sent letters to the Easterne Bishops themselves, to call them to a Councell at Rome; which letters they hauing receaued by the Emperor, returne an answer to Damasus, not taxing him for want of authority to call them, but excusing their not obeying his command, by reason of the shortnes of tyme, & the great inconueniences their long absence would haue bred to their Churches newly freed from the persecutions, and troubles of Heretikes. Which excuse sufficiently sheweth, that they acknowledged in him authority to call them.

(x) L. 5. c. 8.

S E C T. II.

Whether the Primacy of the Pope be Primacy of Authority and Iurisdiction, or of Order only.

(y) L. 2. de
Pont. c. 13.

(*) Pag. 110.

Bellarmino (y) proueth the Popes authority ouer the Orientals by their acknowledging him to be their Head and themselves to be his members. You answered, (*) that the similitude of Head, and members, implieth, no superiority of iurisdiction, but only of Order, that is, of priority of place, of voyce, and the like. But this euasion is confuted by the very comparison it selfe: for the Head hath not only priority of place aboue the members, but gouerneth and ruleth the whole body. And therefore your answer is no lesse contrary to reason, then if you should tell vs, that in a politicall body, as in a Colledge, the Rector, which is Head of the house, hath no other superiority ouer his fellow-Collegials, but only priority

of place, or of voyce: nor the Gouvernor of a City over the Citizens, nor the Vice-Roy over the inferior officers of the kingdom. And so much the more reprehensible is this your sophistry, because you know, that the holy Councell of Chalcedon speaking to Leo Pope, sayth (z): *You rule over us, as the Head doth over the members.* And (a): *We beseech you to honor our iudgment with your decrees, and that as in what concernes the weale we haue had correspondency to our Head; so your Soueraignty would fulfill to your Children, what concernes decency.* Do not these Fathers here expressly acknowledge Leo to be the ruler and Gouvernor of the Vniuersall Church, and beseech him to confirme and authorize their decrees? If he had not power and authority over the whole Church, why did S. Ambrose (one of the Bishops to whom these Orientals addressed their letter, as the inscription (b) declareth) speaking of this very Pope Damasus, say (c): *Though all the world be Gods, yet the Church is called his house, wharof at this day Damasus is Gouvernor?* If the Pope haue not iurisdiction over all Bishops, euen the greatest Patriarkes of the East, and power to annull their decrees, and the decrees of their Councells, why did S. Chrysostome (d), when he was deposed from the See of Constantinople, in a Councell held by Theophilus Patriarke of Alexandria, write to Innocentius Pope, beseeching him to annull the Acts of that Councell, and punish them that had so iniustly condemned him? Why did Theodoret Bishop of Cyre, deposed in the second Councell of Ephesus, appeale to Pope Leo (e), acknowledging, that the holy Roman See hath the sterne of gouernment over all the Churches of the world? If the rule and gouernment of the vniuersall Church belong not to the Pope, why did the Bishop of Patara in Lycia, vpon the expulsion of Pope Siluerius from his See (f), represent vnto Iustinian the indignity of that fact, laying that albeit there be many Kings and Princes in the world, yet none of them ouer all the earth, as the Pope is ouer the Church of all the world? If the gouernment of the vniuersall Church belong not to him, why did the Emperor Valentinian the third stile him, *Rektor of the vniuersality of Churches?* Why doth the same Emperor and Theodosius decree, that all those things shall

(z) Inrelat. ad Leon.

(a) Ibide

(b) Apud Theodoret.

(c) In cap. 3: prior. ad Ti.

(d) Ep. 1. ad Innocent.

(e) Ep. ad Renar. & ep.

(f) Liberat. in Breui. c. 22.

(g) Cod. l. 7. & 8.

(h) Conflit. Nouel. tit. 24.

shall be lawes, which haue bene or shall be ordayned by the Pope of the eternall City, and that presumption attempt nothing against his authority: for so (say they) the peace of the Church shall be maintained by all, if the vniuersality acknowledge her Rector. If the Pope haue no superiority ouer other Bishops, but only priority of place, or of voyce, why did Athanasius Patriarke of Alexandria, Paul of Constantinople, with many others of the East, in their wrongs, appeale to Iulius Pope, as to their Iudge (i)? & how came he to replace them in their seates, but (k) by the sovereignty of his Church; and (l) because the charge of all belonged to him?

(h) Sozom. l. 2. c. 11.

(k) Sozom. l. 3. c. 7.

(l) Nicepho. l. 9. c. 8.

(m) Apud Theodoret. l. 3. c. 9.

(n) Apud Theodoret. ibid. c. 10.

But to returne to the Councell of Constantinople; Those Fathers in their letter to Damasus, made sufficient acknowledgment of his authority ouer them (m), when they demanded from him the confirmation of their decrees of fayth, and in particular that of the deposition of Timothy Patriarke of Alexandria, condemned for heresy: All these things (say they) being lawfully decreed according to the Canons of the Church, we beseech your Holinesse, to approue them. To which petition Damasus answered (n): Whereas your charity (most honoured children) yeldeth due reuerence to the Apostolike See, it shall turne you to great honor &c. But what need was there to require from me the deposition of Timothy, seeing he was long since deposed here, with his Maister Apollinarius, by the iudgment of the See Apostolike, and in the presence of Peter Bishop of Alexandria?

SECT. III.

Whether the name of Brother, Colleague, and fellow-Minister, which the Pope giueth to other Bishops, and they to him, argue them to be of equall authority, and iurisdiction with him?

(o) Pag. 110. 111.

YOU obiect (o), that the Fathers of this second Councell generall write not to the Pope alone, but to him with other Bishops of the Roman Synod, whome they acknowledge to be their Colleagues and fellow members, and therby cut the Roman Head into so many peeces, as there were Bishops, to whom they inscribed their Epistle.

It is a prime Argument of yours, which you often repeat, and strongly insist on (p), that because Bishops are joyned in society with the Pope, or because they call him Brother, Colleague, and fellow-Minister, as also because he writing to them, calleth them, his Brethren & Colleagues, there is no inequality of power betwene the Pope and them, but that they are allequall with him. *Whiles you give to the Pope* (say you) (q) *an absolute iurisdiction, cum plenitudine potestatis, ouer all Bishops, how can you suffer him to be mated, or equaled with others Bishops, as Paul did Peter, by ioyning in society with him James and Iohn?* 2. Here (r) you inferre, that because the Orientall Bishops that had bene present at the second Councell generall, writing to Damasus Pope, and other Bishops assembled at Rome, call both him, and them, their Brethren, and Colleagues, they acknowledge not any authority or iurisdiction in the Pope, more then in themselves, or in the other Bishops, to whom they write. 3. You frame the like Argument (s) out of the Councell of Ephesus, because it calleth Celestine B. of Rome, *Fellow-Minister*. 4. And out of S. Euphianus (t), who called Pope Hormisdas, *Brother*. 5. And out of S. Cyprian you tell vs (u), that he neuer calleth the Pope Bishop of Bishops, Father of Fathers, High Priest of Christ, and Monarch of the vniuersall Church, as he would haue done, if he had beliened his Monarchy: but contrariwise in all his Epistles, saluteth Pope Cornelius, with only *Charissime frater*, Most deare Brother, & taketh his Vale, with the same, Most deare brother, farewell. And when in his Epistles to others he falleth into mention of him, he exceedeth not these Epithets, Our fellow brother Cornelius, Our Colleague, or fellow in office Cornelius: which if it be beheld in a secular glasse, is, as if a Vassall should salute his King, with, All haile brother Henry, & take his leave with, Farewell brother Henry. Fy fy: What will you make of the Fathers? will you iudge them so witlesse, as not to haue vnderstood their Morals. This is your discourse: Graue (I warrant you) and very iudicious, but how farre from the purpose, haue but a litle patience, and you shall heare.

And first, to begin with your secular glasse; God in the holy Scripture sayth to his people (x): Thou shalt take a King whom our Lord thy God shall choose out of the number of thy

H h

brethren.

(p) Pag. 63.
fin. 64. 81. 84.110. 111. 116.
141. 168.(q) Pag. 63.
fin. 64.(r) Pag. 110.
111.

(s) Pag. 116.

(t) Pag. 241.

(u) Pag. 168.

(x) Deutero.
17. 19.

- (y) *Ibid.* vers. 20. brethren. And againe (y): That the Kings be not lifted up in to pride above his Brethren. Wherefore the subiects of a King, are his brethren: and yet because the manner of gouernment vsed by Kings to keep their subiects in awe, and repress the Violence of Malefactors, is with a Lordly dominion, such as our Sauour describeth, saying (z) The Princes of nations dominier ouer them, in the stile of the world he should be esteemed vnmanerly and saucy, that should presume to say to his Soueraigne, *All haile Brother Henry, or farewell fellow Henry.* And therefore S. Gregory speaking of the worldly greatnesse, and state of Kings, sayth (a): The things which are conteyned in the law, that concerneth Kings, are foretold, to the end they may be auoyded, rather then followed. And the same is taught vs by the example of our Blessed Sauour (b) who, as he came into the world to serue, and not to be serued, so he would not haue the Ecclesiasticall Monarchy like to that of Secular Princes, but a gentle and brotherly Monarchy, as that of an Elder brother, ouer his yonger brethren: for that is the title which the Apostle giues him, calling him (c), *The first begotten among many brethren.* And therefore albeit (as he told his Apostles (d) he was their Lord, and Maister, yet proposing himselfe vnto them as an example of superiority, accompanied with humility, and teaching them in what manner they ought to gouerne their inferiors, he said vnto them (e): *I am in the midst of you, as one that ministreth: the Princes of nations dominier ouer them, but you not so: but he that is the greater among you, let him become as the yonger; and he that is the leader, as the waiter.*

This rule S. Peter Prince of the Apostles, and first B. of Rome obserued, according to our Sauours command; and exhorted all Bishops, as his inferiors to obserue the same, saying (f): *Feed the flock of God, which is among you, providing not with constraint, but willingly according to God; nor dominiering in the Clergy, but made examples of the flock from the hart.*

And out of this paterne of sweet and brotherly gouernment vsed by Christ, and prescribed by him to his Apostles, and by S. Peter to his Successors in the Roman See, and to other Bishops, the Pope and all other Prelates haue drawne

drawne theirs, and therefore call and salute each other, by the name of Brethren: in so much that S. Gregory speaking of Bishops sayth (g): *When crimes enact it not, all Bishops according to the condition of humility are equal.* And yet to shew, that all Bishops are subject to the Pope, he had said immediately before, *I know no Bishop, but is subject to the See Apostolike.* And againe (h): *Who doubts, but that the Bishop of Constantinople is subject to the See Apostolike? which the most religious Lord the Emperor, and our brother Bishop of the same City, do continually protest.* In which words he calleth the B. of Constantinople, Brother, and yet declareth him subject to the See Apostolike. And in like manner our Saviour in the Gospell often calleth the Apostles, *His brethren* (i): from whence you may inferre, that he was not Superior to them in authority, and it will be as good a consequence, as to inferre, that the Pope is not Superior in power to other Bishops, because he calls them Brethren.

But for the more full declaration of this, it is to be noted, that it was a thing familiar to ancient writers, to use the word Brother, not to exclude the superiority of jurisdiction, but to expresse the unity of communion. For, 1. the Catholike Bishops of Africa answered the Donatists in the Conference of Carthage, that Cecilianus who had bene Archbishop of that City, and consequently the Head and Superintendent of all the Bishops of Africa, was their Brother: *He was* (sayth S. Augustine) (k) *our Brother because of the Communion of Sacraments.* 2. In the same sense he called Aurelius Archbishop of Carthage, his Brother (l), notwithstanding that he was the spirituall subject of Aurelius, & made B. of Hippo by meanes of the dispensation, which he had giuen to Valerius B. of that City, to take him for his Coadjutor (m); and he acknowledged himselfe bound to execute his commands: *I haue* (sayth he (m)) *obeyed your commands my holy Brother Aurelius.* 3. Epigonius one of the Bishops of the third Councell of Carthage, calls the same Aurelius, his Brother (n), whom yet he there acknowledgeth to haue iurisdiction ouer all the Bishops of Africa. 4. The Councell of Carthage writing to Innocentius Pope, to confirme the

(g) L. 7. ep. 65.
(h) L. 7. ep. 64.
(i) Luc. 22. 40.
& cap. 28. 10.
& Ioan. 10.

(k) Collect. Carthag. Act.
(l) De oper. Monach. c. 1.
(m) Possid. in vita Aug. c. 8.
(n) De opere Monach. c. 1.
(o) Conc. Carthag. c. 45.

(p) Aug. ep.
90.

(q) Ep. ad
Hormisd.

(r) Cod. tit. 1.
l. 8.

(s) Cod. tit. 4.
l. 7.

(t) Not. in ep.
Cyp. ad Cor-
nel.

(u) Cont.
har. cap. 9.

(x) Inter ep.
Aug. ep. 93.

(y) Athan.
Apologia
sua.

sentence of condemnation, which both in that, and in the
Councell of Milevis, had bene pronounced against Pela-
gins, sayth (p): This, ô holy Lord and Brother, we conceived we
ought to represent to your Charity, that to the status of mediocrity
might be added the authority of the See Apostolike. In which
words they acknowledge Innocentius to be their Lord and
Superior, and to have authority to confirme their decrees, &
yet notwithstanding, call him their Brother. 5. Iohn Pa-
triarke of Constantinople calls Hormisdas Pope, Brother,
(q) and yet protests to obey the See Apostolike in all
things. 6. Iustinian (r) writing to Pope Iohn surnamed
Mercurius, calleth the Patriarke of Constantinople, his Bro-
ther; and yet both in the same Epistle and in another to the
Patriarke himselfe (s), he professeth the Pope to be The Head
of all the holy Prelates of God.

Hereby it appeareth, how ignominiously and falsely you in-
ferre, that S. Cyprian equalleth himselfe in authority with
Cornelius Pope, because he styleth himselfe his Brother, or
that Cornelius acknowledgeth in himselfe no authority
over Cyprian, because he giueth him the same title. For be-
sides what hath bene said, Erasmus a man highly esteemed
by you, hath taught you (t) that the word Brother there sig-
nifieth not equality, but society of religion.

And nothing els is signified by the words, Colleague, and
Fellow-minister, when other Bishops are so instiled by the
Pope, or the Pope by them. For that ancient Father Vin-
centius Lyrinensis speaking of Pope Stephen, and other
Bishops opposing the doctrine of rebaptization defended
by Firmilianus, and Cyprian, sayth (u): Then the blessed Ste-
phen made resistance together with, but yet before, his Colleagues,
judging it (as I conceive) a thing worthy of him to excell them in
sayth, so much, as he did in the authority of his place. And Inno-
centius the first in answer to the Councells of Carthage
and Milevis (x): I conceive, that all our Brethren and fellow-Bi-
shops ought not to ascerre what may be profitable in common to all
Churches, to any but to Peter, that is to say, to the author of their
name and dignity. And the Bishops of Egypt in the Synod
of Alexandria call S. Athanasius, their Colleague (y), who yet
was

was their Head, and had jurisdiction over them, as the Council of Nice declareth (2). And lastly the Bishops of the (2) Can. 6. Council of Ephesus, call Celestine Pope, their fellow-minister (a); and yet in the same place stile him their most holy (a) Par. 2. Father, and make themselves executors of his decrees: Con- Act. 1. strained necessarily (say they) by the force of the Canons, and by the letters of our most holy Father, and fellow-minister Celestine, we are come not without tears, to pronounce this heavy sentence against Nestorius.

I conclude therefore, that these words, Brother, Colleague, and fellow-minister, when they are used by the Pope to other Bishops, or by other Bishops to the Pope, signify nothing els, but society of religion and vinity of communion: from whence to inferre (as you do) that other Bishops are of equall authority with the Pope, is a peece of ignorance, no way suiting with a man of your reading, and altogether unbecoming him that holds the place of so great a Bishop.

S E C T I V.

A frivolous cavill of Doctor Morton against Bellarmine, answered.

YOU object (b), that, whereas Theodoret sayth, *πρὸς τὸν γενναίον*, which is, letters the yeares past; Bellarmine 4- (b) Pag. 109. gainst all Lexicons readeth, The mandate of letters. Is not this fine fin. art. crow yee? &c. If any should translate the yeare past, into Mandate, might it not be suspected, that the mans wits were now in the wayne, as being ignorant &c. So you, who by seeking to shew your wit in scoffing at Bellarmine, discover your ignorance, and folly. Bellarmines intent is to shew, that the Council of Constantinople was called by the Popes authority, because the Fathers of the Council writing to Damasus, acknowledge that they were called, *ἐκ τῶν ἐπιστολῶν*, by his letters, which Bellarmine translateth, *mandato litterarum*, by command of his letters, following the version of Christopher son, and with good cause: for who is so stupid, as not to vnderstand, that it is all one, to call the

(c) L. 2. de
Pont. c. 13. 6^a
In Respon. ad
Apol. pro iu-
ram. fidel. pag.
375.

Bishops to a Councell, by his letters, as the Greeke sayth, or, by the authority and Mandate of his letters, as Christopheron translated? But to translate *rigori* for Mandate, neither did Bellarmine so translate, nor would any man, whose wits are not in the wayne, haue imputed so grosse an ignorance to that learned Cardinall, especially, since in two different places, he setteth downe the same passage at large, and expresseth both *Mandato litterarum*, and, *Anno superiore*, sayings: *Mandato litterarum superiore anno à vestra Reuerentia ad sanctissimum Imperatorem Theodosium missarum*: by the Mandate of letters sent the last yeare by your Reuerence to the most religious Emperor Theodosius. Which theweth, that if he had left out of the Latin, *Anno superiore*, (as you citing his words cunningly do) it had not bene to translate *rigori* into Mandate, but to omit *Anno superiore*, as a particle wholly impertinent, either to prove, or disprove the Popes power of calling generall Councells, which no way dependeth on the yeare, but on the authority and dignity of his place.

S E C T. V.

Of the Decree of this second Councell generall, made in fauor of the Archbishop of Constantinople.

(d) Pag. 111.

Against what hath bene said, you oppose a (d) Canon of the second Councell, ordaining, that the B. of Constantinople haue the honor of primacy next after the B. of Rome, because Constantinople is new Rome. This Obiection reboundeth on your owne head: For if the Bishop of Constantinople sought then to obtayne the second place after the Pope, because Constantinople is new Rome, it is thereby manifest, that before that tyme, the B. of old Rome had the primacy, aboue all Bishops: The primacy (I say) not of order only (for this the Bishops of Constantinople neuer denied to the Pope) but of authority, and iurisdiction ouer the Patriarches of Alexandria, Antioch, and Hierusalem: for that authority it was, in which they sought to participate with him, though in the second place after & vnder him: which they

they could not have done, vnlesse the primacy of authority ouer those Patriarkes had primitiuelly, and originally belonged to him. So farre therefore is this your Argument from euincing any thing against the Popes authority, that it confirmeth the same.

And so much the more, because the Canon objected (whatsoever the sense of it be, and whatsoever the Bishops of Constantinople pretended by it) is of no force: for the Councell in which it was made, consisted only of the Bishops of the East, and therefore was not Generall of it selfe, but only by the adiunction, and confirmation of another Councell of the Westerne Bishops, held at Rome, vnder Damasus Pope, at the same tyme, which neither knew of this Canon before it was made, nor confirmed it after it was made, as S. Gregory hath testified saying (e): *The Roman Church neither hath, nor receaueth the Canons, or the Actes of the Councell of Constantinople: but she hath admitted that Synod, in what it defined against Macedonius.* And the same is testified by S. Leo (f), who reprehending Anatolius Patriarke of Constantinople, for seeking to renew this Canon in the Councell of Chalcedon, sayth: *The signature of certaine Bishops made (as thou vauntest) more then threescore yeares since, cannot iustify thy intention, to the vpholding wherof (being of it selfe from the beginning ruinous, and long since quite fallen) thou hast sought weake and feeble props: for neuer hauing bene transmitted by thy predecessors to the knowledge of the See Apostolike, it could be of no force.*

That this Canon was neuer allowed by the See Apostolike, you know, but shift it off saying (g): *Truly it were more then maruell, if the Church of Rome should admit any Canon, that may any way derogate from her presumption.* This your answer is, as if the lower house of Parliament should enact a law against the Kings iust and lawfull authority, or at least without his knowledge: and the King not admitting therof, you should iustify their acte, saying (a): *It were more then maruell, if the King should admit any acte that may any way derogate from his presumption: Were this loyalty? Were this good Doctrine? Yet such is yours: for concerning Ecclesiasticall affaires, the Pope hath the same place in a generall Councell,*

(e) L. 6. ep. 31.

(f) Ep. 53.

(g) Pag 112.

cell, that a King hath in his Parliament. And as no Statute enacted in Parliament can be of force, vnlesse it be confirmed by his Maieſty, ſo no Canon, nor decree of a Councell can be of force, vnlesse it be confirmed by the Pope.

S E C T. VI.

That no Canon of any Councell can be of force, untill it be confirmed by the See Apoſtolike.

FOr who knoweth not, that, as Socrates ſhewing the decrees of the Arian Councell at Antioch, to be of no force, ſayth (h): *Iulius B. of Rome was not there, nor ſent any in his ſteed, whereas the Eccleſiaſticall Canon commandes, that no decrees be made for the Churches, without the ſentence of the B. of Rome.* Which Doctrin is els where repeated by himſelfe (i), and by Epiphanius Scholaſticus in the Tripartite, ſaying (k): *Councells muſt not be held without the allowance of the B. of Rome.* And by Sozomen, (l) who writes, that Iulius rebuked the Arians, for that againſt the lawes of the Church they had not called him to the Synod, there being a Sacerdotal law, which declareth all Actes to be inuallid, that are made without the allowance of the B. of Rome. The reprehension of Iulius, which theſe Hiſtorians mention, is exſtant in his firſt Epiſtle to the Orientalls, where he ſayth: *The Nicen Canons command that by no meanes Councells be held without the B. of Rome.* And in his ſecōd Epiſtle (which S. Athanaſius hath inſerted into his ſecond Apology) ſpeaking to the Arians: *Are you ignorant that the cuſtome is, that if any exceptions were taken againſt the Biſhops there, we ſhould firſt haue bene written to, that what is iuſt might be determined from hence?*

And how ancient this cuſtome is, Marcellus the firſt a holy Pope and Martyr teſtifieth, ſaying (m): *The Apoſtles ordeyned, that no Synod ſhould be held without the Authority of the See of Rome.* Which ordination of the Apoſtles the Emperors Theodoſius and Valentinian confirmed by a ſpeciall law in theſe words (n): *We decree, that according to the ancient cuſtome, nothing be innouated in the Churches, without the ſentence of the*

(h) L. 2. c. 5.

(i) L. 2. c. 13.

(k) L. 4. c. 9.

(l) L. 3. c. 9.

(m) Ep. ad Epiſc. Antioch. Prouin.

(n) Conſt. Nouel. Theod. tit. 24.

the Reverend Pope of the City of Rome. And in like manner Iu-
lian in his Law to Epiphanius Patriarch of Constanti-
nople (o). We preserve the estate of the Unity of the most holy Church
in all things; with the most holy Pope of ancient Rome, to whom
we have written the like, because we will not have any thing to passe
concerning the affaires of the Church, which shall not be also referred
to his Blessedeſſe, because he is the Head of all the holy Prelates of
God. And in his letter to the Pope (p): We wil not suffer that any
thing be treated of, belonging to the estate of the Church, though cleare
and manifest, which shall not also be referred to your Holynesse, who
are the Head of all Churches.

Vpon this ground it was, that Dioscorus Patriarche of
Alexandria was accused, and by the Popes command pu-
nished in the Council of Chalcedon (q); for, that he had
somerariously presumed to hold a Synod without the authority of the
See Apostolike, which neither was, nor could ever lawfully be done.
And Eusebius in the history of the same Council, report-
eth (r) that the Senators demanding of the Legates, what charge
there was against Dioscorus, they answered, that he must yeld on ac-
count of his judgment, because against right he had vsurped the person
of a Judge, without the B. of Rome's permission. Whereupon by the
judgment of the Synod he was commanded as a person
guilty to stand vp in the middell of the place, and accused
of many crimes, as the same Narration declarerh.

Againe from this ground it proceeded, that (as the Fa-
thers of Chalcedon testify (s), in generall Councils the
Legates of the See Apostolike were alwayes wont to
speake, and confirme the decrees made, in the first place, be-
fore all other Bishops. And as all those Councils generall
and particular which haue required and obtained Confir-
mation from the See Apostolike, haue ever bene held valid
and reuerenced throughout the Christian world; so con-
trarily all those that haue wanted this confirmation, haue
bene rejected, and condemned as unlawfull, and spurious
assemblies. The Council of Ariminum for number of Bi-
shops, was exceeding great; and yet for want of this con-
firmation, the profession of fayth made by them in that
Council, as also the Council it selfe, haue ever bene repu-
ted

(1) Theod. l. 1. Damascus with many other Bishops (1) ought to have no force of
 2. 22. Sozom. l. 1. preiudice, for as much as that profession of faith was made without
 6. c. 23. the consent of the B. of Rome, whose sentence before others, ought to
 have bene attended. Againe, for want of this confirmation the

(u) Apud
 Damas. edit.
 Paris an.
 1603. part. 2.
 pag. 491.
 (x) Ep. 1.

(y) Ibid.

(z) L. 4. op.
 28. & L. 7. op.
 70.

ted invalid. The number of Bishops assembled at Ariminum (sayth
 second Council of Ephesus hath alwayes bene condem-
 ned as a piraticall Synod. And that famous Martyr Stephen-
 nus Iunior, speaking of a Council held by the Image-
 breakers vnder Constantinus Copronymus, answered (u):
 Now can this Councell be called Oecumenical, which was not allowed
 by the B. of Rome, without whose authority no Ecclesiasticall decrees
 can be made. In like manner Pelagius predecessor to S. Gre-
 gory speaking of Iohn B. of Constantinople sayth (x): That
 instituting himselfe Vniuersall, he presumed to call a general Councell,
 whereas the authority of calling generall Synods, hath bene assigned
 by a singular priuledge to the Apostolike See of blessed Peter & c. And
 therefore (sayth he (y) to the Bishops of that Councell) all
 that you haue decreed in that no-Synod of yours (for Synod so at-
 tempted it could not be, but a Conuenticle) I ordaine by the authori-
 ty of blessed Peter, that it be annulled and abrogated: And S. Gre-
 gory speaking of this sentence of Pelagius, sayth (z): Our
 Predecessor Pelagius of blessed memory, hath desanulled by a sentence
 entirely valid, all the actes of that Synod, except what concerned the
 cause of Gregory B. of Antioch.

Finally to adde more proofes for the confirmation of a
 truth so certaine, were to adde light to the Sunne, starres
 to the Heauens, and water to the Ocean. These sufficiently
 shew, that you by confessing, that this Canon of the Coun-
 cell of Constantinople was neuer admitted by the Church
 of Rome, discouer your folly, in insisting so much on a Ca-
 non, which for want of due confirmation is invalid.

SECT. VII.

That the Bishops of Constantinople know this Canon to
 be of no force.

(a) Pag. 22.

Y^e On asked, (a) Which of the Fathers, for the space of 60. y^ers
 after, opposed against this Canon? What one Bishop before
 Pope

Pope Leo thought it not meet equal? I answer, that this Canon was so late from being allowed, either by the Popes, or other Fathers of that tyme, that because it was not confirmed by the See Apostolike, it presently dyed: and the Patriarkes of Constantinople acknowledged themselves still subiect to the Pope, and the Pope exercised his iurisdiction over them, as formerly he had done. *1109 A 332 ad*

For this Councell of Constantinople being held in the tyme of Nestorius Patriarke of that City, S. Chrysostome that was his immediat Successor, being deposed at the procurement of Eudoxia the Emperesse, by a Councell of Bishops held at Constantinople vnder Theophilus Patriarke of Alexandria, had recourse by letters of appeale to Innocentius Pope, beseeching him to disannul by his letters, and authority, the Actes of that Councell; to abrogate their sentence of condemnation iniustly pronounced against him, to restore him to his Bishopricke, and punish his adversaries according to the Canons of the Church: yet not with such rigor, but that if they did repent, he would be pleased to spare them. All these particulars are the requests of S. Chrysostome expressed in his letters to Innocentius (b): in which (b) *Ep. l. 6* who saith not, that he acknowledged in him the power of an absolute Iudge, not only over himselfe, but also over Theophilus the greatest Patriarke of the East, and over the whole Councell, that had condemned him? *ad Innocentius* Chrysostome was no sooner thrust out of his See, and sent into banishment, but his enemies set up Arsacius in his place, who living not much above a yeare, Innocentius would never admit him to his communion, and after his death commanded his name to be razed out of the records of the Church. *1109 A 332 ad*

After Arsacius succeeded Anisim, Chrysostome yet living. With likewise Innocentius excommunicated: and notwithstanding that he sent many embassages, to procure absolution he could never obteyne it; untill he had inrolled the name of Chrysostome in the records of the Church, as Innocentius ordeined (c) *1109 A 332 ad* Some after him succeeded Nestorius, who being fallen

(c) *T. 1. l. 2. c. 34.*

(d) See the next Chap. sect. 1.

(e) Chap. 1. sect. 4.

(f) In breuiar. c. 22.

(g) Ep. 24.

(h) In Ep. preamb. Council. Chalced.

into heresy, was by the authority and command of Pope Celestine excommunicated, & deposed in the first Council of Ephesus (d). In his place Maximianus a man of excellent virtue was ordained by the Legates of the See Apostolike, and confirmed by Celestine Pope: and who, in acknowledgement of the See Apostolike, wrote a famous Epistle to the Orientalis. Part of his words you have heard above (e). After him succeeded Flavianus, who having condemned Eutyches in a Synod at Constantinople, and being therefore deposed in the second Council of Ephesus by means of Dioscorus, an hereticall Patriarch of Alexandria, appealed to Leo Pope, Flavianus (saith Liberatus) (f) appealed to the Apostolike See by petition presented to his Legates. The same is testified by Leo himselfe (g), and by Valentinian sheweth to Theodosius his Father in law (h). These examples are so many testimonies of your ignorance: You aske, what of the Fathers for the space of 60. yeeres (after the Council of Constantinople) opposed against this Canon, or what our Bishop before Leo thought it not equal? But we contrarily demand of you, which of the Bishops of Constantinople (in whose favor this Canon was made) for the space of 60. yeeres, which passed betwene the two Councils of Constantinople, and Chalcedon, did claime any priviledge of honor, over the other Patriarkes of the East, or any exemption from the Popes jurisdiction, by virtue of this Canon? Or what Pope in those 60. yeeres did thinke it equal? The example alleged conuince, that the most famous Bishops of Constantinople, which lived in that tyme, knew the Canon to be of no force; since in the wronges done them by other Patriarkes, and Councils of the East, they neuer alleged it in their owne defence, but still appealed to the Popes of those tymes, as to their lawfull Iudges: and the Popes thought their appeales, to be most equal, and iust: & absolving them, condemned their adversaries. And finally, that this Canon (to ke no effect) is nothing valid, by the sentence which the Popes Legates made, when

When Anatolius B. of Constantinople attempted to have it renewed in the Council of Chalcedon: for having said, that it was not to be found in the Code of the Canons of the universal Church, they added (1): If the Bishops of Constantinople have enjoyed it, what would they have more? And if they have not enjoyed it, why do they now require it?

(1) A. 1. 10.

CHAP. XVIII.

The third Council General, Being the first of Ephesus, believed the supreme Authority, and Jurisdiction of the B. of Rome, over all Bishops.

SECT. I.

Of the deposition and condemnation of Nestorius, by the Command of Pope Celestine, and whether the B. of Rome, and his ancient Predecessors, were Commanded to publish the same.

ELESTINE Pope being informed of the blasphemous Doctrine of Nestorius Patriarche of Constantinople, who held that in Christ there were two persons, divine, and humane, and that therefore the B. Virgin Mary was the mother of man only and not of God, condemned it first at Rome, and then made Cyril Patriarche of Alexandria his Vicar in the East, giving him Commission to publish, and execute his sentence at Constantinople. This he signified to Nestorius himself (1): And he sent (2) the form of this judgment, together with the 17. sin.

(1) Conc.

(2) Conc. Ephes. 437. c. 1.

(1) Ep. ad Cy-
ril. in Conc.
Ephes. 10. 1. c.
16.

(m) Conc. E-
phes. 10. 1. c.
45.

(n) Conc. E-
phes. 10. 2. c.
10.

(o) Ibid.

whole proceſſe to our holy fellow-Biſhop of Alexandria, to the end
that he being made our Vicar, may notify this our Decree unto all.
And giving Commiſſion to Cyrill to publiſh and execute
his ſentence, he ſayth (l): Adding to thee the authority of our See,
and uſing with power the representation of our place, thou ſhalt exe-
cute exactly and ſeverely this ſentence, namely, that if within ten
dayes told, after ſignification of this admonition made to Neſtorius, he
do not in expreſſe words anathematize his wicked Doctrines &c. thy
Holineſſe ſhall provide for that Church without delay, and declare
him to be wholly cut off from our body. Who ſeeth not that theſe
words of Celeſtine import a command to Cyrill? And in
conformity to this command, Cyrill writ to the Clergy, &
people of Conſtantinople (m): We are conſtrayned to ſignify to
Neſtorius by ſynodical letters that if very ſpeedily, that is, within
the tyme preſcribed by the ſame holy Biſhop of the Roman Church, he
renounce not the Novelties of his Doctrine, he is to have no more com-
munion with us, nor place among the Miniſters of God. And the
Councell it ſelfe proceeding to the ſentence of condemna-
tion againſt him, ſayth (n): Conſtrained neceſſarily by the force
of the Canons, and by the letters of our moſt holy Faſher Celeſtine, we
are come not without many teares, to pronounce this heavy ſentence
againſt him. And then they couch the ſentence it ſelfe in
theſe words (o): Therefore our Lord Jeſus Chriſt whom Neſtorius
hath aſperſed with his blaſphemies, by this holy Synod pronounceth
him wholly deprived of all Epiſcopall dignity, and caſt out from all
company, and conuerſation of Priests.

Theſe paſſages proue the authority of the Pope. 1. Over
Cyrill Patriarke of Alexandria whom he made his Vicar,
and who acknowledged himſelfe bound by Celeſtines let-
ters, to condemne Neſtorius, and caſt him out from among
the Miniſters of God. 2. Over the Patriarke of Conſtan-
tinople, whom he firſt condemned at Rome, and afterwards
gave command to Cyrill, to publiſh his condemnation at
Conſtantinople, and to ſubſtitute another Biſhop in his
place. And 3. over the Councell of Ephesus, in which the
Biſhops profeſſe (*), that they were compelled neceſſarily by the
force of the Canons, and by the letters of Celeſtine, to condemne Ne-
ſtorius: Which ſayth Bellarmine was to profeſſe that they depo-
ſed

(*) Eua-
gel. 4.

sed him by the command of Pope Celestine. False (say you (p)): There is not the word Command used by the Council &c. No, you know (p) Pag. 114. well, that to command, was not the stile of Popes in primitive, and ancient times. St. Gregory B. of Rome 150. yeeres after Celestine, did vterly abhorre it. I command (sayth he): Away with the word Command: I haue not commanded. And the same you repeate afterwards againe (q). And to persuaade your readers, that (q) Pag. 115. the passages, alleaged containe no Command of Celestine to Cyril, or to the Council, you shift them off saying (r), (r) Pag. 115. Those Fathers confesse, they were moued, and compelled by Celestines letters: meaning by the persuasions of that Orthodox Bishop, and that but only (in part) in part; for so they say, Both by the Canons, and also by your letters. But this euasion cannot serue: for they say not; They were perswaded by Celestines letters, (where is no mention of persuasion) but that they were necessarily compelled by them, which is to be Commanded: for Persuasion doth not necessarily compell, but Command. And what more cleare, then that Celestine did exercise the authority of a Iudge, and Commander, in ordaining Cyril, to execute exactly, and severely the sentence of condemnation against Nestorius, if he did not within ten dayes after aduocation giuen him, anathematize his hereticall Doctrines? Was this only to perswade? Was it not most strictly, and properly to command? Vntill you will say, that when his Maiesty (without vsing the word Command) giues strict charge to his Iudges, to condemne a Malefactor, he commands them not, but only perswades them to condemne him: as Gregory the 20. Pope before 2. Gregory to command to command. But you say (s), Those Fathers were compelled by Celestines letters, and by the Canons: and therefore not wholly by his letters, but only in part. What then? If the Iudges say, they are compelled by the lawes, and by his Maiesties letters to condemne a malefactor, doth it therefore follow, that his Maiesty hath no authority to command the Iudges, or that his letters were not mandatory to them, but only persuaſive? with such poore euasions you deceaue your disciples. But you say (t): We well know, that to command, was not the stile of Popes in primitive and ancient times. Pardon vs Syr, we well know, that you speake vntuly, and ignorantly: for

Victor

(u) Euseb. l. 5.
hist. c. 24.

(x) Euseb. l. 5.
Bin. to. 1. pag. 145.

(z) Vincent.
Lyr. advers.
her. c. 9.

(a) Sozom. l. 3.
c. 7.

(b) L. 2. hist.
c. 4.

(c) Apol. 2.

(d) In ep. ad
Anast.
Aug.

(e) Ep. 5.

(f) Ep. ad Bo.
nisi in Con.
cil. Africa. c.
101.

Victor the first Pope of that name who lived in the fifth
age of the Church commanded the Asian Bishops to cele-
brate the Feast of Easter, after the manner of the Roman
Church, and excommunicated them, that obeyed not (u).
Anathema that lived in the beginning of the next age,
wrote to the Bishops of Andalusia who wrote: These things
were observed according to your desire (x). Stephen
the first of that name writing to the Cyprian, command-
ed that such as were baptized by heretics, should not be
rebaptized. Let nothing be innovated (sayth he) (z) but the an-
cient custom observed. And notwithstanding the opposition
of S. Cyprian, and Firmilian, and many other learned Pres-
bys, the command of Stephen prevailed, and the contrary
doctrine was condemned by the Council of Nice, as he-
reticall. Julius the first of that name, rebuked the Arians (a)
because they had so lately deposed him as a schismatic, and other Catholike Bi-
shops, and commanded that some of them in the name of all, should
appear at Rome in a set day, to give account of the fidelity of their
fidelity, and that none should pass without punishment, un-
less they did leave it in writing. And both Theodoret (b) & S. An-
thanasius (c) out of an undoubted Epistle of the same Pope,
report, that following the first of that name, he commanded the
Asian Bishops to come to Rome, and summoned Athanasius to come
to present himselfe in indignity: and that as soon as he received the
citation, he transported himselfe in diligence to Rome.
What thinke you of these examples? Was it not the stile
of ancient Popes before S. Gregory, to command, and to
withstand the greatest Patriarches of the East? But let us goe
on. Anastasius the second of that name speaking to Ana-
stasius the Emperor sayth (d): Let not Pride make resistancie to
the apostolicall precepts, but those things which are commanded by the
Roman Church and apostolicall authority, let them be observed. In
which Aurelius Bishop of Carthage wrote to Damasus Pope
for a copy of all the decrees and Statutes ordeined by the
Roman Church since S. Peter to his tyme, he sent them to
him saying (e) I desire you to observe them, and command you
to publish them, that our brethren may be kept by them.
The African Bishops acknowledge (f) that they had receiv-
ed.

ued from the Pope, *Mandata & literas, Mandates and letters.* 8. Gelasius a learned & holy Pope maketh expresse mention of the decrees and commandes of the Popes his predecessors for the good of the Church (g). 9. Leo the great writing to Anatolius Patriarke of Constantinople testifieth (h) that he bath enjoyned him the execution of his decree. And in his first Epistle which is to all Bishops, he sayth: *All the decrees and constitutions, as well of Innocentius of blessed memory, as of all our predecessors, we command your Dilection to keepe. so, that if any one contempe them, he may know, that pardon shall be denied him.* And to the Bishops of Maurirania (i): *We command, that the cause of Lupicinus Bishop be heard there, whom we haue restored to our communion, he himselfe earnestly, and often desiring it.*

(g) Ep. 11.

(h) Ep. 46.

(i) Ep. 28.

These few testimonies of holy and renowned Popes that liued before S. Gregory, are sufficient to shew, how ignorantly you affirme, that it was not the stile of Popes in the ancient and primitiue tymes to Command.

And as the ancient Popes commanded, when it was necessary for them to shew their authority; so the Bishops, even the greatest Patriarkes, acknowledged in them authority to command, and in themselves subiection, and obligation to obey. For did not S. Athanasius vpon Pope Iulius his citation, obey, taking his iourney from Ægypt to Rome (k)? and doth he not professe his subiection to Marcus Pope (l), when he sayth: *We are yours, and with all that are committed to our charge, are, and will euer be obedient to you?* And do not the African Fathers writing to Bonifacius Pope promise, to obey his Mandates, vntill a more diligent inquisition of the Nicen Canons? And do not the Fathers of the Mileuitan Councell beseech Innocentius the first, to shew his authority against the Pelagians? Many (say they) (m) oppose against them, in defence of Grace, and the truth of the Catholike sayth &c. But we belieue, that with the helpe of the mercy of our Lord Iesus Christ, they that hold these opinions so peruerse, and pernicious, will more easily yeld to the authority of your Holinesse, drawne from the authority of the holy Scriptures. And when Paschasius B. of Lilibæa, & Lucentius of Ascoli, Legates of Leo pope, said to the Councell of Chalcedon (n), *We haue in our hands the*

(k) Theodor. L. 1. hist. c. 46.

(l) Ep. ad Marc.

(m) Ep. ad Innocent.

(n) Cont. Chalced.

Ad. 1.

Commands of the blessed and Apostolike Prelate of the City of Rome, whereby he hath vouchsafed to ordaine, that Dioscorus sit not in the Councell; and that if he offer to do it, he be cast out, because having no right to do the office of a Iudge, he attempted it, and presumed to hold a Synod, without the authority of the See Apostolike, which neuer was lawfull, nor hath euer benedone. And did not the Councell obey the Popes command, causing Dioscorus not to sit among the Bishops, as a Iudge, but as a person guilty, to stand in the midst of the place to yeld account of his proceedings? And did not the Bishops of Dardania in their Epistle to Gelasius, acknowledge, that they had receaued his commands with due reuerence, and thank him that he had vouchsafed to visit them with his Pastoral admonitions? And did not the Bishops of France in the second Councell of Tours, say (o): Our Fathers haue alwayes obserued, what the authority of the See Apostolike hath commanded? And when Chrysostome was deposed by a Councell of Bishops at Constantinople, did he not appeale to Innocentius Pope, and petition him in these wordes (p): Vouchsafe to command, that these things so wickedly done, we being absent, and not refusing iudgment, may not be valide, as in truth they are not; and that they which haue caried themselves so iniustly, may be submitted to the punishment of the Ecclesiasticall lawes? And when Theodoret B. of Cyre was deposed in the second Councell of Ephesus, did he not write to Leo Pope: (q) I attend the sentence of your Apostolike Throne, and beseech your Holinesse, to succour me appealing to your right, and iust iudgment, & to command that I transport my selfe to you, and verifie that my Doctrine followes the Apostolike steps? And finally did not the Emperors Theodosius & Valentinian (r) publish a law which ordeynes, that to all Bishops those thinges shall be lawes which haue bene, or shall be ordeyned by the Apostolike See; in such sorte, that whatsoeuer Bishop being called by the Pope, shall refuse to appeare, shall be constrained therunto by the Gouvernor of the Prouince.

(o) Can. 22.

(p) Ep. 1. ad Innocent.

(q) Ep. ad Leon.

(r) Nouel. Theod. tis. 24.

These, and a thousand more examples which may be alleaged, conuince, that it was the stile of ancient Popes before S. Gregorie at yme to command, when necessity required it; and that all Bishops, and generally all Christians acknowledged this power in the Popes, and in themselves obligation to obey.

And

And as for S. Gregory in particular, who (say you): v-
terly abhorred the word *Command*, as he was a man of ad-
mirable humility, so his gouernment was not *dominiering* in (s) *Luo. 12.*
the Clergy, but according to the commandment of Christ (s), 27.
and of S. Peter his predecessor (t), with great meeknesse (t) 1. *Pet. 5.*
and humility: and therefore writing to Eulogius Patriarke
of Alexandria he willeth him, not to mention any command of (u) *L. 7. ep.*
his: for, when crimes exact it not (sayth he) all Bishops according
to the condition of humility are equall. And in many places of (x) *L. 4. ep.*
his workes he teacheth (x), that, the Ecclesiasticall Gouernor 38. *L. 2. Pasto.*
ought to make himselfe a companion, and equall to his subjects, and
whiles they do well, to preferre himselfe before them in nothing: but
yet so, that if they offend, he shew his power, and authority in corre-
cting them. This therefore is the reason, why in his Epistle to
Eulogius (which you object) he beseecheth him not to say,
that he commanded: for being he writ not to him, to taxe him
of any crime, or offence committed, though by the autho-
rity of his place he knew himselfe to be his Superior, yet by
humility, he made himselfe his equall, and wished him not
to say that he commanded: for (sayth he) I commanded not,
but endeavored to signify those things, which are profitable.

All which notwithstanding, the same S. Gregory sheweth, that in authority and iurisdiction, he was Superior to
Eulogius, and all other Bishops, and had power to com-
mand, and punish them, when they offended, sayth (y): For (y) *L. 7. ep.*
whereas the Patriarke of Constantinople confesseth himselfe subject to 64.
the See Apostolike, I know no Bishop that is not subject to it.

And what he professed in words, he practised in dee-
des, commanding, and exercising his iurisdiction ouer the
Bishops of all Christian nations, as out of his writings, and
the confessions of our owne more learned brethren, I haue (z) *Chap. 15.*
formerly proued (z). But because you so boldly auerre, that Sect. 3.
he vterly abhorred the word *Command* (a), I will briefly (a) *Pag. 114.*
shew, how ignorantly, and vnruly you speake: for to An- (b) *L. 11. ep.*
themius he writeth (b): Because notice hath bene giuen vs, that 159
the Bishops of Campania are negligent &c. therefore with this autho-
rity we command you, to call them together, and by vertue of our
Command, to giue them a strict charge, that hereafter they be not
floutfull,

flouthfull, but by their cariage shew themselves to haue the Zeale, and solicitude which becometh Priests, and that they be vigilant in those things which it is fitting for them to do instly according to God, that hereafter no complaints may be made of them. And if you finde any of them to be negligent, send him to vs without excuse, that he may feele by Canonickall punishment, how grieuous an offence it is, not to a-

(c) L. 12. Epi-
stolarum fin.
& alias l. 2.
post ep. 38.
(d) P. 18. 179.

mend those thinges which are reprehensible. And in the priuiledge which he granted to the Monastery of S. Medardus (c): If any King, Bishop, Iudge or secular person whatsoener, shall violate the decrees of this Apostolicall and our Command, let him be deprived of his honor, be he of neuer so high a degree. I know that Bellarmine alleaging this decree, you tell vs out of Doctor Iames (d) (a man of as much credit as your selfe) that it is forged, whereas that most holy and learned Pope Gregory the seauenth, which liued 600. yeares nearer the tyme of S. Gregory, then Doctor Iames, and had better meanes to know, what writings of his were legitimate and what spurious, alleageth it as his vndoubted Epistle. And his testimony you disproue no otherwise, then by rayling against him, whom yet (as hereafter I shall shew (e) the Historians of that age, and among them the two S. Anselmes of Canterbury, and Luca, highly extoll for one of the most admirable Prelates that euer sate in the Chayre of S. Peter; and whose sanctity God himselfe testified with many most famous miracles.

(e) Chap. 32.
107. 3.

(f) Cont. Bar-
la. c. 40.

But howsoeuer you carpe at this decree of S. Gregory, Bellarmine in the same place (f) alleageth another of the same tenor, granted by him to an Hospitall built in Autum by Brunichildes Queene, & Syagrius Bishop of that City, which because you know not how to shift of, you silyly passe ouer without mentioning it, notwithstanding S. Gregories authority and command is no lesse effectually expresse in it, then in the former. I conclude therefore, that (as this holy Doctor confesseth) (g) he had learned from the Apostle to cary humility in his hart, and yet to preserve the honor and dignity of his place, commanding, and denouncing punishment to offenders, when it was needfull.

(g) L. 4. ap.

S E C T. I I.

The Councell of Ephesus acknowledged the supreme authority of the Pope in the cause of Iohn Patriarke of Antioch.

HAVING shewed that the Councell of Ephesus deposed Nestorius by the commandment of Pope Celestine, and that it was the ancient custome of the best and holiest Popes to Command, when the affaire required it, let vs goe on with you (h) to the cause of Iohn Patriarke of Antioch, (h) *Pag. 115;* whom the Councell of Ephesus durst not iudge, but reserved him to the iudgment of Celestine (i). This againe (say we) sheweth the (i) *Conc. E-* supreme authority of the Pope. You deny it, because: Those *phes. 10. 4. c.* Fathers in the same Epistle report, that they had diested him of all *17. in ep. ad Celestin. Pao* Sacerdotall power, and deposed him, before they made any relation *pam.* thereof to Celestine Pope. False. For their words are (k): Moved (k) *In eadem* with the indignity of his proceeding, we would haue pronounced a- *ep.* gainst him such a sentence, as he had pronounced against those, that were not conuicted of any crime. But to the end, that we might with lenity overcome his rashnesse, we haue reserved his sentence to the iudgment of your Piety, and in the meane tyme, we haue excommunicated him, & diested him of all Sacerdotall power. These words evidently conuince against you, that those Fathers to gaine Iohn with lenity, and hoping that he might be reclaimed (as afterwards in the time of Sixtus Pope he was) pronounced not any absolute and finall sentence against him, according to his deserts, but reserved that to Celestine, as to his supreme Iudge: yet they excommunicated him in the meane time, and (as they say to the Emperor (l) *antissper, for (l) Ep. ad Theodos. 10. 4. c. 2.* a while suspended him from the exercise of his Episcopall function, that he might not hurt others. And the same is gathered out of Celestines Epistle to the Councell (m), in which he (m) *Apud Bin. 10. 1. pag. 1028.* sayth, that, after their sentence against Iohn, diuers things remained to be considered, and determined by him. And this proceeding of the Ephesine Councell against Iohn, was afterwards imitated by the sixth Councell generall, in the cause of Macarius

(n) In 6. Synod. Act. 18.

rius another Patriarke of Antioch, as the Emperour Constantine Pogonate reportes in these words (n): *Macarius B. of Antioch, and his adherents, haue bene deposed by the consent of the whole Councell, and referred to the discretion of the most holy Pope.*

(o) To. 4. 4. apud Bin. to. 1. pag. 794.

It is therefore evident, that both these Councells acknowledged the giuing of the last and definitiue sentence against those Patriarkes, to belong to the Pope: which is also confirmed by the words of Iuuenall B. of Hierusalem vttered in presence of the whole Councell of Ephesus: (o) *It is fit (said he) that Iohn the right reuerend B. of Antioch, honoring this great, holy, and Oecumenicall Councell, haue recourse hither, to iustify himselfe, of what is objected against him, and that he honor, and obey the Apostolike throne of great Rome; especially since the custome of Apostolike tradition and practise is, that the seat of Antioch be perpetually ruled, and iudged by that of Rome.*

I appeale to the reader, whether these Councells did not acknowledge the supreme power of the B. of Rome, in referring to him the last sentence in the causes of these two great Patriarkes. What then may we thinke of you, that haue the boldnesse to out-face so manifest a truth?

SECT. III.

Of the ordination of the Bishops of Cyprus, treated in the Councell of Ephesus.

(p) Pag. 116.

BVt there remaines one, which you (p) call, *A principall obiection*, and it is, that wheras Reginus, Zenon and Euagrius Bishops of Cyprus had by a petition presented to the Councell of Ephesus made complaint of the Patriarke of Antioch (q), *That contrary to the ancient custome practised from the tyme of the Apostles, and contrary to the Canons of Nice, he had presumed to ordeyne Bishops in that Island; the Councell decreed, (r) that, no Bishop should encroach vpon the liberties of any other, nor draw vnder his subiection any Province, which belonged not to him from the beginning: and therefore, that if the ancient custome were not, for the Bishop of Antioch, to ordaine Bishops in Cyprus, he should not trouble the Bishops of that Island, but leave to them the ordination*

(q) To. 2. Append. c. 4.
(r) Ibid.

dination of their owne Bishops. This Decree you will haue to exclude the authority of the B. of Rome, as well as of any other. But your Argument is of no force: both because neither this Canon, nor any other of what Councell soeuer, is powerfull to limit his authority; nor hath force further then it is confirmed by him, as hath bene proued; as also because he is not only Bishop of the Roman Dioces in particular, but of the vniuersall Church. Other Bishops (sayth S. Bernard) (s), according to the Canons, are called to a part of solici- (s) L. 2. de tude; he to the fullnesse of power: the power of other Bishops is confi- Consider. a. 9. ned to certaine limits; his is extended also to them that haue receaued power ouer others. He, if there be cause can shut Heauen to a Bishop, and depose him from his Bishoprick. He, can erect new Bishopricks (t) where they were not? He, of Bishops, can make Archbishops, (t) S. Bernard. and contrariwise of Archbishops, Bishops, if reason so dictate vnto ep. 131. him. Wherefore albeit as considered in the quality of a particular Bishop of the Roman Dioces, he cannot ordaine Bishops out of that Dioces, more then other Bishops can out of theirs, yet as he is Pastor, and Bishop of the vniuersall Church, he can depose and ordaine Bishops in other Dioces, as Agapet deposed Anthymus Patriarke of Constantinople, and ordeyned Menas in his place. And the Ecclesiasticall histories are full of examples of the same nature: which therefore conuince, that the Councell of Ephesus by that decree intended not to prescribe any limits of iurisdiction to the Pope, but only to command all particular Bishops not to entrench vpon the liberties of others: which decree Celestine Pope confirmed with all the rest of that (u) Ep. 2. ad Councell (u), as no way contrary to his Vniuersall authori- Syn. Ephes. rity.

S E C T IV.

Whether it may be gathered out of the Councell of Ephesus, that the authority of the Pope is aboue a Generall Councell.

YOU say (x): If the Councell could not depose Nestorius, with- (x) Pag. 115. out the Popes mandate, nor durst depose Iohn Patriarke of Antioch,

(y) Pag 116.

such, but reserved the cause to the iudgment of the Pope, the issue must be directly this, that the Pope is absolutely above a generall Council. And was not this; (say you (y) more then boldnesse in your Cardinal (Bellarmine) to inferre this supreme authority out of this Council? O egregious imposture! Bellarmine only relateth what passed in the Council, namely that those Fathers durst not pronounce a definitiue, and vltimate sentence against the two Patriarkes, but reserved it to Celestine Pope, as to the supreme Iudge of all Bishops. Your guilty conscience telling you, that the issue thereof directly must be, that the Pope is above a generall Council, you make that inference out of the Council against your selfe, and falsly father it on Bellarmine: for though els where he defend, that the Pope is above a generall Council, yet neither there, nor here he makes any such inference out of this Council of Ephesus. And no lesse imposturous is your alleaging the Councils of Constance, and Basil, against that Doctrine of Bellarmine: for the Council of Basil is a damned Conuenticle: and that of Constance, when it defined a Council to be above the Pope, was not a generall Council, nor speaketh of him that is certainly known to be true Pope, but of three Popes in tyme of Schisme, when it was doubtfull which of them, or indeed whether any of them, were true Pope. Nor was that decree euer confirmed, but expressly condemned by the Councils of Florence, and Lateran, as (you know) Binius (z) and Bellarmine (a) haue obserued.

(z) To. 1.
Not. ad Con-
cil. Constan.
pag. 1663.

(a) L. 2. de
Conc. c. 17.

(b) Pag. 116.

But to proue that the Pope is not above a Council you vrge (b) out of Stapleton, that the contrary was neuer expressly decreed in any Council. But in this you are as false, as in the rest: for you cite Stapleton in his thirteenth booke, *De principijs doctrinalibus*, whereas in that worke, he hath but twelue bookes in all. But be the proposition his, or whose you please, and be it that no Council hath expressly defined that the Pope is above a Council, doth it therefore follow, that the Doctrine is not true? Is nothing true, but what is defined in Councils? Who seeth not how inconsequent this your consequence is?



CHAP. XLX.

The Council of Chalcedon believed the supreme authority of the B. of Rome.

SECT. I.

*That Leo Pope called the Council of Chalcedon by his
Authority, and presided in it by his Legates.*



OV of the famous Council of Chalcedon (one of the foure which S. Gregory (c) reuerenced as the 4. Gospells) the supreme authority of the B. of Rome ouer the whole Church, is proved many wayes. 1. Because this Council was called by his authority: If it please your Holinesse (sayth Martian the Emperor to Leo Pope) (d) that a Synod be held, vouchsafe to signify so much by your letters, that I may direct mine into all the East, into Thracia, and Illyria, to the end that all the most holy Bishops may meete at a set place, where your Holinesse shall please to appoint, and by their wisdoms declare those things which may be profitable for Christian Religion, and the Catholike fayth, as your Holinesse, according to the Ecclesiasticall rules, shall define. And Pulcheria the Emperesse writing to the same Pope (e): Your Reuerence vouchsafe to signify, according as you haue ordeyned, that all the Bishops of the East, of Thracia, and Illyria, may come together into one Citty, and by your authority determine there in a holy Council, what the Christian fayth and your Piety require concerning the Catholike profession, and the Bishops which

(c) L. 1. ep. 24.

(d) Extat in
Ep. preamb.
Conc. Chalced.

(e) Extat
epist. ibid.

(f) *Apud*
Bin. 80. 2. pag.
 154.

(g) *De Ana-*
them. vinctu-
lo.

(h) *Ibid.*

(i) *Ep. 94.*

(k) *Ep. 47.*

(l) *Ep. 52.*

(m) *In relat.*
ad Leon.

have bene excommunicated. And the Bishops of the second
 Mada in their Epistle to Leo the Emperour (f) Margheri Bi-
 shops were assembled in the City of Chalcedon, by the commandment
 of Leo B. of Rome, who is truly the Head of all Bishops. And Gela-
 sius Pope 40. yeares after the Councell of Chalcedon (g):
 The See Apostolike delegated the Councell of Chalcedon to be held for
 the common fayth, and the Catholike and Apostolike truth. And a-
 gaine (h): The Pope alone ordeyned, that by his authority the Coun-
 cell of Chalcedon should be held.

2. And, as by his authority he called this Councell, so
 by his Legates he presided in it. My Brethren (sayth he) (spea-
 king of this Councell (i) presided in my street in the Orientall Sy-
 nod. And writing to the Councell it selfe (k): Your brotherhood
 is to conceave, that in these my brethren Paschasius and Lacentius
 Bishops, Bonifacius and Basill Priests, which are sent by the See Apo-
 stolike, I preside in your Synod: And be confident, that I am not absent
 from you, who am present in these my Vicars. And to Pulcheria
 the Emperesse he sayth (l): that by those his brethren he sent to
 the Councell instructions in writing, what forme they ought to observe
 in their iudgment. And finally the Councell it selfe acknow-
 ledged, that the Pope presided in it: For (say they to Leo) (m)
 (m) presided in this assembly, as the head doth to members, exhibiting
 your goodwill by those that held your place: and the faithful Empe-
 ror presided for ornament sake, and to see good order kept, that is, to
 hinder by his secular power such tumults, and murders as
 had bene lately committed in the second false Councell of
 Ephesus. Who seeth not, that the whole Councell in these
 words acknowledged the Pope to be their Superior, and
 themselves to be his subiects, since they professe that, he ru-
 led over them, as the head doth over the members.

SECT. II

That the Councell of Chalcedon by the authority of Leo
 Pope deposed Eutyches and Dioscorus, and re-
 stored Theodoret.

The supreme authority of the Pope is yet further pro-
 ved out of the Councell of Chalcedon: For Flavianus

the Patriarch of Constantinople, having reckoned up the enormities of Eutyches, requested Leo Pope to confirm the sentence of condemnation, which in a Council at Constantinople he had pronounced against him: *deposed then* (saith he (n)) most holy Father with all these attempts of Eutyches, & with those things which have bene done, and are done against us, and against the holy Church, *worke confidently according to your courage, as it belongs to the Priesthood: and making the common cause and the discipline of the holy Churches, your owne, Vouchsafe to* confirm by your writings, the condemnation which hath bene regularly made against him. Leo according to this petition of Flavianus condemned Eutyches and deprived him of his dignity. Dioscorus (saith the Council of Chalcedon writing to Leo (o)) by the decrees of his tyranny hath declared Eutyches innocent, and restored to him the dignity, wherof he was deprived by your Holiness. What else is this, but to say, that albeit Eutyches had bene condemned by Flavianus his owne Bishop, and lawfull Judge, yet after wards, when Flavianus by Eutyches his negotiation being deposed in the false Councell of Ephesus, appealed to Leo Pope, and Leo declaring him innocent, deposed Eutyches; the Council of Chalcedon embraced this sentence of Leo, and attributed to him the final deposition of Eutyches, as to the supreme Judge, that had power to rejudge the judgments of other Bishops? Which power Valentinian the third writing to Theodosius acknowledged, and declared in this very cause of Flavianus:

We ought (saith he (p)) to preserve inviolable in our dayes, the dignity of particular reverence to the blessed Apostle Peter, that the holy Bishop of Rome, to whom antiquity hath attributed the Priesthood above all, may have place to iudge in matters of fayth, and of Bishops &c. For therefore according to the custome of Councils, the Bishop of Constantinople (Flavianus) appealed to him in the contention which is risen about points of fayth.

The same power was likewise acknowledged by the Council of Chalcedon in the cause of Theodoret Bishop of Cyr, who being deposed by the second Council of Ephesus, appealed to Leo, and was restored by him, and thereupon admitted to take his place in the Council of

(n) In ep.
preambul.
Concil. Chalced.

(o) Relat. ad
Leon.

(p) In ep.
preambul.
Concil. Chalced.

(q) Conc.

Chalc. act. 1.

(r) Sect. præced.

(s) In ep. præamb. Concil. Chalced.

(t) A. E. 1. & Euagr. l. 2. c. 18.

(u) A. E. 1.

(x) Euagr. l. 2. c. 4.

(y) A. E. 3.

(z) Ibid.

Chalcedon: Let the right Reverend Bishop Theodoret come in (say the Emperors officers) (q) that he may have part in the Synod. because the most holy Archbishop Leo hath referred him to his Bishoprick, and the most sacred and religious Emperor hath ordayned, that he assist in the holy Council.

Now, that the Emperor ordayned not this, as challenging any authority over Bishops, but only as one, that by his officers assisted at the Council, to execute the Popes decrees, and to see peace, and good order kept, you have heard the Council testify (r); and he himselfe declared the same, saying to Pope Leo (s): Our desire is, that peace be referred to the Church, by this Council celebrated under your authority. The authority then is in the Pope, not in the Emperor.

And when the cause of Dioscorus Patriarke of Alexandria came to be examined, the Council inquiring of the Popes Legates, what charge they had against him, Lucentius one of them answered (t): Dioscorus must yeld an account of his Iudgement, because having no right to do the office of a Iudge, he attempted it, and presumed to hold a Synod without the authority of the See Apostolike; a thing, which neither was, nor could ever lawfully be done. And Paschasius another of the Legats: (u) Wee have here the commandes of the blessed and Apostolike Prelate of the City of Rome, which is the Head of all Churches, whereby his Apostolate hath vouchsafed to command, that Dioscorus Archbishop of Alexandria sit not in the Council, but yet that he be admitted to be heard. Whereupon the Council commanded him not to sit as a Iudge, among the Bishops, but to stand in the midst, as a person accused, to answer for himselfe.

(x) And the Council having heard his whole cause, condemned him, requesting the Popes Legates, to pronounce the sentence of condemnation against him (y): We beseech your Holiness who have the place, and primacy of the most holy Pope Leo, to pronounce the sentence against him. Whereupon the Legates Paschasius, Lucentius, and Bonifacius pronounced it in these words (z): Therefore Leo the most holy and most blessed Archbishop of the great and ancient Rome, both by vs, and by this present Synod, together with the thrice blessed and worthy of all praise Peter the Apostle (who is the Rock, and Head of the Catholike Church,

Church, and the foundation of the right faith) deposed Dioscorus from the Episcopall dignity, and deprived him of all Sacerdotal function. To this sentence all the Bishops subscribed.

And it is to be noted, that whereas many most enormous crimes of Dioscorus are there rehearsed (a), yet that (a) Ibid.

which the Councell judged to exceed all the rest, was, that he had presumed to pronounce a sentence of excommunication against the most holy and most blessed Archbishop of great Rome, Leo: which enormity of his the whole Councell exaggerating to Leo,

sayd (b): and after, and about all these things, he hath extended his perverseness against him, who was the good shepherd of the Church, and hath been (b) Relat. ad Leon.

committedly our Sanctus, that is to say, against your apostolical Holiness, and hath dishonoured the excommunication against you, which seek to unite speedily the body of the Church. In which words the Councell plainly professeth, that the custody and charge of the whole Church (signified under the name of a Vine)

was given to the Pope by our Sanctus; and that he, because he is Head of the Church, laboureth to unite the body thereof: which also they profess by acknowledging (c), (c) Ibid.

that he ruled over them, as the Head doth over the members; and therefore beseeching him to confirm their decrees with his authority, they added (d): We pray your Holiness our indulgent

with your decrees; and thus our Holiness our indulgent (d) Ibid.

held correspondence to our Holiness, for your Holiness would fulfill unto your Children what is fit and convenient.

These testimonies so cleare, and preghant, cannot but convince the understanding of any impartial reader, that the Councell of Chalcedon belongeth to the universal authority and jurisdiction of the Pope of Rome, whom therefore the same Councell often calleth (e), Bishop of the universal

Church: Chalcedon. (e) A. D. 451.

Church: Chalcedon. (e) A. D. 451.

Church: Chalcedon. (e) A. D. 451.

Church: Chalcedon. (e) A. D. 451.

the title of Vniuersall Bishop, which the Council of Chalcedon gave to the Pope, argue in him no more, but a generall care of the good of the Church, such as belongeth to every Bishop, and to every Christian.

Whether the title of Vniuersall Bishop, which the Council of Chalcedon gave to the Pope, argue in him no more, but a generall care of the good of the Church, such as belongeth to every Bishop, and to every Christian.

Of all the proper heresies alleged you take no notice, two only excepted, namely, of the title of Vniuersall Bishop, and of the metaphor of a Line, by which the Council expresseth the vniuersall Church, saying (f), that the custody thereof is by Christ our Saviour committed to the Pope. These two you call, Two poles to support the ruinous Monarchy of the B. of Rome. And you ascribe to them, here (g) and afterwards againe (h), in, that these attributes impart to vniuersall power of jurisdiction in the Pope, but of prouidence and care, which every Bishop should haue in wishing, and in his power endeavouring the vniuersall good of the whole Church. But if the words of the Council import no more, it will follow that the custody of the vniuersall Church (which is the government thereof) was by Christ committed not only to every Bishop, but also to every Christian man and woman, who should wish, and to their power procure the vniuersall good of the whole Church.

But you object (i) that Eusebius Pope writing to the Bishops of France, sayth, that the vniuersall Church of Christ is committed to you, that you may labour for all men: and that according to Binius his exposition, the meaning of Eusebius is, that for as much as heretikes oppugne the Catholike and vniuersall Church, it belongeth to every Bishop to haue an vniuersall care to defend, and support it. And this (say you) is a true answer indeed. But you speake vntrely, and interpret falsely: for Binius hath no such word as Vniuersall care: nor doth he speake of Bishops only, but sayth, that a care & solicitude of defending the vniuersall Church against heretikes belongeth not only to Bishops, but to every Christian, for as much as we are commanded by God (Lech. 6. 4:) to fight

(f) In relat. ad Leon.

(g) Pag. 117. 118.

(h) Pag. 116. 117. & 118.

(i) Pag. 116. 117. & 118.

fight for truth, and justice will stand. How do these words of
 Bins prove that the Pope hath not, as that the Council
 of Chalcedon acknowledged him not, to have authority,
 and jurisdiction over the vniuersall Church, but only a
 charitable care of her good, as S. Paul had, and every
 Bishop, and every Christian man, and woman, according
 to their power are bound to have: for did not that Council
 give to Pope Leo, the title of *Vniuersall Archbishop and Patri-
 arch*, or (as you set it downe) (k) of Bishop of the vniuersall (k) Pag. 235.
 Church? but, these words (say you (l)) were not the words of the (l) Ibid.
 Council, but of our Deacons, writing to the Council, and of Tes-
 chimus the Popes Legate. False: for it was given to him (m) (m) Act. 4.
 in foure different petitions, of Theodorus, and Ischyron,
 Deacons of Alexandria; of Athanasius a Priest of the same
 City; and of Sophronius: And the Council approving
 thereof, commanded theyr petitions to be registred in the
 Acts. Moreover the same title was given him by Pascha-
 finus, who though he were his legate, was a Reuerend Bi-
 shop; as also by Martian the Emperor, the Council no
 way excepting therat. And did not S. Gregory, and after
 him, the Angelicall Doctor S. Thomas, testify, that the
 whole Council of Chalcedon, with the following Fathers, gave the
 same title to Leo Pope? And did not Leo (a man of admi-
 rable sanctity & learning) in style himselfe Bishop of the vni-
 uersall Church? And did not the Regulars of Constantino-
 ple, and of Syria, and the Bishops of the Patriarchships of
 Antioch, and Hierusalem, give the same tytle to Agape-
 tus Pope, in the Council of Constantinople vnder Menas
 (n)? Againe did not the Council of Chalcedon acknow- (n) See all
 ledge in Leo power to restore Theodore to his Bishoprick this proued
 of Cyre bordering vpon Persia, from which he had bene about Chap.
 deposed in the second Council of Ephesus (o)? Did it not 15. Sect. 3.
 acknowledge in him authority to depose Dioscorus the (o) Act. 5.
 greatest Patriarch of the East (p)? Did not all those Fathers, (p) Act. 3.
 being the representative body of the Vniuersall Church, (q) in relati-
 professe (q), that Leo Pope did preside & rule over them, as the Head
 over the members? In this Authority, common to every Bi-
 shop? Or did Eleutherius, or the Fathers of Chalcedon
 acknowledge any such thing? But

But he that will see, how importunately you must the testimony of Eleutherius against the universall power and iurisdiction of the B. of Rome, and against the meaning of the Councell of Chalcedon, let him read the epistle, and he shall finde, that Eleutherius a little before the words which you object, declareth, that although it be lawfull to examine the accusations and crimes charged against Bishops, either before their Metropolitans, or before the Bishops of their owne Province; yet that it is not lawfull to end them there, for as much as it hath bene decreed by the Apostles, & their Successors, that the final decision of Bishop's causes, is to be referred to the See Apostolike, and no others substituted in their places untill their iudgements be ended at Rome. Can there be a more full expression of the universall iurisdiction of the Pope over the whole Church, then to professe him to be the sole supreme Iudge of all Bishops? Or can there be a greater imposture, then to object this epistle of Eleutherius for the contrary?

SECT. IV.

Whether the Councell of Chalcedon did give to the B. of Constantinople priviledges equall with the B. of Rome.

(r) Pag. 118.

You object there (r), and often repeate, that the Fathers of Chalcedon, did give priviledges to the Patriarke of Constantinople equall with the Church of Rome. Answer. The Fathers of Chalcedon in absence of the Pope's Legates, & of the Patriarke of Alexandria, and of all the Bishops of Egypt, at the suggestion of Anatolius Patriarke of Constantinople renewed the decree of the 150. Fathers made in the first generall Councell of that City, which was, that, the B. of Constantinople should have the second place of honour after the B. of Rome. And to this decree was added, that he should have equall priviledges with the B. of Rome as far as him. But this addition to the Canon, of equall priviledges, was surreptitiously made, by the usurpation of Anatolius, to augment his power: for the Fathers of Chalcedon never owned it, as it appears in this, that when they besought Leo Pope to

confirm their decree, they made to him no mention of Equall privileges, but only said (s), *We have confirmed the rule of (s) In relat.* the 150. Fathers assembled at Constantinople, which ordeyned that ad Leon, after your most holy and Apostolike See, that of Constantinople should have the second place of honor; which is to say, that as the B. of Rome had the Primacy absolutely over all the Patriarkes: so the B. of Constantinople should have it after him, over all the other Patriarkes. So this Canon is reported by Eua- grius: It was decreed (sayth he) (t) that the See of new Rome by (t) L. 2. c. 4. reason she held the second place after the ancient Rome, should have the primacy before the other Sees. In which sense, and in no o- ther, Socrates (u) testifieth this decree to have bene made in (u) L. 3. c. 8. the Councell of Constantinople, which was the source of all this pretence. And Iustinian the Emperor speaking of both these Councells, sayth (x), that in them it was decreed, (x) Novels that, as the holy Pope of old Rome is the first of all Prelates, so the Archbishop of Constantinople new Rome, should have the second place after the See Apostolike of old Rome, and be preferred before all the other Sees. And long after that time the Emperor Basilus the yonger, and Eustathius Patriarke of Constantinople (y) de- (y) Glaber fired, that it might be lawfull for them to obteyne with the consent Rodulph. hist. of the Pope, that the Church of Constantinople might be called Vni- uersall, in the compass therof, as the Pope of Rome, was in the com- passe of the whole world. U. 4. c. 1.

By this appeares, that although the Fathers of those two Councells, contrary to the decrees of Nice, endeavored by this Canon, to make the B. of Constantinople the first, and chiefest Patriarke of the East, and to conferre on him, after, & vnder the Pope, an vniuersal iurisdiction over the other Patriarkes; yet they neuer intended therby to put any limi- tation to the Vniuersall Iurisdiction of the Pope, over the whole Church; nor any way to exempt themselves, or the Patriarkes of Constantinople, from his subiection and obe- dience.

Which is also further proued. 1. By the testimonies of Zo- naras, and Nilus, both of them Greeke Schismatikes, and e- nemies to the Roman Church. Zonaras sayth (z) that, wher- (z) In Conc. as the Councell of Constantinople ordeyned that the Bishop of that Constantin.

City should be the second after the Pope of Rome, some thinke, that the Proposition (after) importeth not inferiority, and submission, but only posteriority of tyme: and in prooffe of this their opinion, they make use of the 28. Canon of the Councell of Chalcedon, which ordaynes, that new Rome should be honored with the same ecclesiasticall prerogatives, as old Rome; and should be preferred in honor, before all the other Churches, being the second after her. But this (sayth he) is refuted by the 130. Novell of Iustinian, inserted into the third title of the fifth booke of the Basilikes, which giues the Canon to be otherwise understood. And therefore he concludeth saying (a): From hence it appeares manifestly that the Proposition (after) signifies submission, and inferiority. And Nilus B. of Thessalonica (b): *We are not separated from peace, for attributing to our selues the primacy, nor for refusing to hold the second place after the principality of Rome: for we neuer contested for primacy with the Roman Church.*

(a) Ibid.

(b) De prima-
su Papa l. 2.(c) See above
sect. preced.
(d) In relat.
ad Leon.

(e) Ibid.

(f) Ep. 54.

2. The same is proued: for the Fathers of Chalcedon acknowledged the supreme authority of the Pope in the deposition of Eutyches and Dioscorus; in the restitution of Theodoret to his Bishoprick (c); in confessing (d), themselves to be his members, and him to be their Head; in submitting to him their decrees to be confirmed, and in particular this made in fauour of the B. of Constantinople: *We haue* (say they) (e) *confirmed the decree of the 150. Fathers, confiding, that the beame Apostolike raigning amidst you, and you by your ordinary gouernment spreading it to the Church of Constantinople, you may cause it to shine into these partes, because you are wont without enny, to enrich those of your image, with the participation of your goods.* Againe, if we speake of Anatolius in particular, who to augment his owne power, was the proiecter of this decree, how can it be thought, that he did not acknowledge himselfe to be a spirituall subiect of the Pope? he I say, who being made Patriarke of Constantinople by Dioscorus, in the false Councell of Ephesus, had no right to that See, but only by the confirmation of Leo Pope, which afterwards he obteyned: in regard wherof Leo writing to Martian the Emperor against this attempt of Anatolius, said (f): *It should haue sufficed him, that by the help of your Piety, and by the consent of my fanor, he hath obtained the Bishoprick of so great a City. And* what

whatels did Anatolius himselfe signify, when speaking of the Acts of the second Councell of Ephesus, in which Maximus was chosen Bishop of Antioch, he said (g): My verdicts, that none of the things ordeyned in the pretended Councell of Ephesus remaine firme, but that which was done for Maximus B. of great Antioch; for as much as the most holy Archbishop of Rome Leo, receauing him into his communion, hath iudged that he is to rule the Church of Antioch. (g) Cons. Chalced. Act. 10.

3. Because the Fathers of Chalcedon knowing that without the Popes confirmation, their decree could be of no force, had recourse to Leo, beseeching him to confirme it. *We beseech you* (say they (h)) *to honor our decrees, with your iudgment: and that as we haue held correspondence with our Head* (h) *in relation to* *for matters of weale, so your Soueraignty will yeld to your Children in things of decency: for in so doing, the religious Emperor shall be gratified.* To this their petition, Leo assented not, but wholly annulled, and abrogated their decree. The Piety of your sayth being ioyned with vs, (sayth he to Pulcheria the Emperesse (i)) *we annull the plots of the Bishops, repugnant to the rules of the holy Canons established at Nice: and by vertue of the authority of the Blessed Apostle Peter, we wholly abrogate them by a generall sentence.* Another Epistle of the same tenor, he addressed to the whole Councell of Chalcedon (k): And to Anatolius himselfe he likewise writ (l): *Neuer may my conscience consent, that so depraved a countenance be furthered by my fauor, but rather that it be suppressed by me, & by them that allow not the proud, but consent with the humble.* (i) Ep. 55. (k) Ep. 61. (l) Ep. 53.

Wherefore this Canon first made in the Councell of Constantinople, and afterwards renewed in the Councell of Chalcedon, was neuer confirmed, but still resisted, by the See Apostolike; and therefore hath alwayes remained inualid. That (sayth Gelasius) (m) *which the See Apostolike consented not to, the Emperor imposed it not, nor Anatolius vsurped it, but all was put into the hands of the See Apostolike: and therefore what the See Apostolike confirmed of the Councell of Chalcedon, hath remained valid; and what that See hath reiected, could neuer obteyne any force, and she hath annulled that only, which the Synodical assembly iudged to be vsurped against order.* It reflecteth therefore, that albeit (m) *De A-nathem. vinculo.*

this decree haue many other nullities, yet this one of the want of confirmation from the See Apostolike, abundantly convinceth the invalidity thereof; as hath bene already proued.

(n) Ep. 39.

(o) Ep. 60.

And because Anatolius knew, that if it were once understood, that this Canon was resisted, and condemned by the See Apostolike, it would be condemned by the iudgment of all Catholikes in the world, he craftily suppressed the letters of condemnation, as Leo in his answer to the Emperor Martian testifieth (n): I writ to your Glory, and to the B. of Constantinople letters, which evidently shewed, that I approved those things, which had bene defined in the Councell of Chalcedon, concerning the Catholike fayth. But because, by the same letters I re-
proued those things, which by occasion of the Synod had bene vnlawfully attempted, he (Anatolius) rather chose to conceale my applause, then to publish his owne ambition. And to Pulcheria the Empreſſe (o): Whereas the most religious Emperor hath willed me to write letters to all the Bishops, which assisted at the Councell of Chalcedon, to confirme what was there defined concerning the rule of fayth, I haue willingly performed it, lest the deceitfull dissimulation of some might breed any doubt of my sentence; although by meanes of the B. of Constantinople, to whom I had largely testified my ioy, what I had written might haue come to the knowledge of all, if he had not rather chosen to conceale my contentment, then to publish the rebuke of his owne ambition.

(p) See above Chap. 17. sect. 1. & 6.

(q) Ep. 71.

Wherefore it is euident, that as this Decree, when it was first made in the Councell of Constantinople, remayned inualid, for want of Confirmation from the See Apostolike (p); so for the same want, it tooke no effect, when it was renewed in the Councell of Chalcedon; in so much, that Anatolius was enforced to desist from his clayme, and excuse the attempt he had made, laying the blame on others, as it is cleare out of these words of Leo to him (q): This thy fault, which to augment thy power, thou hast committed, (as thou sayest) by the perswasion of others, thy Charity had blotted out better, and more sincerely, if thou hadst not imputed wholly to the Councell of thy Clergy, that, which could not be attempted without thy allowance &c. But (deare Brother) I am glad, that thy Charity protesteth, thou art now displeased with that, which even then ought

not to haue pleased thee. The profession of thy loue, and the testimony of the Christian Prince is sufficient to re-admit thee into common grace: nor doth thy amendment seeme late, that hath gotten so reuerend a surety.

This recantation of Anatolius sheweth, that his attempt of hauing the second place after the Pope, and enioying the like priuiledges after him, was vnlawfull, and proceeded merely from his ambition.

S E C T. V.

Falsifications and Vntruthes of Doctor Morton, discovered; and his Arguments answered.

VV Hat you produce in defence of this Canon, are either falsifications, vntruthes, or triuolous canuils: for first you falsify Azor (r). His words are: The Canons and decrees of Councils which are either of sayth or of the law of God, or of nature, the Pope can neither annull, nor alter: but if the decrees and Canons be of those things which belong to human right, he may annull them, or alter them in whole, or in part: And this (sayth he) is the common opinion of Diuines, and Canonists. You very honestly mangle his words, not mentioning the first part of them in which he sayth, The Pope can neither annull, nor alter the decrees of Councils which are of matters of sayth, or of things commanded by the law of God, or nature. And whereas he addes, that, the Pope can annull, or alter the Decrees of Councils, which are of human right, you in your english leaue out those words (which are of human right) to perswade your Reader, that Azor sayth, and that our Diuines and Canonistes with common consent allow, the Pope power to change the Decrees of sayth, and annull the precepts of God, and of nature; whereas he speaketh only of lawes, that concerne Ecclesiasticall discipline, which according to diuers occasions, and circumstances, may be altered, for the good of the Church. If this be not an imposture, what is?

2. You obiect (s); The Fathers of Chalcedon thought that the Church of Rome got the primacy, not by diuine, but by humane right, to wit, because Rome was the chiefe Imperiall seat. Ans-

(t) *Math. 16. 18.*

(u) *Ioan. 21. vers. 15. 16. 17.*

(x) *In allocut. ad Imperat.*

(y) *In relat. ad Leon.*

(z) *Aug. ep. 91.*

(a) *In decreto de lib. Apocryph.*

(b) *Ep. ad Episc. Carden.*

(c) *Serm. 1. de Apost. Pet. & Paul.*

(d) *Act. 13.*

(e) *Novel. Theodos. 34.*

were. There are two causes of the primacy of the Roman Church: the one immediate; the other mediate. The immediate cause is the dignity of S. Peter, wherewith Christ honored him, when he made him the foundation of his Church (t), and the Pastor of his flock (u). And so much the Fathers of Chalcedon acknowledged, when they called the Popes Epistle, *The speech of the See of S. Peter* (x), and when they said to Leo (y): *Dioscorus hath extended his phrensy against him, to whom the custody of the Vine (which is the Catholic Church) was committed by our Saviour, that is to say, against your Apostolike Holinesse.* The same truth the Mileuitan Councell, in which S. Augustine was Secretary, had professed not long before, acknowledging the Popes authority to be of diuine right, when speaking to Innocentius, they said (z), *that, his authority was taken from the authority of the holy Scriptures.* And Gelasius with a Councell of 70. Bishops (a): *The Roman Church hath not bene preferred before other Churches by the constitutions of Synods, but hath obtained the primacy, by the voyce of our Lord, and Saviour in the Gospell.* And as the same Gelasius rightly obserueth (b), Milan, Rauenna, Sirmium, Treuers, and Nicomedia, were for a long tyme seates of the Empire, and yet the Fathers neuer thought, that any Primacy was thertore due to the Bishops of those Cities.

Neuerthelesse, it may be said in a true sense, that the mediate, and remote cause of the Primacy of the Roman Church, that is to say, the cause which moued S. Peter to place his See at Rome, rather then in any other Citty, was the dignity of Rome; To the end (sayth S. Leo) (c) *that the light of truth, which was reuealed for the saluation of all nations, might from the Head of the world, be communicated more effectually to the whole body.* Of this cause the Fathers of Chalcedon speake, when they say (d), *Rome got the Primacy, because it was the chiefe seate of the Empire.* And both these causes are comprehended by the Emperors Theodosius, and Valentinian, in their Law made a litle before the Councell of Chalcedon, in these words (e): *Three things haue established the primacy of the See Apostolike; the merit of S. Peter, who is Prince of the Episcopall society; the dignity of the Citty; and the Synodical authority.*

3. You

3. You object (f): The Fathers of Chalcedon gave priuiledges to the Patriarkes of Constantinople, equall to the Church of Rome. This we deny: for in the Councell of Chalcedon, there was no mention made of equal priuiledges; this clause was afterwards added by Anatolius, or by the Clerkes of Constantinople (g): and to this S. Gregory seemeth to relate, when he sayth (h): The Councell of Chalcedon in one place hath bene falsified by the Grecians. And the Fathers of Chalcedon neuer intended by this Canon, to giue the Patriarkes of Constantinople any priuiledge of exemption from their obedience, and subiection to the Pope, but only to grant them precedency before the other Patriarkes of the East, as hath bene proued (i). And the same is manifest out of the writings of Leo Pope, who though in his epistle to the Fathers of Chalcedon, and in diuers others, which he writ to the Emperor Martian, to Pulcheria the Emperresse, to Anatolius himselfe, and to diuers other Bishops, of this subiect, he speake against Anatolius, for his ambitious attempt; yet in none of them doth he say, or insinuate, that those Fathers gaue to Anatolius, or that Anatolius himselfe euer aspired to equality of priuiledges with the B. of Rome, but only reprehended him for wronging the Patriarkes of Alexandria, and Antioch, in procuring himselfe to be preferred before them.

(g) See this proued aboue in this Chap. sect. 4.

(h) L. 3. ep. 14.

(i) In this Chap. sect. 4.

The same is yet further proued, because when Rome was fallen into the hands of the Gothes, and Wandals, the Patriarkes of Constantinople making vse of the tyme, and letting this Canon on foote againe, procured the Emperor Zeno to establish by a law, that the Patriarke of Constantinople shold haue the precedency before the other Patriarkes. And the like they obtayned from Iustinian after the recouery of Rome, when he ordayned (k), that the Archbishop of Constantinople shold haue the second place after the holy See Apostolike, and be preferred before all the other Sees.

(k) Nouel. 132.

Lastly the same is proued by the subiection, which the Patriarkes of Constantinople acknowledged to the Pope, after the Councell of Chalcedon, and by the authority, which he exercised over them: for not long after that tyme, when

(l) Ep. Eccles.
Orient. ad
Symach. in vo-
lum. Ortho-
dox. impress.
Basil.

(m) Epist. ad
Hormisd.

(n) Epist. ad
Hormisd.

(o) Ad calc.
bist. Eccles.
Theodor. ex
edit. Robert.
Stepha.

(p) Nouel. 48

(q) In Chron.

(r) Breuiar.
C. 12.

(s) In Chron.
edit. per Io-
sep. Scallig.

when Acacius B. of Constantinople, an enemy to the Councell of Chalcedon, had fallen into the faction of heretikes, the Churches of the Patriarkeſhip of Constantinople had recourse to Symmachus Pope, as to their Pastor, & as Superior to their Patriarke. *Seeing your Children perish* (sayd they (l), *in the perurication of our Father Acacius, delay not, or rather, to speake with the Prophet, ſlumber not, but make haſt to deliver vs.* And when the ſame Acacius, for his adhering to Peter Moggus, an hereticall inuaſor of the See of Alexandria, was depoſed by Felix Pope, though he ſtood out, as long as he liued, contempning the Popes ſentence ſent vnto him to Constantinople, yet the Emperor Iuſtine, that ſucceeded Anaſtaſius, cauſed Felix his ſentence to be executed on him after his death, making his name to be razed out of the Records of the Church, and from the recitall in the ſacred myſteries: *Wee haue giuen order* (ſayth Iuſtine to Hormiſdas Pope, (m) *that the Reuerend Church of Constantinople, and many others, accompliſh your deſire, in razing out the names of thoſe whom you haue commanded to be taken away from the ſacred records.* And in conformity to this, Iohn Patriarke of Constantinople writing to the ſame Hormiſdas, ſaid (n): *I anathematize Acacius ſometime Biſhop of this City, and promiſe hereafter not to recite in the ſacred myſteries, the names of them, that are excluded from the communion of the Catholike Church, that is to ſay, thoſe agree not in all things with the See Apoſtolike.* And Theodorus Anagnosſtes reporteth (o), that when Anaſtaſius the Emperor viſged Macedonius Patriarke of Constantinople, to abrogate the Councell of Chalcedon, he answered, *he could not do it, without a generall Councell, in which the B. of Rome muſt be preſident.* And when Anthymus B. of Trebizond inuaſed the See of Constantinople, Agapetus Pope being arriued thither, depoſed him euen in the City of Constantinople it ſelfe, and in the ſight of Iuſtinian the Emperor, and excommunicated the Empreſſe Theodora, that protected him, and with his owne hands ordained Menas in his place: the truth of all which, is auerred by Iuſtinian himſelfe (p), by Marcellinus Comes (q), by Liberatus (r), and Victor of Tunes (s). And did not Menas Patriarke of Constantinople

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St. Ch. 5.

ple make open profession, of obeying the See Apostolike in all things (t)? And when Iohn the first Pope of that name, (t) In Conc. was arrived at Constantinople, Iustine the Emperor inu- Constan. fab ty, that they might seeme both to be of equall digni- Mem. A.D. 4. ty, that they might seeme both to be of equall digni- ty, Iohn refused to sit, vntill according to the prerogative of his See, a throne was prepared for him aboue Epiphanius (u); which (u) Nicop. 1. passing in the City of Constantinople it selfe, and in Epi- 17. 19. phanius his owne Church, and that many yeares after this decree of the Council of Chalcedon was made, evidently sheweth, that it neuer tooke effect; since neither Epiphanius, nor any of the other Patriarkes here named, liuing after the Council of Chalcedon, claymed any right of Equall Priuiledges therby, but all of them remained subiect to the Pope, as before the Council they had bene. And that which putteth this out of al doubt, is, that albeit the Patriarkes of Constantinople at length obtained that precedence before the other Patriarkes of the East, which in the Councils of Constantinople, and Chalcedon they labored for, yet neuerthelesse, euen then, they still acknowledged themselves subiect to the Pope: witness S. Gregory, who writing to Iohn B. of Syracuse, sayth (x) *It be doubts*, (x) L. 7. c. 2. but that the See of Constantinople is subiect to the See Apostolike, 64. which both our Lord the most religious Emperor, and our brother, Bishop of the same City, do continually protest?

But whereas we say, that Leo neuer confirmed this decree of the Council, but only such Canons and decrees, as concerned matters of fayth, This answere (say you). (y) Pro- (y) Pag. 121 d ueth you faithlesse in all your defence: for if be therfore opposed the decree of that Synod, which oppugned the Papall primacy, and dominion, because it was no matter of fayth, he thereby plainly confesseth your Article, which maintaineth the dominion of the Roman Church, not to be at all an article of fayth. But, Syr. you wholly mistake your marke: for this decree was no way against the primacy of the Pope, as hath bene proued (z): Nor did Leo refuse to confirme it because it oppugned his primacy, but because (z) In this by vertue thereof, the Patriarke of Constantinople iniustly, Chap. 1. 2. and against the Canons of the Nicen Council, sought to make

make himselfe superiorto the other Patriarkes of the East, whose rights the Pope, as supreme Gouvernor of the vniverfall Church, was bound to maintayne. Yea this decree was so farre from oppugning his primacy, that from it may be drawne a strong Argument in prooffe therof: for why els, was the decree sent to him to be confirmed, but because the Councell knew, it could be of no force, without his confirmation?

Lastly we say, that this decree could be of no force, because it was made by the vsurpation of Anatolius, after the departure of the Iudges, of the Senators, and of the Popes Legates. You answere (a), that the Popes Legates were absent, because they would not be present. Why do you not say the same of the Iudges, and the Senators? You might with as much truth. But for the Popes Legats, Liberatus (b) beares witnes against you, that they knew not of any such decree, untill the next day after it was made. And therefore, whereas you with vs (c), to tell you, if we can, where there could be found more impudent boldnesse in any, then appeared in the Popes Legates, who offered to face downe 400. Bishops in a Councell, with a manifest vntruth, obiecting circumuention in framing the Act? We finde no impudence at all in the Popes Legates, but we find it in a very high degree in your selfe, who haue the face to deny circumuention in an Act, made by the vsurpation of Anatolius, to augment his owne power, espying his tyme, when there was no Patriarke of Alexandria, and all the Bishops of Egypt, who had most reason to oppose it, were absent, being excluded by his meanes vnder pretence, that it was not lawfull for them to signe the decrees of Councells, without the will and command of the Patriarkes, & in absence of the Popes Legates, of the Emperors officers, and of the greatest part of the Iudges, which were the Bishops that assisted at the Councell.

You say (d), that 430. Bishops concurred to the making of this decree. But you cannot be excused from ignorance, or fraud: for albeit Marcellinus Comes (e), Liberatus (f), Photius (g) and Leo Pope (h) beare witnesse, that 630. Bishops assisted at the Councell, yet of all that number, none concurred.

(a) Pag. 132.

(b) Brev. c. 13.

(c) Pag. 121.

(d) Pag. 132.

(e) In Chron.

(f) Brev. c. 13.

13.

(g) De 7. Syn.

nod. c. 4.

(h) Ep. 13.

concurred to the Act, nor signed it, but those of the Patriarkship of Antioch, and of the prouinces neere Constantinople, which were few more then 200. as the Acts themselves testify (i); which alone is a sufficient prooffe, that the decree was not Canonically made, but by surreption and fraud.

(i) *Apud*
Bis. 10m. 2.

pag. 134. 135.

What Aetius spake in defence thereof, is not to be regarded: for he being an Archdeacon of Constantinople, & an abbettor of Anatolius his clayme, vttered diuers manifest vntruthes in fauor of this decree: as 1. that the Popes Legates had notice of it before it was made. 2. That the Fathers yelded the primacy to the Pope, because Rome was the seate of the Empire. 3. The 150. Fathers in the Councell of Constantinople, granted to the Bishop of that City priuiledges equall with the Pope; wheras they make no mention at all of equall priuiledges, but absolutely place him after the Pope (k). 4. and that the same Councell had adiudged to the Patriarkes of Constantinople, the ordination of the Metropolitans of Pontus, Asia and Thracia; wheras it ordaines directly the contrary (l), namely, that the Bishops of Asia, should gouerne the affaires of the Dioces of Asia; & the Bishops of Pontus, the affayres of the Dioces of Pontus; and that the Bishops of Thracia (that is to say of Constantinople) should gouerne the affaires of Thracia only: which decree is in like manner reported by Socrates (m). And when in the Councell of Chalcedon it selfe (n), there was speach of hauing a new Bishop of Ephesus ordayned in place of Bassianus, and Stephen, both of them inuafors of that See, the Clerkes of Constantinople pretending, that this new Bishop ought to be ordeyned by the Patriarke of Constantinople, according to the Canon of 150. Fathers in the first generall Councell of that City, the Bishops of Asia minor prostrating themselves before the Councell, protested against it, crying out, that, it was contrary to the Canons, and that of 37. Bishops of Ephesus, which had liued since S. Timothy, vntill that tyme, all of them had bene ordayned at Ephesus, Bassianus only excepted, who comming in vnlawfully, was by Violence ordeined at Constantinople, which caused great tumultes, and

(k) *Can. 5.*

(l) *Can. 2.*

(m) *L. 5. c. 8.*

(n) *Act. 11.*

many murders in the City of Ephesus: & that the like would now fall out againe, if their Metropolitan were ordeined out of the prouince. Wherupon the Bishops of the Councell cryed out (o); Let the Canons stand; let the Bishop be ordeyned in the prouince.

(o) Ibid.

This protestation of the Asian Bishops sheweth, that when afterwards they subscribed to the contrary, and being asked, said, they did it willingly; they were partly wrought to that answere by Anatolius, and the Clerkes of Constantinople abusing the fauor of the Senate, and partly moued by a false relation of Eusebius B. of Dorilaum, a principall abettor of Anatolius his clayme, who testified, that

(p) A. 1. 16.

the decree was approued by the Pope: I haue (sayth he (p)) voluntarily subscribed this Canon, because I haue read it at Rome to the most holy Pope, and he approued it. And therupon it was, that

(q) In relat. ad Leon.

the Fathers of the Councell said to Leo Pope (q): We haue taken the boldnesse to confirme it, as a thing begun by your Holinesse.

And yet neuerthelesse this testimony of Eusebius, was full of falshood and fraud, as Bonifacius one of the Popes Legates conuincd out of the instructions giuen to him and the other Legates in writing (r); one of them being, that they should not suffer the Canons of the holy Fathers to be violated by any rashnesse: and that if any trusting in the power of their City, should offer to vsurpe any thing contrary to the dignity of his person, they should repress them, as iustice requireth. Which in like manner

(r) A. 1. 16.

Leo himselfe testified to Maximus Patriarke of Antioch

(s) Ep. 62.

(s): If they say that the brethren which I send in my steed to the Synod haue done any thing more then what concerns sayth, that shall be of no force, because they were sent by the See Apostolike, only to root out heresies, and defend the sayth.



CHAP. XX.

The fifth Councell Generall believed the
supreme Authority of the Bishop,
and Church of Rome.

SECT. I.

*Doctor Mortons ignorance, and contradictions
concerning this Councell.*

IN your discourse of the fifth Generall
Councell, contradictions, ignorance,
& vanities march by troopes: for 1. (1) (1) Pag. 111.
here you suppose the Councell of Con-
stantinople vnder Menas, Archbishop
of that City, to be the fifth generall:
and afterwards you directly affirme the (u) Pag. 189.
same (u), when speaking of the Councell vnder Menas, and *marg. lit. o.*
alleaging the Synodical relation made out of the Epistle
of Pope Agapetus, extant in the first action therof, you call
it, *Concilium secundum Constantinopolitanum, quod erat quintum
generale: The second Councell of Constantinople, which was the fifth
generall. And againe twice more (x) you repute, that this (x) Pag. 147.
Councell vnder Menas was a generall Councell. And yet lin. 14. & p.
in another place contradicting your selfe you say no lesse 348. lin. 11.
expresly, (y) that, it was not a generall Councell. It was then a (y) Pag. 318.
generall Councell, and it was not a generall Councell. lin. 11.
Reconcile these two, & eris mihi magnus Apollo.*

2. You acknowledge (z), that this Councell vnder Menas, was held in the inter-regnum, or vacancy between the death of Pope Agapetus and the election of his successor the yeare 536. and yet not without contradiction you proue out of Baronius and Binius (a), that the fifth generall Councell was held the yeare 553. which was neither in the vacancy after Agapetus his death, nor in the tyme of Siluerius his successor, but in the 14. yeare of Vigilius, full 17. yeares after the other vnder Menas. And as these two Councells differed in tyme, so they did in matter: for in that vnder Menas was handled the execution of the second sentence, which Agapetus Pope before his death pronounced against Anthymus: but in the fifth generall, was discussed the cause of the *Three Chapters*. Is it not then great ignorance in you, to confound these two Councells, the one being particular consisting of 50. Bishops only, & the other generall of more then 165. the one held vnder Menas the yeare 536, and the other vnder Vigilius Pope the yeare 553, and to frame Arguments out of them both, as out of one and the same Councell?

3. You say (b), that the Councell vnder Menas, was the second Councell of Constantinople: and yet you had said before (c), that it was, the fifth Councell of Constantinople; neither the one, nor the other being true: for betweene this, and the first generall Councell of Constantinople, there were held eleuen or twelue other Councells vnder diuers Patriarkes of that City, as you may read in Baronius (d).

4. To proue this Councell vnder Menas to be a generall Councell you alleage (e) Binius who sayth directly the contrary, to wit, that it consisted of such Bishops only, as were neere to Constantinople, and some others then resident in the City, all of them being but 50. in number, whose names are exprest in the beginning of the first action. And the same is testified by Baronius (f) and Bellarmine (g), by Zonaras (h), and Nicephorus (i).

(i) Lib. 17. c. 9.

S E C T. II.

Doctor Mortons ignorance further discovered, and his falsifying of Binius.

Coming to the relation of what passed in the fifth Generall Councell, you say (*): *Anthimij causa ab Agapeto (*) Pag. 122. Papa condemnata. Binius Tom. 2. p. 416. post in Synodo Constantino-pol. ventilata. Idem Binius in Not. Conc. Constant. sub Menna.* This is an egregious falsification: for Binius hath no such words, and therefore your setting them downe englished in a different character, as his, is another false sleight, that by fathering them on him, you might ground on his authority, the Argument, which out of them immediatly you frame against the authority of the Pope, saying (k): *This argueth the (k) Ibid. no-dominion of the Pope over that Councell, which will take vpon them to examine that cause, which the Pope before had condemned.* But these your words besides falshood, containe excessiue ignorance: for Agapetus pronounced two sentences of condemnation against Anthymus. By the one, he deposed him from the See of Constantinople: by the other, from the See of Trebizond. In the former sentence the Councell had no hand: for it was definitiue, and absolutely perfected, and put in execution, Menas being ordeined in Anthymus his place by Agapetus his owne hands, before his death. But because Anthymus was not only an vsurper of the See of Constantinople, but also guilty of heresy, Agapetus being solicited by the Eastern Bishops, ordained, that wheras vpon the sentence of his deposition from the See of Constantinople, his owne See of Trebizond had bene reserved vnto him; if he did not cleare himselfe from the crime of heresy, he should also be deposed from that See, and withall excommunicated, and deprived of all Sacerdotal title, and of the very name of a Catholike. But because Agapetus dyed, before the tyme which he gaue Anthymus to purge himselfe from the imputation of heresy, Menas the Patriarke after his death assembled a Councell, not to re-examine,

mine, and ventilate the sentence of deposition, which Agapetus pronounced against Anthymus, as you ignorantly mistake, but to put in execution the second sentence, which he had begun, but prevented by death, could not finish.

(l) In Conc.
sub Mens.
A. 1.

All this is clear out of the petition of the Regulars of Syria, reported in the Councell it selfe, when speaking of the first sentence of Agapetus, they say (l): God sent into this City Agapet, truly Agapet, that is, truly beloved of God and man, Pope of old Rome, for the deposition of Anthymus, and of the aforesaid hereticks, as heretofore he sent great Peter to the Romans, for the destruction of Simon the Magician. This reverend person then, knowing by the requests of many of ours, the things iniustly attempted upon the Churches, and knowing them by sight, would not so much as admit into his presence Anthymus, transgressor of the Canons, but iustly deposed him from the Episcopall See of this City. Loe here the first sentence absolutely finished by Agapet before his death.

(m) Ibid.

And then speaking of the second sentence, they adde (m): Afterwards the Bishops of Palestine assembled in this City, and others of the East, and deputies of others, and we did againe present petitions touching Anthymus, and the other hereticks, and demanded that Anthymus should certify his beliefs by writ to the See apostolike, and should purge himselfe from all hereticall errors; & in this case, returne to the Church of Trebizond: or if he would not do it, that he should be finally condemned, and disposed from all Sacerdotal dignity, and action. And a litle after (n): These our iust requests, the same most holy personage (Agapet) preventing, and seeing that Anthymus had failed to appeare, condemned him with the aforesaid hereticks, and despoiled him of all office, and dignity Sacerdotal, and of all title Orthodoxall, even till the penance of his errors.

(n) Ibid.

(o) A. 4.

The same is declared by all the Fathers of that Councell, who in their sentence pronounced against Anthymus, speaking of his first deposition, say (o): The blessed Pope Agapet of most holy and happy memory, setting with God his hand to the sacred Canons, deposed Anthymus from the See, which belonged not to him, pardoning those which had participated, and communicated in the act. And then passing to the second sentence, they adde:

(p) Ibid.

(p) But because that even in doctrine, Anthymus was charged with many accusations, and that many petitions were preferred against him

him, by diuers reuerend personages, to the most religious Emperor, and the most blessed Pope; the same most blessed Pope, after much paine taken with a Fatherly care to regaine his soule &c. pronounced a sentence in writing against him, full of Clemency, and seemly boly-nesse, granting him tyme of repentance; and ordayned, that vntill he had changed his opinion, and satisfied the doctrines canonically defined by the Fathers, he should neither haue the title of a Catholike, nor of a Priest.

This sheweth that the Councell intermeddled not at all, with the first sentence of Agapet, by which Anthymus was deposed from the See of Constantinople: but because this second sentence of his deposition from the See of Trebizond, was not absolute, but left depending, and subiect to reuocation, if he should appeare, and purge himselfe from heresy, the Councell taking the cause where the Pope left it, and according to the order giuen by him, cited Anthymus thrice to appeare; and because he appeared not, executed the Popes sentence on him, deposing him from the Bishopricke of Trebizond, and depriuing him of the title of a Priest, and the name of a Catholike. *We (say they) (q) fol- (q) Act. 4. in* lowing those things, which haue bene rightly examined by the most *sensent. cont,* blessed Pope, ordayne, that he as an vnprofitable and rotten member be *Ansbym.* cast out of the body of the holy Churches of God, and depriued of the Bishopricke of Trebizond, and depriued of all sacred dignity, and action, and (according to the sentence of the most holy Pope) stripe euen of the name of a Catholike.

Who now seeth not, how ignorantly, and vnruly you ^(r) haue said ^{Pag. 123.}, that, The cause of Anthymus, which the Pope had condemned, was afterwards ventilated in the Councell of Constantinople? For those Fathers neither questioned, nor any way examined either the first or the second sentence of the Pope against Anthymus, but assembled themselves to put in execution the sentence, which Agapet had pronounced, and being prevented by death, could not see executed. All which is so farre from making against the iurisdiction of the Pope ouer the Bishops of the East, that it is a strong prooffe therof.

And that it may better appeare, how vnadvised you are

to vrge this history against the authority of the Roman Church, it is to be noted, that Anthymus an Eutychian heretike, not contenting himselfe with his owne Bishopricks of Trebizond, by the fauor of Iustinian (who as yet knew not, that he was an heretike) and chiefly by the craft of Theodora the Empresse, an Eutychian, and for that cause a great fauorer of Anthymus, intruded himselfe to the See of Constantinople. But Agapet Pope coming thither, deposed him, and with his owne hands ordayned Menas in his place; which was an admirable effect of the power of S. Peter in his Successor: for at that tyme Constantinople was the seate of Iustinian, and the Head of the Empire; wheras Rome was oppressed and made a slaue vnder the tyranny of Gothes, a barbarous and Arian people. The Church of Constantinople was most flourishing, and glorious; and that of Rome greatly depressed, and afflicted. Iustinian the Emperor was victorious, and triumphant; and contrarily the Pope, brought to such straytes, that Theodat an Arian King of the Gothes, threatned to ruinate the Roman Church, vnlesse he would goe to Constantinople, & sollicite the Emperor for peace, and procure him to call his armies out of Italy: which vnge therefore Agapet could not refuse, though he were so poore, that for the performance therof, he was inforced to pawne the sacred Vessells of his Church: wheras on the other side, Anthymus being exalted by the Emperor and Empresse, from the Bishoprick of Trebizond, to the Patriarkeship of Constantinople, was very powrefull in meanes, and highly favored by them both. And yet neuerthelesse, and that the Empresse threatned Agapet if he deposed Anthymus, and promised him great rewards if he would leaue him in the See of Constantinople, the holy Pope soon after his ariuall, being a stranger, and without support, deposed him, casting him out of that See, even in the very Imperiall City, in the presence of the Emperour that fauoured him; and excommunicated Theodora the Empresse that obstinately maintained him; and with his owne hands ordained Menas a Priest of Constantinople in his place, and pardoned Peter Patriarke

Patriarke of Hierusalem, and other Bishops of the East, that had communicated with him.

All this is accordingly reported by Marcellinus Comes (s) *In Chron.* (t) *Breu. c. 19.* (s) Liberatus (t), Victor of Tunes (u), and Iustinian himselfe (x): and is so cleare an evidence for the supreme authority of the B. of Rome, that it admitteth no colour of answer.

(u) *In Chron. edit. per Ios. Scal. ad calc. Chron. Euseb.*
(x) *Nov. 42.*

S E C T. III.

Of the matter treated in the fifth generall Council.

THe matter disputed in this Council was about certaine writings of Theodorus Mopsuestinus, Ibas, and Theodoret, commonly called, *Tria capitula*, The three Chapters. Before the Council, Vigilius Pope with the Bishops of the West, defended the *Three Chapters*, which the Easterne Bishops opposed: and what both of them did, was vpon pious considerations, in defence of the Council of Chalcedon.

The Bishops of the East assembled in a Council at Constantinople, condemned the *Three Chapters*. But Vigilius knowing, that the Westerne Bishops stood in opposition to their sentence, refused to confirme it, hoping by that meanes, like a prudent and solicitous Pastor, to worke both partes to an accord, and establish peace in the Church. But finding the Emperor, and the Easterne Bishops violent in the prosecution of their decree, and that the Bishops of Venice, and the regions adioyning, as also those of Ireland, following his opinion, & relying on his authority, had condemned this Council of Constantinople, and that the Church therby was in danger to be rent in sunder with Schisme: and on the other syde considering, that the subiect of that Contention, was no matter of fayth, and neither the one part, nor the other any way repugnant to the Council of Chalcedon (as S. Gregory hath noted (y), but a thing of it selfe indifferent, he altered his opinion, and yelded to confirme this decree, purchasing to himselfe that commendation, which S. Augustine (z) giues to the most famous Go-

(y) *L. 3. ep. 37.*

(z) *Ep. 162.*

uerrors of Gods people both in the old & new Testament; which is, that, *They tolerate for the good of unity, that which they hate for the love of equity*, and imitating the example of S. Leo the great, who testifies of himselfe (a) that, for the love of peace he yielded to confirme the ordination of Maximus B. of Antioch, which Anatolius Patriarke of Constantinople without any example, & against the Canons, had presumptuously vsurped to himselfe.

(a) Ep. 14.

Nor can Vigilus herein be argued of leuity: for if he altered his mind, he did it vpon iust causes, for the auoyding of Schisme; and following the example of S. Paul, who hauing first given his voyce for the abolishing of circum-

(b) Act. 15.

cision (b), afterwards vpon iust cause circumcised Timothy

11.

(c) Act. 16.

and yet againe reprehended Peter, that by his dissimu-

(d) Gal. 2. 11.

lation, he induced the Gentiles to circumcision, and other

6. 14.

Jewish ceremonies (d). You to proue the no-necessity of subiection to the Pope, obiect the standing out of the Easterné Bishops against Vigilus (e). But you might by the like Argument proue, that subiects are not bound to obey their Prince, because some of them stand out in rebellion against him.

(e) Pag. 123.

124.

(f) Pag. 123.

fin.

And as litle to the purpose is your telling vs (f), that those Bishops condemned all them, that defended the *Three Chapters*: for contrarily we tell you, that the Bishops of the West in their Councell at Aquileia, condemned all those Bishops, and their Councell at Constantinople: and had more right to do it, then the Easterné Bishops to condemne them: for they did it in defence of the Popes authority, whose opinion they followed. Your vrging (g) the persecution which Iustinian raised against Vigilus, to bring him to confirme the decree of the Easterné Bishops, maketh wholly against you: for why did both he, and the Bishops themselues vrge Vigilus so much, to confirme their decree, but because they knew, that no decree of any Councell can be of force, vnlesse it be approued by the See Aposto- like (h)?

(g) Pag. 123.

(h) See this
proued aboue
Chap. 17. sect.
6.

Finally the Popes authority is effectually proued out of this Councell, for as much as by vertue of Vigilus his con-
firmation,

firmation, it hath obtained the force of a lawfull Councell, and deserved the title of the fifth generall; whereas without his confirmation it would not have bene received by the Church more then that of Ariminum, or the second of Ephesus, which the See Apostolike hath reiected. And the same is confirmed by Eutichius Patriarke of Constantino-
 ple, who though he presided in this Councell, yet acknowledged the right of presiding not to belong to him-
 selfe, but to Vigilius, when inviting him to the Councell, he sayd (i); Our desire is, to have the Three Chapters examined, your Blessednesse presiding over vs.

(i) Ep. ad
 Vigil. in
 quinta Syn.
 Collet. 20

S E C T I V.

Doctor Mortons glosse upon the Word, Obedience.

TO conclude your discourse of the fifth generall Coun-
 cell, as vntruly, & ignorantly, as you began, you say:
 (k) Idle and vaine is your objection out of that Synod, from one word (k) P48, 134.
 Obedience, which they professed to the Catholike See, by not discerning
 betwene a logicall and a morall obedience: for they promised obedience
 to that See, in all her orthodoxe, and reasonable perswasions, but not
 to her peremptory commands, and conclusions: for you may obey S.
 Augustine by subscribing to his iudgment, without submitting to his
 iurisdiction. So you: where first you ignorantly make this
 profession of obedience to the Roman Church, to be of the
 fifth generall Councell, and alleage Bellarmine for your
 author, who expressly sayth, that they are words of the Sy-
 nod held vnder Menas, before the fifth generall Councell.
 2. Your glosse vpon the word Obedience, is idle, and false:
 for you wrest it to an improper signification. I deny not,
 but that the words of Obedience, and Command, may be taken
 improperly; as if when your equall or inferior requests you,
 to do a fauor for him, or perswades you, to your owne
 good, you answere, I will obey your commands, vnderstan-
 ding by his Commands, his requests and perswasions. But that
 the B. of Rome as being gouernor of the vniuersall Church
 hath true power, and authority to Command, according

(1) Chap. 18.
sect. 1.

to the most strict and proper signification of the word, and that the greatest Bishops, & Councils have acknowledged in themselves obligation to obey in the same sense, hath bene already proued (1). False therefore is your glosse, that this Council acknowledged not in themselves obligation to obey the B. of Rome, nor in him authority to command, but only to persuade. You defend an ill cause, which vpon no other ground, but only to excuse your disobedience to the See Apostolike, inforceth you to wrest the words of the Council to an improper signification. And as your glosse vpon the word *Obedience*, is false; so is it repugnant euen to common sense: for let a generall Council be called, of all the Orthodox Bishops in the world; let them condemne an Arius, an Eutyches, or a Pelagius; if your glosse may be allowed, any of these heretikes, or any other neuer so impious, may refuse to submit himselfe, and obey their decrees, saying, *He will obey them in all their Orthodoxe and reasonable persuasions, but not in their peremptory commands, and conclusions*, and so obey them in nothing at all. For what heretike will not say, that the decrees of a generall Council against his heresy, are not Orthodoxe, and reasonable persuasions, but peremptory commands, and conclusions? Could this euasion iustify Arius his disobedience, or excuse him from heresy? No: and so neither can your glosse iustify your cause, or satisfy any man of iudgment.

And as your glosse is false, so is your dealing imposturous: for the words of the Council truly alleaged by Bellarmine (out of whom you cite them) are: *Apostolicam Sedem sequimur, & obedimus, & ipsius communicatores communicatores habemus; & condemnatos ab ipsa, & nos condemnamus*. We follow and obey the See Apostolike, and her communicants we haue for our communicants; and those that are condemned by her, we also condemne. Why then did you say, that we obiect out of this Council, but one word. *Obedience*? why did you here and afterwards againe (m) citing this passage out of Bellarmine, in both places, cut it of in the middit? Can any Catholike at this day professe more perfect, and exacte obedience to the See Apostolike, then to hold all them for Orthodoxe, and

(m) Pag. 117.

and communicate with them all, that communicate with her; and to condemn all them, that are condemned by her? This was the obedience of that Councell to the Pope; which to shife of and deceaue your reader, you mangle the words, leauing out the most effectuall part of them; because they shew, that if you had bene living in those primitive tymes, that Councell would haue detested, and condemned you, as it did An- thymus, and other heretikes there mentioned, for their disobedience to the See Apostolike, and for not communica- ting with her.

CHAP. XXI.

Of the sixth Generall Councell.

SECT. I.

*That it acknowledged the supreme Authority of the R.
and Church of Rome.*

THAT the sixth Generall Councell was called by the Authority of the B. of Rome, I haue already proued (n). And (n) Chap. 17. that it acknowledged the vniuersall iurisdiction of the Pope over the whole Church, is declared by Constantine the Emperor, who speaking to the Roman Synod held vnder Agatho, calls him, *Vniuersall Father*, and *Vniuersall Arch-Pastor* (o); and by the Councell it selfe (p) cal- (o) Syn. 6. ling him, *Bishop of the first See, and of the vniuersall Church*. And Act. 12. speaking of the Epistle of Agatho sent from the Roman (p) Ibid. Councell to the Emperor, they receaue it, as of the holy Ghost, dictated from the mouth of the holy and most Blessed Peter Prince of the Apostles, and written by the hand of the thrice blessed Pope Agatho. And againe: (q) *We assent (say they) and agree to the (q) Ibid. dogma-*

dogmaticall Epistle of our most holy Father, the soueraigne Pope Agatho (sent to your Highnesse,) and to the suggestion of the holy Synod of 225 Fathers vnder him: And a litle after, speaking of the same Epistle, and acknowledging Agatha to be the Successor of S. Peter, they adde: The paper and inke appeared, but it was Peter that did speake by Agatho.

(r) Apud

Bin. co. 2. pag.

111

(s) Ibid.

(t) In vita

Agathon.

- One of the things which Agatho spake in that Epistle (r) was, that the Roman Church hath neuer bene stayned with error, & that shee whole Catholike Church, all the Councells, & all the Venerable Fathers, and all the holy Doctors haue imbraced her authority, and reuerenced, and followed her Apostolicall Doctrine; which contrarily, the heretikes haue maliciously derogated from, and persecuted. And speaking of the same Church to the Emperer, and his two sonnes (s): This your spirituall Mother the Apostolicall Church of Christ by the grace of Almighty God, shall neuer be proued to haue erred from the track of Apostolicall tradition, nor by any deprauation to haue yelded to hereticall nouelties; but as from the beginning of the Christian sayth, she receaued it pure from her authors the Princes of Christs Apostles; so she remaineth vntill the end, according to the diuine promise which our Lord and Saviour made to the Prince of his Disciples in the Gospells, saying: Peter, Peter, Satan hath required to sift you, as one that sifteth wheat: but I haue prayed for thee, that thy sayth faile not, and thou being once conuerted, confirme thy Brethren. Our Clemency therefore consider, that our Lord and Saviour of all, who hath faithfully promised that the sayth of Peter shall not faile, admonished him to confirme his brethren; which that my Apostolicall predecessors haue alwayes assuredly performed, is a thing notorious to all men. And because Theodorus Patriarke of Constantinople, was a Monothelite, & (as Anastasius testifieth (t) condemned with Pyrrhus, and the rest of that Sect, in this sixth Councell, he addeth; that, Since the Bishops of Constantinople haue endeavored to bring hereticall Nouelties into the Church of Christ, his Apostolicall predecessors of holy memory, haue neuer ceased to exhort, and admonish them to desist from hereticall error, lest by holding one will and operation in Christ, they should occasion a beginning of diuision in the vniuersity of the Church.

S E C T. II.

*Whether the sixth Councell condemned Honorius Pope,
as an Heretike.*

THese passages of the sixth Councell so forcible for the authority of the Roman Church, you mention not, but passing by them, as being not for your purpose, pick out of it a quarrell against Honorius B. of Rome, & that with no small lack of syncerity: for whereas you object out of Bellarmine, that in this sixth Councell, as also in the seventh, and eight, Honorius was condemned as a Monothelite, Bellarmine contrarily proueth out of Honorius his expresse words, that he was no way guilty of that heresy, but alwayes a Catholike, holding with the Roman Church two wils and operations in Christ. And he confirmeth the same with the testimony of S. Maximus Martyr, the greatest Diuine of that age, and that liued in Honorius his tyme. And Maximus himselfe in a famous disputation which he had with Pyrrhus Patriarke of Constantinople, alleageth as witnesse of this truth Honorius his owne Secretary, that writ those epistles dictated from his mouth, and was then still living. Wherefore Bellarmine denyeth that the sixth Councell damned Honorius, as an Hereticke; and further proueth it, because Agatho in his first epistle to Constantine the Emperor, which was read in the Councell, and not only read, but approued, and admired as the words of S. Peter, and as dictated by the holy Ghost, affirmeth expressly, that none of his Predecessors (one of which was Honorius) was euer guilty of heresy, but that they haue alwayes made resistance to heretikes, & that the Pope, as Pope, cannot decree any thing contrary to fayth. And from thence he inferreth, that the Councell did not iudge Honorius to be an heretike, nor condemne him as such: els by receauing and reuerencing Agathos Epistle, as the words of S. Peter, and as dictated by the holy Ghost, the Councell should contradict it selfe, and condemne both S. Pe-

ter, and the holy Ghost of a lye, in affirming that none of Agatho's predecessors was ever guilty of heresy. And the truth hereof he confirmeth by the testimony of Nicolas the first, who in his epistle to Michael the Emperor, avoucheth, that, *none of his predecessors was ever stained with the least spot, or blemish of heresy*, which he wold not euen for very shame haue affirmed so resolutely, if Honorius in the publike assebley of a generall Councell had bene anathematized as an heretike.

Wherefore Bellarmine rightly inferreth, that Honorius was not condemned by the sixth Councell, but his name inserted among those heretikes whom the Councell condemned, by the Greekes, enemies to the Church of Rome. And so it is testified by Theophanes Isaurus a Greeke historian, and out of him by Anastasius Bibliothecarius: which also he confirmeth, because it was the frequent and almost ordinary custome of the Greekes, to corrupt, and falsify Bookes in hatred of the Roman Church, and in fauor of their owne errors.

(u) Ep. 83.

(x) L. 5. ep. 14.
ad Narsem.

(y) L. 2. c. 38.

(z) Vita 3.
Greg. c. 75.

S. Leo complaines (u) that they had corrupted his Epistle to Flavianus Patriarke of Constantino-ple. S. Gregory (x), that they had falsified the Councell of Chalcedon, and he suspected the like of the Councell of Ephesus. And where in his Dialogues (y) he hath, *Paractitus à Patre semper procedit, & filio*, they in their copies leaue out, *& filio*, and instead thereof, say, *& in filio manet*; a thing which Ioannes Diaconus (z) obserueth, testifying that Zacharias Pope hauing translated that worke of S. Gregory saythfully, and published it in the East, the Greekes razed out the name of the *Sonne*, in fauor of their heresy, that the holy Ghost proceeds not from him, but from the Father alone. Againe Nicolas the first remitteth Michael the Emperor to the Epistle of Adrian, if (sayth he) it be not falsified after the manner of the Gracians, but kept by the Church of Constantinople, as it was sent by the See Apostolike. And he had reason to say so: for what he alleageth to Photius, out of Adrians Epistle to Tharasius, is not to be found in that Epistle, as it is read in the eight Synod. And finally this very sixth Councell discovered, that the Greekes had falsified the fifth Councell generall, fathering on Pope Vigilius, and

Menas

Menas Patriarke of Constantinople, certaine quaternions of their owne.

If then they haue falsified the writings of the Fathers of the third, the fourth, the fifth, and eight generall Councils; what marvell if they haue done the like to the sixth, and seauenth, defaining Honorius? and especially, since a little after the sixth Council, they assembled themselves againe at Constantinople, by their owne authority, and made the Trullan Canons, in hatred of the Roman Church.

To this I adde, that in the Lateran Council of 105. Bishops, held before the sixth Synod, by Martin the first Pope and Martyr, against the Monothelites, Sergius, Cyrus, Pyrrhus, and Paul were condemned by name without any mention of Honorius; whom yet those Bishops being graue men and impartiall, would not haue left vn-censured, if he had bene guilty of the same herely; as neither would Paulus Diaconus, Theophanes Cerameus, Photius, and Zonaras in their Catalogues of the heretikes condemned in the sixth Council: especially Photius, and (a) See Cocco. Zonaras being professed enemies to the Roman Church, so. i. l. 7. are, And finally Emmanuel Calleca, a Grecian, with all the 13. and Bell. l. Latin historians (a) commend Honorius for a Catholike 4. de Pont. c. and holy Prelate. 11.

These proofes, most of them being brought by Bellarmine; and so vnanswerably conuincing, that Honorius neither was an heretike, nor condemned by the sixth, or seauenth Council; is it not strange, that you should so confidently assume the contrary, as a thing granted by him, and that it being a matter of fact those Fathers were decaued therein? Good God! (say you) (b) the rare modesty of this (b) Pag. 123. man, who will haue vs believe, that one Bellarmine liuing now 1000. yeares since that matter was in agitation, should iudge better by his coniecture, of the circumstances of a matter of fact, then could 639. Bishops in their publike Synods (*iam flagrante crimine*) when as yet the cause was fresh, their witnesses liuing, and all circumstances, which are the perfect intelligencers, visibly before their eyes. So you. And Bellarmine may truly say: Good God, the strange

conscience of Doctor Morton, that will speake so vntrely! for doth bellarmine bring no other proofes, but *his owne coniecture*? Doth he not produce the testimonies of Honorius his Secretary, and of S. Maximus Martyr, who were liuing at that tyme, of Martin the first with a Councell of 105. Bishops, of Iohn the fourth, of Nicolas the first, of Theophanes Isaurus, of Emmanuel Calleca, and of all the Latine Fathers, that Honorius neuer assented to the Monothelites, but (euen in those his very Epistles which are objected) defended two wills, and operations in Christ, with all the Catholikes of the world? And doth he not proue the same, by the expresse testimony of Agatho Pope, affirming that, *none of his predecessors were euer slayned with heresy*? and out of the sixth Councell it selfe receauing this testimony of Agatho, as the words of S. Peter, and as an oracle of the Holy Ghost? Againe, doth he in all this say, that 639. Bishops were deceaued? Nay doth he not proue by the testimony of Theophanes Isaurus, and Anastasius, and collect the same out of many other authors, that the condemnation of Honorius, is not theirs, but falsly inserted in their Councells by the Greekes, according to their ordinary custome of corrupting Councells, and other bookes in hatred to the See of Rome? Good God then, the seared conscience of Doctor Morton, who can conceale all this, and lay hold on a few words, which Bellarmine addeth, to wit, that, *if any man be so obstinat, that all this cannot satisfy him, he may receaue another solution from Turrecremata, which is, that the Fathers of the sixth Synod condemned Honorius, but out of false information, and therefore erred therein, as any Councell may in matter of fact.*

(c) Pag. 126.

The reason why you omit all the rest of Bellarmines doctrine, & catch at this solution of Turrecremata, is, to inferre that Popes may be heretikes, & that not only as priuat Doctors (which some Catholikes grant) but in their publike persons, as Popes, because, *those Fathers condemning Honorius in their publike Councell did iudge him according to his publike person.* These your words (c) containe a ridiculous fallacy: for when we say, The Pope cannot erre, as Pope, or (which is all one) as a publike person, or *ex Cathedra*, the sense

sense is, that he cannot either in a Councell, or by himselfe ordayne any hereticall doctrine to be receaved by the Church. Nor could you be ignorant of this: for as Canus (whon ye alleage) granteth, that Popes according to their priuat persons may be heretikes, and that peradventure one or two examples may be given therof, so in that very place (d) he addeth, that no example can be given of any Pope, (d) *L. 6. c. 2.* that though he fell into heresy, did euer decree the same for *Pag. 314.* the whole Church, which is the thing you ought to have disproved, to shew, that either the sixth, or any other Councell indged the Pope according to his publike person. And lastly, as for Honorius in particular, Bellarmine (e) rightly (e) *L. 4. de Pont. c. 11.* sheweth, that Canus was in a double error, concerning him, whose opinion therefore is to be reiected.

CHAP. XXII.

Of the seauenth, and eight Generall Councells.

SECT. I.

That these two Councells acknowledged the supreme Authority of the Bishop, and Church of Rome.

WHAT the seauenth, and eight Generall Councells belieued the B. of Rome to be the Head, and Gouvernor of the Vniuersal Church, is a truth not to be denied. In the second Action of the seauenth Synod, was read, and approued the Epistle of Adrian Pope to Tharasius, in which speaking of S. Peters See, he sayth; *Whose seate obtayning the primacy, shineth throughout the whole world, and is the Head of all the Churches of God.*

(f) Apud
Bin. 10. 3. pag.
913. & Can. 1.
6. c. 6. pag.
299.

In the eight Synod, the profession which all Schismaticall Bishops, returning to the Catholike Church, were to make, is expressed in these words (f): The beginning of salvation is, to conserve the rule of right fayth, and no way to swerve from the tradition of our Fere-fathers, because the words of our Lord cannot fayle saying: Thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not preuaile against it. And the proofes of deeds haue made good these words; for as much, as in the See Apostolike the Catholike religion is alwayes conserved inuolable. We therefore desiring not to be separated from the fayth and doctrine of this See, and following in all things, the constitutions of the Fathers, and chiefly of the holy Prelates of the See Apostolike, anathematize all heresies &c. And a litle after. Wherefore following the See Apostolike in all things, and observing all her constitutions, we hope to deserve to liue in one communion which the See Apostolike teacheth, in which there is the true and entire solidity of Christian religion: & we promise likewise not to recite in the sacred mysteries, the names of those, which are separated from the communion of the Catholike Church, that is to say, which agree not to the See Apostolike.

What you thinke Doctor Morton, I know not: but sure I am, that if you who deny the Roman Church to be the Head, and gouernesse of all Churches, you that liue out of her Communion, you that refuse to obey her constitutions, you that professe not to follow her doctrine, had liued in tyme of the seauenth and eight Synods, they would haue anathematized you, and condemned your doctrine, as hereticall. And this is the reason, why you conceale these, & many other passages of those Councells, in which the same truth is deliuered, and many other points of your Protestant Doctrine condemned.

S E C T. II.

Doctor Mortons ignorance, concerning the eight
Generall Councell.

(g) Pag. 137. **I**N your eight Chapter, in the title of the eight Section, you say (g): The beliefe of the Article, Vix. The Catholike Ro-
man

man Church, without subiection wherunto there is no saluation, dam-
neth the eight Councell, which you call generall, consisting of 383. Bi-
shops, in the yeare 870. This is your title; in prooffe wherof, you
cite Binius (h) in your margent, but ignorantly, and fallly: (b) Tom. 3. p.
for the Councell which Binius there setteth downe, is not 243
the eight generall, held the yeare 870. vnder Basilius the
Emperor, and Adrian the second Pope of that name, but a
particular Synod, consisting of certaine Greeke Bishops as-
sembled the yeare 692. by the industry of Calinicus Pa-
triarke of Constantinople, in the tyme of Sergius Pope, &
Iustinian the yonger, in his pallace called Trullum, & hath
neuer bene esteemed a lawfull Councell, but alwayes re-
proued as a false, and erraticall assembly, as Binius proueth
(i), and I shall presently declare (k).

Againe you say; The eight generall Councell consisted of 383. (i) To. 3. pag.
Bishops, and giue Binius for your Author: But you are mi- 154. 155.
staken, & wrong Binius: for he (l) proueth out of Nicetas, (k) Sect. seq.
and Anastasius who was present at the eight Councell, that (l) Tom. 3.
it consisted only of 102. Bishops. Nor will it serue you for pag. 910
an excuse, that Bellarmine sayth, it consisted of 383. Bi-
shops: for you bring not him for your author, but Binius,
who affirmeth, and proueth the contrary. And in what
sense Bellarmine speaketh, you might haue learned, if you
had obserued, what Binius noteth out of Anastasius, na-
mely, that many other Bishops agreed to this Synod,
though they were not present at it.

But let vs go on: What was done (say you) (m) in this (m) Pag. 117.
fourth Synod of Constantinople, you may vnderstand from your owne
men. Here I must request you to call to mind, that elswhere
you say (n), the Councell vnder Menas was the fifth Council of Con- (n) Pag. 135.
stantinople. How then can the eight general Council, which marg. lit. 6.
you say was held the yeare 870. be the fourth Council of
Constantinople, since in this other place alleaged, you af-
firm the Councell vnder Menas held the yeare 553. to be
the fifth Council of Constantinople? for thereby you ig-
norantly make the fifth Council of Constantinople, to
haue bene held about 300. yeares before the fourth.

SECT. III.

Whether the eight generall Councill condemned the Saturday fast, allowed by the Roman Church.

(o) Pag. 117.

[Ibid,

You tell vs (o) that, we may vnderstand from our Binius, that these Bishops (of the eight generall Councill) condemned a custome of the saboth fast in lent, then vsed in the Church of Rome: and therupon, made they a Canon inhibiting the Church of Rome, from keeping that custome any longer. And you adde (p) : This Canon (sayth your Surius) is not receaued, because it reprehendeth the Church of Rome, the mother-Church of all other Churches. So you : And your readers, especially of the vulgar sort, by this your expreffion, what will they conceaue, but that the Roman Church did in those tymes fast the Sundayes in Lent ? for as by the Saboth day Protestants, especially the vulgar, vnderstand no other day but Sunday, so by the Saboth fast, what will they vnderstand, but the Sunday fast, which was neuer vsed, nor allowed in the Roman Church, but condemned in the Councill of Gangra, as an hereticall obseruation of the Eustathians (q).

(q) See Spond.
anno 319. n. 9.

The fast which this Canon inhibiteth is the Saturday fast, which, as then it was, so, notwithstanding this Canon, is still vsed by the Roman Church in Lent, and not prohibited out of Lent.

Not was that Canon made by the eight generall Council, to whom you ignorantly ascribe it, but by the Trullan Synod, as Binius, and Surius testify ; whom therefore you abuse, in fathering on them your owne ignorant mistake of the Trullan Synod, for the eight generall Council. And so much the more, because both of them, with all Catholike Diuines, hold the Trullan Canons to be illegitimate, and of no force: for as much, as no Legates of Sergius then Pope, were present at that Synod, nor was it assembled by his authority, or consent, but absolutely reprobued, and condemned by him, notwithstanding the barbarous violence of Soldiers, and other meanes vsed by the Emperor,

ror, to extort a confirmation from him, and his successors, as Venerable Bede (r) who liued at that tyme, Paulus Diaconus (s) and other historians testify, and you may read in Baronius (t), Bellarmine (u), Binius (x), and Canus (y); who rightly obserue, that as not by the Pope, so neither by any of the Patriarkes of the East, nor by any authority of antiquity it hath bene receaued, as a true Councell, but held to be (and so Bede (z) calls it) *Erratica Synodus, An erring Synod*; in so much, that the Greeke Historians, Theophanes, Zonaras, Cedrenus, Glycas, and others, thought best to bury it in silence, neuer reckoning it among the Councells, nor making any mention at all of it. And with great reason: for how Almighty God punished both the wicked Patriarke Calinicus, and the Emperor, who please may read in Baronius (a).

(r) L. De sex
etat. in 12. li.
man. itiore.

(s) L. 6. c. 4.

(t) Anno 692

(u) L. 1. de

Conc. c. 7.

(x) Torn. 3.

pag. 152.

(y) L. 5. de loc.

c. vlt.

(z) Loco cis.

(a) Anno

692.

All which being true, as it is, it must follow, that you shew great ignorance, or els lack of Conscience, in attributing to the eight generall Councell a decree of this impious Conuenticle, and objecting it against a religious custome of the Saturday fast in Lent, piously obserued by the Roman Church, from the Apostles tyme. If it be an abuse, why did not the seauen first Oecumenicall Councels take notice of it? Do not the Greeke authors with one voyce cry out, that in thinges of this nature which are not repugnant to fayth, or good manners, the variety of ancient customes vsed in diuers Churches is to be obserued? And did not S. Hierome, being consulted about this very custome of the Saturday fast, long before the Trullan Synod, answer (b), *Let euery countrey abound in their owne sense, and reuerence the precepts of their Fore-fathers, as Apostolicall lawes*? And did not S. Ambrose (c) in this very particular, advise Monica S. Augustines Mother, to obserue the custome of whatsoever place she was in? And do not both he, and S. Augustine (d) professedly proue against you, and such as you are, that wheras the Easterne Church from the tyme of the Apostles fasted not, but feasted on Saturdayes, contrary to the custome of the Western Church, both of them did it, vpon good and pious considerations, declared by the ancient Fa-

(b) Ep. 28.

(c) Spond.

anno 384. m.

6.

(d) Apud S.

Aug. ep. 26.

(e) Apud

Baro. an. 692.

(f) Loco cit.

(g) C. 12.

(h) C. 16.

thers (e)? And doth not S. Augustine (f) shew, that variety to be a singular ornament to the Church? And do not the Councils of Agatha (g), and Eliberis (h), subscribe to that custome of the Roman, & other Western Churches? What authority then, had those Trullan Bishops to make themselves Iudges of the Roman Church, and of all the Churches of the West, over whom they had no authority, as your selfe well knoweth?

(i) Pag. 320.

221.

And hereby is discovered your folly, that not contenting your selfe with proposing heere this Argument so impertinent, and friuolous, you repeate it afterwards againe saying (i) that, *S. Augustine approving the custome of the Easterne Church, wounds the Papacy, and signifies that the Roman Church had not then any peremptory authority to determine all causes*: for the Roman Church then did, and still doth allowe variety of Customes in diuers Churches, though sometimes contrary to her owne, when they are not repugnant to sayth or good manners. Such was the Easterne custome of not observing the Saturday-fast, which therefore she allowed. How then doth S. Augustine wound the Papacy, in allowing the Oriental's to observe their custome, since the Roman Church agreeth with him, in allowing the same? To proue out of S. Augustine that the Roman Church had not then authority to determine all Ecclesiasticall causes, you should haue shewed, that he held endlesse, and indeterminate any cause, which she had once determined; or that he allowed, what she had once condemned: which whiles you do not, you spend your breath in vaine.

(k) Pag. 117.

Finally, wheras you aske (k), *Whether the Church of Rome would at this day swallow, and digest such an heat morsell, as the Trullan decree was*, you insinuate, that then she could, and did swallow that morsell: which how false it is, you haue beard; since neither Sergius Pope, nor any of his successors, could euer be brought to confirme that decree, or the Synod that made it; which alone sheweth the transcendent authority of the Roman Church in those dayes; for want of whose allowance, and confirmation, that Synod was then, and euer since hath bene reprobued, as an impious Assembly:

bly: whole decrees therefore you are ill advised to obiect
in favor of your cause, against the Roman Church.

CHAP: XXIII.

Doctor Morton defendeth the hereticall custome of the Asian Bishops against Victor Pope.

BELLARMINE, and other Catholike
writers, to proue the authority and iurisdiction of the B. of Rome practised
ouer the Easterne Church, in the first
ages after Christ, among other exam-
ples, alleage the sentence of excommu-
nication pronounced by Victor Pope
against Polyrates, and many other Asian Bishops, for not
celebrating the feast of Easter vpon the Sunday, as the Ro-
man Church did, but according to the Iewish computa-
tion, at the full moone of March, on what day soeuer it fell;
wheras (witnesse Eusebius) (l) the rest of the Churches, (l) *Lib. 5. hist.*
throughout the whole world, insisting in the Apostolicall c. 33.
tradition, and custome, did neuer obserue their Easter on a-
ny other day, then that, on which our Lord arose from
death, which was on Sunday. And so it was decreed to be
kepr, by the Councells of Palestine, of Rome, of Pontus, of
France, of Osrana, of Achaia, and of other Bishops, almost
Innumerable (m). To which I adde out of Tertullian (n), (m) *Euseb.*
that Blasius by perswading the obseruation of that Iewish *ibid.*
custome, did endeavour to bring Iudaisme againe into the Church: (n) *De pres-*
which also Eusebius testifieth, saying (o): Blasius hauing *crip. c. 53.*
drawne many into error, did labor to bring in a new Sect, for the de- (o) *L. 3. hist.*
struction of truth. Vpon these grounds Victor excommunica-
ted him, and the Asian Bishops for their obstinate defence
of that custome, which Pius his predecessor had forbidden.

(q) Pag. 131.

(r) L. 3. hist.
c. 24.
(s) Pag. 132.

You object (p), that the Asian Bishops stood out a long time against Victor, and contemned his excommunication; and that Polycrates pleading their cause, in his Epistle to Pope Victor, alleged, that they had receaved their custome from S. Iohn, who leaned an our Lords brest; that it was practised by Philip the Apostle, and continued by Polycarp, Thraseas, and Sagonius, all of them Bishops and Martyrs; and that Polycrates himselfe having liued 65. yeares in the communion of the faythfull, was nothing moued with those terrors (meaning of excommunication) which were vrged against him, and the rest.

And you adde (q) out of Eusebius, that this Act of Victor did not please all other Bishops, who did greatly reprove him for troubling the peace of the Church. These (Syr) are not Eusebius his words, but yours. He sayth, that, they did earnestly exhort Victor to peace, & to a diligent care of charity towards his neighbours, and bitterly reprovved him, as providing vnprofitably for the good of the Church. So indeed Eusebius sayth, according to the translation of Ruffinus. And both of them, being Heretikes, shew their malice against the See Apostolike, in saying, that, other Bishops did bitterly reprove Victor: for comming to giue an example of this bitternesse, they bring for their patterne, the wordes of S. Irenaeus, in all which there is not one bitter word, but a gentle remonstrance, full of submission to the person of Victor, and to the authority of his See: for he sayth not, that Victor could not, but that, he should not haue cut off from the body of the Church so many prouinces for so small a cause; which is not to argue him of want of power, but for vsing his power indiscreetly: Irenaeus (sayth Eusebius) (r) did fully exhort Pope Victor, that he would not vicerly cut off so many Churches, from the body of the vniuersall Church of Christ. And wheras you (s) traduce Christopherson, our learned Bishop of Chichester, for this translation of Eusebius, it is a cauilt sprung out of your ignorance: for the Greeke verbe *ἐκ τῆς κοίτης*, which Eusebius vseth, signifieth to cut off from the whole masse or body: and so it is proued out of Ruffinus, who translateth thus: Irenaeus reprovved Victor, for not doing well in cutting off from the unity of the body, so many, and so great Chatches. And so likewise translateth your learned Protestant brother Iohnnes Iacobus Grynus, in his Basil

Iean edition of Eusebius. And in the same manner transla-
 teth Nicephorus (t), all of them as well skilled in Greeke, (t) L. 4. c. 38.
 as your selfe, to say no more. And indeed how could Ire-
 næus reprove Victor, for exceeding the limits of his power?
 he that crieth out (u): To the Roman Church, all Churches, and (u) L. 1. c. 36
 all the faithfull, from all places, must necessarily haue recourse, by
 reason of her more powerfull principality.

Wherefore it was not want of Power that Irenæus re-
 proved in Victor, but indiscreet vsing of his power. But
 that euen in this, he was instaken, and that Victor failed
 not, euen in point of prudence, nor vsed ouer-much rigor,
 appeareth in this, that hereby he repressed the Heresy of
 Blastus by which many were seduced, as also because the
 famous Councell of Nice, first, & many others afterwards,
 confirmed his sentence, and condemned the doctrine and
 practise of Blastus, & the Asians in this point; in so much
 that all, which since that tyme haue persisted in the con-
 trary custome, haue bene accounted Heretikes, and vnder
 the name of *Quartadecimani* registred for such, by the Fa-
 thers, that haue made catalogues of heretikes.

That the Nicen Councell had iust cause to condemne
 this *Quartadeciman* error, you dare not deny; but you deny
 the same of Pope Victor, & yeld a disparity in these words:

(x) Be it knowne vnto you, that the decree of the Nicen Councell, (x) Pag. 131.
 which ordayned that Easter should be kept vpon the Lords day, ma-
 keth nothing for the Act of Victor his excommunicating the Asian
 Bishops: because as that Councell was celebrated 300. yeares after,
 so had it far more iust and necessary cause, to make such a decree by
 reason of the heresy of Blastus, who at that tyme defended an indis-
 pensable necessity of obseruing the Iewish ceremonial law. The cause
 then, for which you approue the decree of the Nicen Cou-
 cell, and condemne that of Victor in the same cause, is, by
 reason of the heresy of Blastus, who (say you) at that tyme
 (of the Nicen Councell) defended an indispensable necessity of
 obseruing the Iewish ceremoniall law: which wordes present
 vnto vs an excellent testimony of your ignorance in eccle-
 siasticall history: for Blastus liued not at the tyme of the
 Nicen Councell (as you affirme) but 130. yeares before,

(y) L. de
Scriptor.
(z) De pref-
crip. c. 34.

(a) L. 5. biff.
c. 14.

(b) Pag. 131.

(c) Ca. 7.

(d) P. 2. c. 6.

(e) Ca. 1.

(f) Ca. 1.

(g) Ca. 7.

(h) In total.
Har.

(i) Har. 50.

(k) L. de Har.
ref. har. 29.

(l) Har. 50.

(m) Har. 50.

(n) L. 4. c. 36.

17. 38.

(o) Pag. 57.

(p) Pag. 134.

in the very tyme of Victor Pope, and of S. Irenæus, who writ against him, as S. Hierome testifieth (y). And so likewise did Tertullian at the same tyme, saying (z): *Blastus seeketh covertly to bring in Iudaisme; for he teacheth, that Easter is not to be kept otherwise, then according to the law of Moyses.* And with them agreeth Eusebius reporting (a), that Blastus begun to preach and divulge his heresy in the tyme of Victor Pope. Wherefore you saying, that Blastus lived not in the time of Victor, but of the Nicen Councell, which was more then 100. yeares after, present vs ignorantly with falshood, instead of truth; & in lieu of impugning the fact of Victor, against your will confirme the same.

And by the way I will not omit to aduertise the reader of three things. The first is, that whereas you say (b), *The Nicen Councell was 200. yeares after Pope Victor excommunicated the Asians*; you cannot be excused from another ignorant mistake: for it was not much above 120. yeares after that tyme; the sentence of Victor being in the yeare 198. and the Councell of Nice, the yeare 325.

The second is, that the sentence of Victor being ratified, and confirmed, and contrarily the lewish custome of the Asians anathematized by the three first generall Councils of Nice, Constantinople (c), and Ephesus (d), as also by the second of Antioch (e), the first of Arles (f), and that Laodicea (g), and they that obeyed not the sentence of Victor, registred for heretikes by Philastrius (h), S. Epiphanius (i), S. Augustine (k), Theodoret (l), S. Damascen (m), and Nicephorus (n), you neuertheless blush not, to approue that hereticall custome, and to say (o) that, *the Britains and Scots, in observing it, some hundreds of yeares after it was thus condemned, did much more orthodoxally then the Roman Church*: which sheweth, that any custome, so it be contrary to the practise of the Roman Church, is to you Orthodoxall, though in it selfe it be damnable, and anathematized as hereticall, by neuer so many Councils and Fathers, as this Asian custome obserued by the Britains, and Scots was.

3. And from the same spirit proceedeth your saying (p) that, *Pope Victor was the Schismaticke, that troubled the peace of*

the Church, and not the Asian Bishops; since they for their obstinacy in defending the Iewish custome, haue bene by all orthodox Fathers and Councils condemned, as heretikes: and contrarily Pope Victor (euen as M. Whitgift your brother acknowledgeth (q) *was a godly Bishop and Martyr, and the* (q) *In his Church at that tyme, in great purity, as not being long after the A-* Defence page 510.
 postles. And wheras, you (r) *appeale to our consciences, and bid vs* (r) *Pag. 131. in all our reading shew vnto you, if we can, that Polycrates, and other Asian Bishops, so excommunicated by Pope Victor, were held by any other Catholike Bishops of those tymes, to be therby, without the state of saluation; we contrarily appeale to the conscience of any christian man, whether it be not damnable doctrine, to mantaine (as you do) that these Quartadeciman heretikes, after they knew themselues to be excommunicated by the Pope, and anathematized by so many Councils, if they repented not, but persisted obstinately in the defence of their heresy, cold be in state of saluation.*

And lastly wheras you add (s) *that, wee full well know, that* (s) *Pag. 131. S. Hierome in his Catalogue of Ecclesiasticall writers numbred Polycrates among those who did aduance the Catholike sayth, we know that you speake ignorantly and vnruly: for S. Hierome in that his Catalogue doth not only number Catholikes, but also diuers heretikes that writ of Ecclesiasticall affaires; as Eusebius Cæsariensis, whome the same S. Hierome (t) (t) *Apol. ad- cals, The ring-leader of the Arians. And so likewise, he num- uers. Ruffin. l. breth Nouatianus, Donatus, and Photinus, whom in that very Catalogue, he acknowledgeth not only to be heretikes, but authors and propagators of seuerall heresies. And in no other condition doth he number Polycrates, whom he commendeth not for aduancing the Catholike sayth (as you affirme) but hauing set downe a piece of his epistle written to Pope Victor, in defence of his error, sayth, He reports it to shew the wit, and authority of the man: where, by authority, he vnderstands not authority of right, but of fact, that is, the credit which Polycrates had among the Quartadecimans.**



CHAP. XXIV.

Doctor Morton, in opposition to the Roman Church, defendeth the Hereticall Doctrine of Rebaptization.

FIRMI LIANVS B. of Caesarea in Capadocia, with other Asian Bishops, out of their great hatred to heresy, decreed in their Councils of Iconium, & Synnada, that Baptisme giuen by Heretikes was inualid, and therefore that Heretikes returning to the Catholike Church, were to be baptized a new. This Doctrine from Asia, crept into Africa: and Agrippinus B. of Carthage, hauing layd the first grounds therof, Cyprian with other African Bishops afterwards imbraced the same, so far, that for the authorizing therof, they assembled a Councell of 80. Bishops at Carthage. All which notwithstanding, that doctrine, as being contrary to the tradition, and practise of the Catholike Church, was forbidden by Stephen then Pope of Rome, in these words: *Nihil innouetur, sed seruetur quod traditum est: Let no innovation be made, but that obserued which hath come by tradition.* Firmilianus with other Bishops of Asia, notwithstanding this prohibition, persisted still in their error, and were for that cause excommunicated by Stephen. Wherat Firmilianus storming, in his fury spued out reprochfull and contumelious words against him. But Cyprian, although he defended the same error, yet not as a doctrine of fayth, nor condemning the contrary, nor censuring the Pope, or the rest that defended it,

it, as any way guilty of Heresy: for as S. Augustine writing against the Donatists, and excusing Cyprian (u) sayth: If he (u) *L. 2. de Bap. c. 18. & Conc. Carthag.* held that opinion, it was before it was condemned by a generall Bap. c. 18. & Council; to which he would most easily haue submitted his judgement, if any such had bene held in his tyme. And moreover, if he held it, it was with so great temper, that (as both he himselfe (x), and S. Augustine (y) for him, testifieth) for the defence therof, he neuer forooke the communion of the Roman Church: but as S. Peter dissented from S. Paul, concerning the circumcision of Gentils newly converted, and yet both of them still remayned in Catholike Vnity, and peace: so likewise though Cyprian touching rebaptization differed in opinion from Stephen, yet he still remayned in communion with him. And therefore when the Donatists defended their heresy, by the authority of Cyprian, and his Councell, S. Augustine answered (h), that Cyprians patronage could not auaille them, because they were out of the communion of the Roman Church, in which Cyprian liued and dyed. (h) *Cont. Crescon. l. 1. c. 32. & l. 2. c. 31. & alibi saepe.*

This is the controuersy, as it passed betweene Cyprian Bishop of Carthage, and Stephen Pope, briefly related. And you in objecting it against the Popes authority, shew impiety, folly, and falshood. Impiety, 1. In taking part with Firmilianus & Cyprian, in their opposition to Pope Stephen, and approving their doctrine, which you know to be erroneous, & that soone after being condemned by a generall Councell, it hath euer since bene held for an absolute heresy, not only by Catholikes, but also by Protestants. And doth not S. Augustine say (i), that, albeit Cyprian Bishop & Martyr were a man of great fame and merit, yet not of greater then Peter the Apostle, and Martyr, in whom the principality of the See Apostolike was so eminent: which sheweth that Cyprian ought to haue borne respect to Stephen Pope, sitting in the See, & inuested in the authority of Peter Prince of the Apostles? And doth he not shew (l), that Cyprian erred herein, and that the Epistles which he writ of this subiect are of no force, because the contrary was decreed by the authority of the whole Church, which is to be preferred before

(m) L. 5. de
Bapt. c. 23. &
199.
(n) Pag. 134.

(o) L. 1. cont.
Crescon. cap.
32.

(p) S. Aug.
cont. Crescon.
l. 3. c. 3.

(q) L. 6. de
Bapt. per tot.

fore the authority of Cyprian, or of any one man whatsoever? And doth he not (m) learnedly confute the Epistle which Cyprian writ to Pompeius, in defence of his error? And whereas you to iustify Cyprian, object (n), that, he gathered a Councell of 87. Bishops, which concluded contrary to the Pope and his Councell celebrated in Italy, you know that S. Augustine doubted (o), whether any such Councell were euer held: and if it were, whether the greater part of the Votes were not against Cyprian, because the Donatists could reckon but 50. Asian, and 70. African Bishops, that adhered to Firmilianus, and Cyprian (p); whereas many thousands held with Stephen Pope, against them. And the same S. Augustine (q) answereth, and confuteth severally, every one of the verdictes of the Bishops, which were said to be giuen in that Councell assembled by Cyprian.

2. You cannot be excused from impiety, in objecting (r) against the Popes authority, the words which Firmilianus and Cyprian in their passion let slip from their mouths against Stephen: for S. Augustine (s) held them, unworthy to be mentioned, and couered them with this excuse: *The things which Cyprian in his anger spread against Stephen, I will not suffer to passe vnder my pen.* But as Cham (t) delighted to lay open the shamefull parts of his Father, so you glory in publishing the faultes of the Saintes, when you can espy any error or frailty in them, though afterwards they repented themselves as Cyprian did: for S. Augustine reporteth as most credible (u) that he changed his opinion before his death; and as absolutely certaine, that by his glorious Martyrdome, he washed out with his bloud, the blemish which he had contracted by defending that error.

(u) L. 2. de
Bapt. c. 4. &
ep. 48. ad
Vincent.

(x) Cap. 9. 10.
11.

3. In making this Argument you shew great folly, it being so far from disproving the Popes authority, that it is an vnanswerable prooffe therof, as that ancient and learned Father Vincentius Lyrinensis in his golden Treatise, against the prophane nouelties of heresies, conuinceth in these words (x): *In tymes past Agrippinus of venerable memory Bishop of Carthage, the first of all mortall men maintained this assertion against the diuine Scripture, against the rule of the vniuersall Church,*

Church, against the minde of all the Priests of his tyme, against the custome and tradition of his fore-Fathers, that Rebaptization was to be admitted, and put in practise. Which presumption of his procured so great damage to the Church, that not only it gaue a paterne of sacrilege to all heretikes, but also ministred occasion of error to some Catholikes. When therefore all men euery where exclaimed against the Nouelty of that doctrine, and all Priests in all places, each one according to his zeale did repugne; then Pope Stephen of blessed memory, Bishop of the Apostolike See resisted indeed with the rest of his fellow Bishops, but yet more then the rest, thinking it, as I suppose, reason so much to excell all others in deuotion towards the fayth, as he was superior to them in authority of place. To conclude, in his Epistle, which then was sent to Africa, he decreed the same in these words: Let nothing be innouated, but that obserued which came by tradition &c. What then was the end of this whole businesse? what els, but common, and vsuall? Antiquity was retained, nouelty abandoned. But perhaps that new inuention wanted patrons; and defenders? To which I say on the contrary, that it had such pregnant wits, such eloquent tongues, such number of defendants, such shew of truth, such testimonies of Scripture, but glosed after a new, and naughty fashion, that all that conspiracy & schisme should haue seemed to me inuincible, had not the very profession of nouelty it selfe, so taken in hand, vnder that name defended, & with that title recommended, ouerthrowne the very ground of so great a schisme. To conclude, what force had the Councell or decree of Africa? By Gods prouidence, none; but all things there agreed vpon, were abolished, annulled, abrogated, as dreames, as fables, as superfluous. And, O strange mutation of things! the authors of that opinion are iudged to be Catholikes, and the followers accounted heretikes: the maisters discharged, and the schollers condemned: the writers of those bookes shall be children of the kingdome of heauen, and the maintainers of them shall burne in hell.

All this is of Vincentius Lyrinensis, who tels you that albeit Cyprian, and other his Colleagues, authors of that doctrine, be Saintes in heauen, yet they that maintaine it now, after it hath bene condemned by the vniuersall Church (as you do, iustifying Cyprian in his defence thereof against Stephen Pope) shall burne for euer in hell;

which I wish you to looke to in tyme, & to obserue how properly you are discribed by Vincentius a litle after, comparing such as you are, to Cham, and expressing lively your impolsterous dealing in theirs.

4. As in this objection you shew folly, arguing against your selfe, so you cannot be excused from fraud: for whereas we answere, that Firmilianus and Cyprian, with the other Bishops, that assented to them, when they saw their doctrine reprobued, and condemned by the Church, acknowledged their error, & retracted the same by a new decree, contrary to that which before they had made in their

(y) Pag. 138.

Councell of Carthage, you shift it off, saying (y). I passe it over as a vaine presumption; and so it is proued to be. By whom? forsooth by your Reutius, a man of as much credit as your selfe. His answere set downe by you in Latin in your margent, as also what he bringeth out of Dionysius Alexandrinus, and S. Basil, you may see confuted by Baro-

(a) Apud
Biscol. anno
1558. pag. 148.
(b) Aduers.
Lucifer.

nius (a), S. Hierome, and other ancient Fathers. The blessed Cyprian (sayth S. Hierome (b) stroue to auoid the miry lakes, & not to drinke of strange waters; and vpon this subject addressed the Synod of Carthage to Stephen B. of Rome, who was the twenty sixth after S. Peter: but his strife was in vaine. And in the end they which had decreed, that such as were baptized by heretikes, must be rebaptized, returning to the ancient custome, set forth a new decree, saying: What do we? So it hath bene deliuered to them, by their ances-

(c) L. quaest.
9. 5.

stors, and ours. And Venerable Bede (c): Cyprian with his Bishops in Africa, made a decree contrary to the custome of the Church, that heretikes should be rebaptized: but because in his sense (which he conceaued to be right) he endeauored to enrich himselfe with good workes, he deserued to be soone reformed, and by the instruction of

(d) L. 3. cont.
Crescon. c. 3.

spirituall men, to be reduced to the vniuersall custome of holy Church.

(e) Ep. ad
Stephan. apud
Eus. b. l. 7. hist.
c. 4. & Nico-
phor. l. 6. c. 7.

And S. Augustine testifieth (d) that, The orientall Bishops, which had met at Icomium, and Synnada, reuoked their decree, and corrected their iudgment. And finally Dionysius Alexandrinus certified Pope Stephen (e) that the same was done not only by the Orientall, but also by other torraine Churches euery where.

Wherefore your objecting of Firmilianus and Cyprian,

as opposing the Pope in this controversy, and inferring that you may likewise oppose him in your Protestant Tenents, is, as if you should prove out of S. Peters deniall of Christ, that it is lawfull for you to deny him: for as S. Peter repented his fall, so did those Bishops retract their error.

And hereby also appears the fraud of your Reuirtute, seeking to limit this retraction of Firmilianus and other Bishops, to those of the East only: for you have heard S. Hierome, Bede, S. Augustine, Eusebius and Nicephorus testify, that S. Cyprian with his African Bishops, and all others, *ubique locorum*, in all places, were reconciled, and this not only among themselves, as Reuirtute ridiculously glosseth (for they dissented not among themselves) but also with Stephen Pope, returning to the ancient custome & practise of the Church, as he had commanded. Whereupon Dionysius Patriarke of Alexandria writ to him a congratulatory letter (f), that he with them all might reioyce in the peace restored to the Church by his meanes. And in another to Xistus his successor (g), he declareth the Popes authority ouer all those Bishops, beseeching him to pardon their offence, & restore them to his communion: I writ to Stephen (sayth he) an Epistle for all those Bishops.

(f) Extat
apud Au-
thor. cit.

(g) Apud
Euseb. l. 3. hist.
c. 4.

To conclude, you adde another falshood, saying (h), (h) Pag. 135
that we grant Stephen Pope, to haue excommunicated not only Firmilianus, with other Eastern Bishops, but also S. Cyprian: and you proue it by the testimony of Cassander, an hereticall and prohibited Author, whome you contrary to your owne knowledge cite as a Catholike writer, that so you may haue some colour to call his lies, *our Confessions*, as here you doe. And indeed what man of common sense, can persuade himselfe, that the Roman Church would honor S. Cyprian as a glorious Saint, and Martyr, (as she doth) if he had died out of her communion, and especially if he had contemned her excommunication?

Lastly I must aduertise you of another absurdity, whiles you tell vs (i) that, we should aduise in this case rather with Fir- (i) Pag. 138
milianus, a Bishop lining in the dayes of S. Cyprian, then with S. Augustine, who came 150. yeares after: for this is to tell vs,

(k) De Spir. S.
ad Amphil.
c. 29.

(l) Extat
apud Pamel.
pag. 198.

that we must aske before Firmilianus, a party, and for a
tyme, guilty both of the necessity of the Quarta decimans, &
of Rebaptization, then S. Augustine, an Orthodox Doctor,
and an impartiall witness. But yet, if we aduise with
Firmilianus, he will condemn you. Because he retracted
his error before his death, returning to the communion of
the Roman Church, and (witness S. Basil (k) was ad-
mitted among the Catholike Bishops in the Councell of
Antioch, held against Paulus Samosatenus. And 2. because
in his Epistle to Cyprian, he acknowledged Stephen to be
successor of S. Peter, on whom the foundations of the
Church were layd. And the reason which he yeldeth for his
not obeying Stephen, is, that he must rather obey God, then
man, which is a reason, not to be giuen, but by one, that
knowes himselfe bound to obey him that commands, if
his command be not contrary to the commandment of
God, as he thought Stephens to be, though erroneously, as
you haue heard.

CHAP. XXV.

Other Arguments of Doctor Morton out of S. Cyprian, answered.

(m) Pag. 134.
in tit. sect. 4.

(n) Pag. 291.
& alibi.

(o) Pag. 172.
178. 181. 287.



FROM this your mayne Argument of
the opposition of Firmilianus and S.
Cyprian, you passe to other obie-
ctions, shewing (as you say) (m) the
full opposition of S. Cyprian and other Bi-
shops, against Stephen B. of Rome. But see-
ing you acknowledge (n) the Roman
Church to haue bene pure and free from error for the space
of 600. yeares, and the Popes that liued in S. Cyprians
time, to be glorious Saints and Martyrs of Christ (o), with
what conscience do you make S. Cyprian fully opposite to
them,

them, and to differ in matters of sayth from them? for what els is that, but to make S. Cyprian an heretike, that for he may seeme to be like to your selfe? Now to your obiections of the full opposition of S. Cyprian to Pope Stephen.

The first is (p), that S. Cyprian impugned the Popes (p) *pag. 1, 4.* pretended power of appeales to Rome: in proofs wherof you produce ignorantly the examples of Fortunatus and Felicissimus: for they appealed not to Pope Stephen, but to Cornelius, betwene whom and Stephen sat Lucius another Pope. Againe, the obiection is impertinent: for the definitions of Councils confirmed by the Popes, and the decrees of the Popes themselves, ordeyne, that *maior causas*, that is to say, of sayth, and of Bishops, be referred to the See Apostolike; but that *minor causas*, that is, of the liues & manners of Priests, and inferior clerkes, be finally sentenced, & ended in their owne prouinces, by their Bishops, and Metropolitans, or by the Councils of their Province. This is declared by S. Augustine, who speaking of Cecilianus B. of Carthage, that had bene condemned in Africa, by a Council of 70. Bishops, sayth (q): *There was no question then of (q) Ep. 162: Priests, or Deacons, or other Clerkes of the inferior order, but of the Colleagues, that is to say, of Bishops, who might reserve their causes intire to the iudgment of the other Colleagues, and principally of the Churches Apostolike: and therefore that Cecilian might haue contemned the multitude of his enemies conspiring against him, for as much as he saw himselfe vnited by communicatory letters, with the Roman Church, in which the foueraignty of the See Apostolike had alwayes flourished.*

This sheweth the futility of your obiection. For Fortunatus and Felicissimus were not Bishops, but simple Priests, who hauing bene iudged by their owne Bishops, ought not to haue appealed to Rome: and therefore Cornelius reiected their appeale, and excommunicated them (as S. Cyprian declares in that very Epistle, which you object), and returned Felicissimus back into Africa, with other his associates sent by Fortunatus: for Fortunatus himselfe went not in person to Rome (as you mistake) but sent Felicissimus with other Schismatikes like himselfe. And that
S. Cy-

(r) Ep. 55.

S. Cyprian by complaining to Pope Cornelius, of these rebellious fugitives, did not deny his power of appealing, nor the subiection of the African Churches to the See of Rome, his words in that very Epistle (r) three lines before (to goe no further) plainly declare; when speaking of these Schismatics he sayeth: They presume to saile to the Chaire of Peter, and the principall Church, from whence sacerdotall Unity is derived, and to receyve benefit from schismaticall and prophane persons, not having in mind, that the Romans are they, whose sayth was praised by the mouth of the apostle, and to whome unfaithfulness can have no access.

(s) Pag. 134.

Your second objection is (s) that, the Councell of Carthage did deny to any whomsoever, the title of Bishop of Bishops. This is an vntruth: for the words are not of the Councell, but of S. Cyprian, who speaketh only of his fellow Bishops of Africa, assembled with him in that Councell: and to them only he directs his speech, wishing them to deliuer their opinion freely, without regard to the authority which he as their Primate had ouer them. But in what sense soever you take the words, they are of no force, as being vttered in an erroneous Councell, which the Church hath condemned, which S. Augustine (t) hath confuted, & from which S. Cyprian himselfe afterwards disclaymed, retracting his error.

(t) L. 6. de
Baptism. per
tot.

(u) Pag. 134.

Your third is (u) that, S. Cyprian would not acknowledge the name of Pope per antonomasiam, to be proper to the B. of Rome, as we teach: because at the tyme of his Martyrdom, being demanded of the Proconsull: Art thou he, whom the Christians call their Pope? He answered him: I am. And I answered you, that this is a friuolous objection: for as Onuphrius hath noted (x) the name of Pope anciently, vntill after the tyme of S. Gregory, was common to all Bishops of great Cities, as of Rome, Carthage, Alexandria, Antioch, Hierusalem, and the like: and you afterwards shewing the futility of your objection, proue the same (y).

(x) Tract.
voc. obscur.
Eccles.

(y) Pag. 141.

Wherefore S. Cyprian acknowledging that the Christians of Africa (of whome only both he and the Proconsull spake) did call him Their Pope, and that he was so, did not acknowledge himselfe to be Pope per antonomasiam

Monachus (for in that sense the name of Pope was not then used) but to be B. of Carthage, that is to say, the chiefe Father, and Primate of all the Christians of Africa. How then proueth this, that the name of Pope, being from the yme of S. Gregory appropriated to the B. of Rome, to signify his supreme authority, doth not since that appropriation, declare him to be Pope per antonomasiam? For words signify *ad placitum*, that which according to the common vse and acception of men they import.

And finally, that the name of Pope when it is applied to the B. of Rome, importeth a singular dignity, proper to him alone, is conuinc'd by the Epithets which ancient Fathers speaking to him, adde to that name, as when they call him *Vniuersall Pope*: for so he is styled by the Councell of Cyprus (z), by S. Athanasius, and all the Bishops of Egypt (a). (z) Ep. Synod. ad Theodor. Pap. (a) Ep. ad Marc. Pap.

CHAP. XXVI.

The Councells of Carthage and Mileuis acknowledged the supreme Authority of the B. of Rome.

AGAINST the prerogative of appeales to Rome you object (b) the Councell of Mileuis, held Anno 402. And yet afterwards you say, that the same Councell was held in the yeare 416. and cite Binus as your Author for both. Binus speaketh of two different Councells, held at Mileuis in those severall yeares, and vnder different Consuls; and you confound them, taking them both for one, and fatter your ignorance on Binus. And with like ignorance you affirme (c) the decree touching appeales to have bene made by the Councell of Mileuis Anno 402. for (b) Pag. 141. (c) Ibid.

the Councell held that yeare, was the first of Mileus, in which the decree concerning appeales was not made, but in the second Anno 416.

(d) Pag. 389
 & 394,

2. You must remember, that when Bellarmine in prooffe of the Popes vniuersall authority, among other arguments, produceth examples of African Bishops instituted, or deposed by him, as also the ancient custome of appealing to him out of Africa; you answere (d), that the Africans are within the Popes Patriarkeship (which you call his Dioces) and therefore rather subiect to him, then to others. If then the Africans were within the Popes Dioces, they were subiect to him as to their lawfull Iudge, and had right to appeale to him, and he to admit their appeales, and iudge their causes. Wherefore if in the Mileuitan, or any other Councell, or occasion whatsoever, the Africans inhibited appeales out of Africa to the Pope, their inhibition was an act of disobedience, and rebellion against their lawfull Superior; and no lesse a crime, then if the subjects of a temporall Monarke, should forbid appeales to their Soueraigne. With what face then can you iustify them therein?

But the truth is, that you slander them iniustly: for as there is nothing more evident, then that the Councell of Carthage and this of Mileus held in the cause of Pelagius and Celestius, did fully acknowledge the supreme authority of the Pope, and professed their obedience to him, both in words and deeds; so there is nothing more certaine, then that they denied not his prerogative of Appeales, without which his authority cannot consist.

(e) S Hierom.
 aduers. Luci-
 fer.

(*) Aug. ep.
 91.

If the African Bishops did not beliene the soueraigne power of the See Apostolike, why did S. Cyprian addresse his Councell held in fauor of Rebaptization to Stephen Pope (e)? And why did the Councell of Carthage, held against Pelagius and Celestius, send their decrees to Innocentius Pope, to be confirmed by his authority, saying (*): This our proceeding (holy Lord and Brother) we conceived we ought to represent to your Charity, that to the statutes of our mediocrity, might be added the authority of the See Apostolike, for the defense of many mens saluation, & also for the correction of some mens frivell-
 nesse?

ness? Nor do they require this of Innocentius by way of charity only, but require him, as their Pastor, to take compassion on them, *Pastoralibus visceribus*, with the bowels of mercy, which he as their Pastor oweth to them as to his sheep. And hauing rehearsed the opinions of Pelagius and Celestius, they conclude: *What other things soeuer are objected by them, we doubt not but that your Reuerence, when you haue examined the decrees of the Bishops, which are said to be made vpon this occasion in the East, will frame such a iudgment, wherat we all may reioyce in the mercy of God.*

Innocentius hauing receaued this Epistle, praised the Fathers of the Councell (f), that, *Antiqua traditionis exempla* (f) *Aug. ep.* *sequentes* following the examples of ancient tradition, and knowing: 91. what is due to the See Apostolike, they had sent their decrees to be approued by his iudgment; for as much (sayth he) as we all that sit in this place, desire to follow the Apostle himselfe, from whom the Episcopall office, and the authority of this name hath proceeded: the which Apostle we following, do now as well know, how to condemne euil things, as to approue those which are worthy of prayse. And then declaring what that is, which the ancient tradition hath deliuered, he addeth (g): The Fathers haue ordeyned, not by humane, (g) *Ibid.* but by diuine sentence, that they should not account any thing, that is treated in prouinces distant, and far of, to be ended, vntill first it were come to the knowledge of the See Apostolike, to the end that the sentence, which should be found iust, might be confirmed by the authority of the same See; and that from thence all other Churches, as streames flowing from their Mother source, and running with the purity of their originall, through the diuers regions of the whole world, might take what they ought to ordeyne, and what to auoide.

In like manner the Councell of Milcuis writ to the same Pope, as to their Pastor (h): Because our Lord by the gift (h) *Aug. ep.* of his speciall grace, hath placed you in the Apostolike See, vouchsafe, 92. we beseech you, to apply your pastorall diligence, to the great dangers of the weake members of Christ. And S. Augustine, who was present at this Councell, and Secretary therof, writ to Hilary of the same subiect (i): When I did write these things, we (i) *Ep. 94.* knew, that a decree had bene made against them (Pelagius and Celestius) in the Church of Garthage, to be directed to the holy and

(k) Aug. ep.
21.

Venerable Pope Innocentius. And we likewise had written from the Councell of (Mileuis in) Numidia, to the same Apostolike See. And what did they write? We hope (sayth the Councell (k) these men which hold so peruerse & pernicious opinions, will sooner yeld to the authority of your Holinesse, drawne from the authority of the holy Scriptures, by help of the mercy of our Lord Iesus-Christ, who vouchsafeth to gouerne you consulting with him, and to heare you praying vnto him.

(l) Aug. ep.
93.

To this Epistle of the Councell Innocentius answered (l): You prouide diligently, and worthily for the Apostolike honor &c. following, in the consultation of difficult things, the forme of the ancient rule, which you know, as well as I, to haue bene alwayes obserued by the whole world. But I omit this, for I thinke it is not vnknowne to your wisdom: for why els did you confirme this by your deeds? but because you know, that answers do alwayes flow from the Apostolicall fountaine throughout all Countries, to those, that aske them: And especially as often, as matter of fayth is in question, I conceiue that all our brethren and fellow-Bishops ought not to referre what may be profitable in common to all Churches, to any but to Peter, that is, to the author of their name, and dignity, as your Dilection hath done.

(m) Ep. 106.

If you answeare, that Innocentius writ this, but spake vntuly in his owne cause, S. Augustine will satisfy you, who highly prayseth both these answeares of his. Vpon this affaire (sayth S. Augustine (m) relations were sent from the two Councells of Carthage, and Mileuis, to the Apostolicall See &c. And besides the relations of the Councells, we writ also priuate letters to Pope Innocentius of blessed memory, in which we discoursed more largely of the same subiect. And he answered vs to euery point, as it was conuenient, and fitting the Prelate of the Apostolike See should answeare. And againe (n): Pelagius and Celestius hauing bene the authors, or most violent promoters of this new Heresy, they also by meanes of the vigilancy of two Episcopall Councells (with the help of God, who vndertakes the protection of his Church) haue bene condemned in the extent of the whole world, by two reuerend Prelates of the Apostolike See, Pope Innocentius, and Pope Zozimus, vnlesse they reforme themselves, and do penance.

(n) Ep. 157.

Out of this it is euident. 1. That it was the ancient tradition

dition and custome, that Councils should send their decrees to the Pope to be confirmed by his authority. 2. And that it is so ordeyned, not by humane, but by diuine sentence. 3. That all other Churches of the world compared to the Roman, are as streames, that flow from their mother source, and are to imbrace as pure, whatsoever doctrine she deliuereth, and reiect whatsoever she condemneth. 4. That the Fathers of both these Councils did acknowledg the Pope to be their Pastor. 5. And that they did belieue his authority, to be take out of the holy Scriptures. 6. That Christ guideth him in his consultations and decrees of fayth. 7. That the custome & ancient rule beareth, that in doubts especially of fayth, the See Apostolike is to be consulted, and nothing determined, vntill answere had from thence.

Now to your obiection (o), that, the Council of Mileus (o) *Pag. 141. denied any right of appeales from Africa to the Church of Rome, & seqq.* which in your eyes is so forcible, that you repeat it afterwards againe (p), and descant on it at large against Bel-larmine, who sheweth (q) it to be wholly impertinent, (p) *Pag. 321. and from the matter: for the question of appeales to the B. 322. & seqq.* of Rome, is not of Priests, and inferior Clerkes (of whom (q) *L. 2. de Pont. c. 24.* only the Council of Mileus speaketh) but of Bishops: (r) *Can. 4. & 7.* for the Council of Sardica, which hath declared (r), that Bishops may appeale to the Pope, hath withall decreed (s) *Can. 17.* (s) that Priests and inferior Clerkes are to be iudged by (t) *Iulius ep. 1. 2. 3. apud Bin. 20. 1. pag. 399. & seqq.* their owne Bishops: & that if they conceiue themselves to be wronged by them, they appeale to other Bishops of the same prouince. And the same had bene ordeyned not long before by the Council of Nice (u): and afterwards by S. Leo (u), & S. Gregory (x), ordeyning that maior causes be iudged in the first instance by a Council of Bishops of the same prouince; & by way of appeale by the See Apostolike. (v) *Ep. 84. ad Anastas. Thessal.* And to goe no further the same was answered by the holy Pope Innocentius, to whom the Council of Mileus sent their decrees to be confirmed. (y) *Aug. ep. 92.* For when Victricius B. of Rhoan desiring to order the gouernment of his Church according to the Roman discipline, required instructions from

Chap. 26.
(2) Ep. c.

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Anti-Mortonus, or, Doctor Marton

(a) *Ibid.*

from him, he (2) addresth vnto him diuers rules to be obserued: of which the third is, that, If dissensions arise betweene Priests, or other Clerkes of the inferior order, they are to be iudged & ended by the Bishops of the same Prouince, as the Councell of Nice hath determined. And for the causes of Bishops, he addeth (a): If they be maior causes that are in question, let them after the Episcopall iudgment, be referred to the See Apostolike, as the Synod of Nice, and the ancient customes ordeyne.

(b) *Frodoard, histor. Eccles. Rhem. lib. 3.*

This Epistle of Innocentius was cited by the Bishops of France, in the second Councell of Tours 700. yeares since. And his very words concerning the appeales of Bishops to the See Apostolike are inserted in forme of a Law into the Capitulary of Charlemaine. And Hincmarus Archbishop of Rhemes in his epistle to Nicolas Pope (b), repeating the same decree of Innocentius, sayth: *We Metropolitans trauielling in our prouinciall Councels, haue care after iudgment to referre the maior causes (that is of fayth) and of maior persons (that is of Bishops) to the determination of the soueraigne See. And speaking of Priests and inferior Clerkes: Let it not please God, that we should depise the priuiledge of the first and supreme See of the holy Roman Church, as to weary your soueraigne Authority, with all the controuersies, and quarrels of the Clergy, as well of the superior, as of the inferior order, which the canons of the Nicen Councell and the decrees of Innocentius, and other Popes of the holy See of Rome command to be determined in their owne Prouinces.*

(c) *Pag. 141.*

From hence it followeth, that the Canon of the Councell of Mileuis, which you obiekt against appeales to Rome, makes nothing at all for your purpose; your peremptory conclusion is (c), that, the Councellof Mileuis denieth any right of appeales from Africk to the Church of Rome. To make this good you should haue shewed, that the Councell of Mileuis forbids the appeales of Bishops from Africa to Rome; for of them only the question is. But instead of prouing this you produce a Canon, in which (euen as it is reported by your selfe) no mention is made of Bishops, but only a command giuen, that Priests, Deacons, or other inferior Clerkes appeale not from the Bishops of their owne prouince, eyther to Rome, or to any other transmarine Church: which

no

no more impeacheth the soueraigne power of the Pope, or disproueth his right of appeales out of Africa, then it would impeach the authority of the King of France, if to prevent the multitude of vnnecessary suites, and keepe his people in awe of their immediate Superiors, his Maesty, and his Courts of Parliament with his assent, should provide by a speciall law, that in minor causes, no appeales be made from them to himselfe.

To this I adde, that Innocentius confirmed this Councell of Milenis (d), which he would not haue done, if it (d) *Aug. ap. 93.* had prohibited the appeales of Bishops to his See, which he himselfe in his epistle to Victricius claymeth, and proueth out of the Councell of Nice to be lawfull. And the same is confirmed out of S. Augustine, who was present at the Councell of Milenis, and speaking of Cecilian Archbishop of Carthage, that had bene iniustly condemned by the Donatists in a Councell of 70. Bishops, sayth (e): *Cecilian might* (e) *Ep. 162.* *haue contemned the multitude of his enemies conspiring against him, for as much as he knew himselfe to be in the Communion of the Roman Church, in which had alwayes flourish'd the principality of the See Apostolike; & that he might haue reserved his cause entire, to be iudged a new there, because it was not a cause of Priests, or Deacons, or other Clerkes of the inferior order, but of a Colleague, that is to say, of a Bishop.*

This discourse of S. Augustine conuinceth that Bishops may appeale to Rome, though Priests, and other inferior Clerkes may not. How comes it then to passe, that you say (f) Bellarmine when he sayth, that S. Augustine in the place (f) *Pag. 323* *alleged doth not say appeales (of Bishops) beyond the sea to Rome, speakes so still, as though he were scarce able to report a truth? Bellarmine may indeed with truth tell you, that when you sayd (g), The case of Cecilian (which S. Augustine speaketh (g) *Ibid.* of) was not a case of appeale, but of delegation (by the authority of the Emperor) to the Pope, and to other Bishops, you speake as one, that is scarce able to report any thing out of him without an vntruth: for he speaketh not of what passed de facto, in the case of Cecilian, but of the right that Cecilian had to appeale to the Pope; which right S. Augustine could not haue alleaged, vnlesse*

unless he had believed, that Bishops in their wrongs might lawfully appeal to him. And that the case of Cecilian was not a case of appeal to the Pope, but a delegation from the Emperor, is an vntruth that shall be confuted hereafter (i).

(i) Chap. 30.
(c. 2. 1.)

(k) Pag. 322.

From hence Bellarmine collecteth, that albeit the Council of Mileus prohibited the appeales of Priests and inferior Clerkes to Rome, yet they neither did, nor could prohibite the Pope to admit of such appeales, if they were made. Against this you reply (k) that, where there lyeth a prohibition against appealing to a Iudge, that Iudge is not held a superior Iudge. Halse, if it be taken vniuersally without limitation: for a prohibition may be iust, as being made without sufficient authority: such is the prohibition of Protestants forbidding all Appeales to Rome. Againe, a prohibition may be made with dependance on the will and confirmation of a Superior, to whom the right of appeales belongeth. Such was the prohibition made in the Council of Mileus; which therefore without the Popes confirmation was inualid, and is not valid further, then he confirmed it. Wherefore though by confirming it, he did authorize the Africa Bishops to impose on their Priests & other Clerkes, a command of not appealing to Rome, yet by granting them that authority, he cannot be thought to renounce his owne right, so farre, as that, if a Priest appeale vnto him, he may not admit his appeale, when he shall finde it expedient: as it may be, in case the Priest or Clerke can make euidence of his innocency, prouing by sufficient witness, that he hath bene iniustly condemned by the Bishops of his owne prouince, out of misinformation, or other motives.

CHAP.

(g) The case of Cecilian (which 2. Augustine speakes of) was not a case of appeal, but of delegation by the authority of the Emperor to the Pope, and to other Bishops. You speake as one that knoweth not of what passed in the case of Cecilian, but of the right that Cecilian had to appeale to the Pope; which right 2. Augustine could not haue alleged.



CHAP. XXVII.

Appeales to Rome, proued out of the
African Councell, which was
the sixth of Carthage.

SECT I.

The State of the Question.

APIARIUS, an African Priest, of the
Citty of Sicca, being of a lewd & scan-
dalous life, was excommunicated by
Vrbanus B. of the same City. He tra-
uelled twice to Rome, and making his
complaints to Zozimus Pope, appealed
to his iudgmēt. Zozimus sent him back
into Africa, wishing the African Bishops to examine his
cause diligently. And for as much as not only Apiarius, but
(as it appeareth out of two Epistle of the African Bishops
to Boniface, and Celestine, successors to Zozimus) some
Bishops also had appealed vnto him out of Africa, and the
African Bishops complained therof, he sent vnto the three
Legates, Faustinus B. of Potentia, Philip, and Asellus
Priests; and with them, the Canons made in the Coun-
cell of Nice concerning appeales to Rome. The Africans
not finding those Canons in their copies of the Nicen
Councell, sent Deputies into the East, to procure authen-
ticall copies from Cyril Patriarke of Alexandria, and Atti-
cus of Constantinople. Bur when they came, their copies
were found to containe no more then 20. which is the nū-

ber extant in our Latin editions, and in which there is no mention of appeales to Rome.

(l) *Annō*

419.

(m) *L. 2. de**Pontif. c. 25.*(n) *Repliq. l. 2.**Chap. 49.*

This objection hath bene often vrged by Protestants, and as often answered by vs: and particularly by the most eminent Cardinals Baronius (l), Bellarmine (m), and Peron (n). In them you may read the solution: It will be sufficient for me to giue the Reader out of them, and other Authors, a touch of your vnsyncere dealing, wherby he may also come to vnderstand what the issue of this contro- uersy was.

(o) *Loc. cit.*(p) *Prot. A.**pol. tract. 2.**sect. 7. Sub-**dit. 2. 2. 3.*

First therfore Bellarmine, Peron (o), and Brereley (p) shew, that the ancient Fathers and Councils, and in particular the Africans themselues, whom this matter most concerned, highly commend those three Popes, Zozimus, Boniface, and Celestine, with whom this contro- uersy was, and grace them with titles of great reuerence & honor, calling Zozimus, *The most blessed Pope Zozimus; Zo- zimus of venerable memory*: that they call Boniface, *The venerable Bishop of the Roman Church; The most blessed Bishop of the City of Rome; The holy and blessed Pope; The Reuerend Pope Boniface; Boniface of holy memory; The most blessed and our honorable brother, Boniface*; and that S. Augustine dedicated to him one of his principall workes. And finally that they qualify Celestine with these titles: *Our most beloued Lord, and honorable brother, Celestine; Celestine of blessed memory*; & that the famous Coun- cell of Ephesus calls him, *New S. Peter*.

(q) *Loc. cit.*

This sheweth the impudency of your Centurists, who (as Peron, and Bellarmine aduertise (q), vpon occasion of this African Controuersy, traduce almost all the Popes of those times, inuerting and peruerting their names, by cal- ling *Innocent, Nocent; Boniface, Maleface; Celestine, Infernall*; and the most holy and learned Pope S. Leo the great, *A roaring Lyon, and a bellish Wolfe*. To this impudency of the Centurists you adde your Vote, whiles in your late sermon before his Maiesty at Durham, speaking of Urbane the se- cond, you say (r) *Pope Urbane called by the nick name of Turbane*. So indeed he is nicknamed by your selfe: but that he was euer so nicknamed by any one els, I thinke you cannot

(r) *Pag. 29.*shew.

threw. And to make your selfe more like to the Centurists, in this your *Grand imposture*, you brand Zozimus, Boniface, and Celestine, with the black marke of *Falsaries*, charging them with forgery of a false Canon of Nice: which censure you might haue spared, if you had considered, that the African Fathers themselues (with whom this contro- uersy was) were so farre from laying any such aspersi- on on them, that contrarily, they honored them with titles of great reuerence, as you haue heard. And how vniustly you charge them with forging a Canon of Nice, may ap- peare by the testimonies of antiquity, wherby I haue pro- ued (s) that the Canons of appeales to Rome, which Zozimus sent to the Africans, were true Canons of the Nicen Councell. But because afterwards (t) you make a digressi- on, to proue, that the Nicen Canons were no more but 20. you shall heare receaue your answere before hand.

(s) Chap. 16.

or 26.

(t) Pag. 301.

or seqq.

S E C T. II.

That the Nicen Canons were more then 20. in number: and that the Canons concerning appeales to Rome, were true Canons of the Nicen Councell.

YOur words are (u): Your authors instance in multitudes of particular points, as being handled in the Councellof Nice, which they call Canonsof that Councell; but erring, for want of that paire of spectacles (for so we may call a distinction) which their owne Ie- suit Pisanus reacheth vnto them, who distinguisheth thus. The things (sayth he) handled in the Councellof Nice, were partly Constituti- ons, or Acts belonging to doctrines, and partly Canons, which con- cerne Ecclesiasticall Policy. So now all the examples, which your ob- iectors haue collected out of the testimonies of Fathers and Councils, as though they had bene Canons, are easily answered by the former distinction, to proue them to haue bene Diatypoſes, Constitutions, Acts only, not Canons, as your Iesuit Turrian doth also manifest: which we grant, and oppose against all your instances. So you, not without wilfull imposture: for though Pisanus obserue that in the Councell of Nice, there were not only Canons,

(u) Pag. 301.

(x) *Apud*
Bin. pa. 348.

(y) *L. 3. in*
Conc. Nicen.
apud Bin. to.
1. pag. 349.
350.
(z) Ibid. pag.
347.

but *Diatyposes*, or *Constitutions*, yet he is so farre from saying, that the Nicen Canons were but 20. in number, that besides the 20. vulgarly acknowledged, he setteth downe (x) other 24. taken out of the second Epistle of Iulius to the Arians, in which that holy Pope reprehendeth them severely for their proceeding against Athanasius and other Catholike Bishops, whom in their Councell at Antioch they had iniustly condemned, infringing the Canons of the Nicen Councell, which *command* (sayth he) *that no Councells be held, prater sententiam, without the allowance of the B. of Rome.* And this Canon out of the said Epistle of Iulius is in like manner reported by the Sardican Councell, by Socrates, Sozomen, Theodoret, Nicephorus, and other ancient authors, whole testimonies Pisanus (y) setteth downe at large.

2. And no lesse effectually are the words he alleageth of (z) Iohn that famous Orator of the Latins in the Councell of Florence: for when Marcus the Greeke disputant imputed to the holy Pope Zozimus the same crime of forging a false Canon of the Nicen Councell, which you now do, & in prooffe thereof alleaged that the Nicen Canons were but 20. in number, Iohn in his owne name, and in the name of all the Latins answered, that the most ancient Epistles of Iulius, and Liberius Popes, which Iulian Cardinall of S. Sabina had shewed to the Grecians, in that Councell, did evince, that Athanasius being persecuted and condemned by the Arians, writ to Felix, Marcus, Iulius, and Liberius, all of them successively Bishops of Rome, for a true copy of the Actes of Nice, all that were in the East being corrupted by the Arians, and that their answer was, They would not send the originall Actes, which being written in Greeke and Latin, & subscribed by the Nicen Fathers, and sealed with their seales, were kept by the B. of Rome with great Veneration; but that they would send him copied out severally those Canons, which were for his purpose. Moreouer he shewed, that when Athanasius appealed from the Councell of Antioch, to the See of Rome, & the Arians reproached it vnto him, as a thing vnlawfull, Liberius

rius promised to send him copied out the Nicen decree, for the lawfullnesse of appealing to Rome: and that Iulius in his Epistle sharply rebuked the Arians, for presuming to call a Councell, without the authority of the See Apostolike, shewing to them out of a decree of the Councell of Nice, that, *no Synod was to be held without the authority of the B. of Rome.*

3. And in prooffe of the same verity, he alleageth out of Isidore the testimonies of the Councell of Constantino-ple, of Marcus, Stephanus, and Innocentius Popes, of Athanasius, and the Bishops of Egypt, of Theophilus Patriarke of Alexandria, and other Orientalls, of Marianus Scotus, Iuo Carnotensis, and Gratian; giuing vs therby spectacles to see your imposterous dealing, who are not ashamed to produce his authority for your number of the 20. Nicen Canons, where he professedly proueth the contrary. Yea in that very place which you cite, thogh he distinguish the decrees of that Councell which you cite, into Canons, & Constitutions; yet he presently addeth that Onuphrius reportes the Nicen Canons to be 84. in number; but that out of Athanasius, we know them, not to be aboue 70. or 80. at the most: and that the number of 84. reckoned by Onuphrius peradventure belongs to the Constitutions. So Pisanus. Can you then be excused from a wilfull falsification in cutting of his words, and alleaging him for your 20. Canons, in that very place, where he addeth immediatly out of S. Athanasius, and proueth afterwards out of so many ancient and learned writers, that they were many more?

But leauing him, and returning to Iulius, he in his third Epistle which S. Athanasius hath inserted into his second Apology, intimating to the Arians the right of the B. of Rome to haue the hearing and finall dicision of the causes of Bishops, sayth: *Are you ignorant that the custome is, that we be first written vnto, that from hence may proceed the iust decision of things? If therfore any suspicion were conceaued against the Bishops there, it ought to haue bene referred hither to our Church. And therupon he denounceth to them, that in condemning A-*

Athanasius without expecting his sentence, they had done *contra canones*, against the Canons, namely of the Nicen Councell, which he setteth downe in his second Epistle to them: and that aswell Athanasius, as other Catholike Bishops whom they had condemned, in appealing from their Councell to him, as he in repealing their Actes, in restoring the Appellants to their seates, and in summoning their aduersaries to Rome, had done, *quod Ecclesiastici Canonis est*, according to the Canons of the Church.

If therefore the holy Popes Iulius, Felix, Marcus, and Liberius, that liued soone after the Councell of Nice; if S. Athanasius that was personally present; if Iohn the learned Orator of the Latines, speaking in all their names in the Councell of Florence; if Socrates, Sozomen, Theodoret, Nicephorus and many other ancient writers deserue to be credited; and if they knew how to call things by their proper names, there were in the Nicen Councell more then 20. Canons properly so called: which is also acknowledged by your Protestant brethren (a) Oecolampadius (who chargeth the Latin copies of the 20. Canons as defective) Caluin, M. Iuell, and M. Bilson, mentioning a Canon of the Nicen Councell concerning the Sacrament; and lastly by Doctor Whitgift (b) prouing out of the second Councell of Arles, S. Hierome, and other approued authors, diuers Canons, which are not to be found in those 20.

The testimonies which you obiekt for the contrary, vrge not: Not that of Pope Stephen, for though he say that *in the Roman Church there are 20. Chapters of the Nicen Councell*, yet he immediatly addeth, that, *it is vncertaine by what negligence the rest are wanting*: which words you wittingly leaue out, mangling the sentence, that so he may seeme to fauor your opinion of the 20. Canons. Theodoret and Nicephorus speake only of 20. Canons, or lawes made *pro conformandis moribus*, for ordering or reforming of manners; whereas notwithstanding (as Pisanus out of their owne words hath obserued) els where they acknowledg that the Arians in condemning Athanasius had infringed the Nicen Canons; and that Athanasius in appealing to him, had done according to the same Canons. Wher-

(a) Brereley
Prot. Apol.
Tract. 1. sect.
7. subdiu. 2.
(b) Brereley
ibid.

Wherefore if the two Patriarkes Cyrill, and Atticus knew not of more then 20. Nicen Canons, it was because the Arians having cast out the Catholike Bishops, and possessed their seates, (as we read in Socrates, Sozomen, Theodoret, and Nicephorus (c), had corrupted the Canons of that (c) Brereley Councell; and suppressed those which declared their proceedings to be vnlawfull, & contrary to the Nicen Canons. And howsoever those Patriarkes thought, you cannot deny that your 20. Canons were not the only, nor all the true Canons of Nice, vnlesse you will grant the Canons of Ruffinus (which you allow) to be corrupt and false: for (as Osiander confesseth (d), those 20. of Ruffinus differ (d) Epit. ordine & rebus, both in order and matter, from the others, which Cent. 4. pag. Cyrill & Atticus sent out of the East. And the same is yet made more euident out of the Councell of Florence, affirming (e), that by the testimonies of many ancient, and holy Fathers, the African Councell it selfe did know those Canons which they receaued out of the East, to be corrupt, and false. It resteth therefore that neither they, nor the other of Ruffinus comprehend all the true Canons of Nice, but that there were others, declaring the primacy of the Roman Church, her authority to call, & confirme Councells, and in particular her right of Appeales, as Pisanus hath proued, whom therefore you abusiuely alleage for the contrary.

Nor is your dealing better with Turrianus: for albeit he grant that, as in the Councell of Chalcedon, so likewise in that of Nice, beside Canons, there were among the Actes, other Decrees or Constitutions, and that of this number are the seuerall Decrees which you set downe out of him; yet with what conscience do you conceale the rest? for in the words immediatly preceding, he sayth: *In illis Actis &c.* In those Actes was also contayned that Canon of Appeales, which Zozimus Pope in the sixth Councell of Carthage, witnesseth to be of the Nicen Councell; and which after the Nicen Councell, was renewed in the Councell of Sardica C. 7. And is not this very point here in question? Our dispute is not verball, whether the decree of Appeales to Rome made in the Councell of Nice, were

a Canon

a Canon properly so called, or, a Constitution. Words of this kind are by the best authors vsed promiscuously. The canons of Councells are sometimes called *Canones*; sometimes *Capitula*; sometimes *Leges*; sometimes *Decreta*; sometimes *Constitutiones*. The reall difficulty betweene vs is, whether appeales to Rome were decreed in the Councell of Nice by any either Canon properly so called, or by any *Law*, or, *Constitution*. That they were decreed, hath bene proued, and that not only ancient writers giue it the name of a Canon, but enen Pisanus, and Turrianus, those very two, whome you produce for the contrary.

(F) Pag. 302.

I conclude therefore, that as this your discourse is a digression from the truth, so it is from the purpose; and a trifling shift, to put of the reall difficulty, by reducing it to a question *de nomine*. And that which most sheweth your folly, is, that by trifling, you wholly ouerthrow your cause: for you grant (f) all the examples, which our Authors collect out of the Fathers and Councells, as though they had bene Canons of the Nicen Councell, to be Constitutions of the same Councell, though not Canons; which is to grant, that in the Nicen Councell there was a Constitution wherby Appeales to Rome were decreed: for this is one of the examples, which our Authors collect out of the Epistles of Iulius, out of Socrates, Sozomen, Theodoret, Nicephorus, and other ancient writers. And this alone is sufficient to shew, that as you deny the same without ground, so you conclude your digression falsely, saying (g): that the decree which the Popes alleaged for appeales, is not to be found at all, either among the Canons, or the Constitutions of the Councell of Nice.

(G) Pag. 303.

S E C T. III.

Whether if there had bene no Canon for appeales to Rome in the Councell of Nice, it had bene forgery in Pope Zozimus, to alleage a Canon of the Sardican Councell, for a Canon of Nice.

SOME Catholike writers coniecture that the Canons of appealing to Rome, which Pope Zozimus directed to the

the Africans, were Canons of the Council of Sardica, but sent by him vnder the title of Nicen Canons. You say (b): (b) Pag. 145. ~~These Canons of Sardica were brought forth, and that it is sufficiently proved to be a falsehood, that any such Canons were extant in the Council of Sardica.~~ I cannot but meruaile at so great boldnesse: for, that those Canons were extant in the Council of Sardica, is a truth proved, not only by all editions of the Councils, and all Catholike writers, but auerred by the Magdeburgians, by Osiander, Peter Martyr, and John Calvin (i). It is true, that Calvin accuseth Zozimus of ha-
 nous impudency, and fraud, in citing the Council of Sar-
 dica, for that of Nice. But his accusation hath no other
 ground then his hatred to the See of Rome: for were it
 true (as it is not) that the Canons which Zozimus sent, were
 not of the Council of Nice, but of Sardica, and that he had
 sent them as Canons of Nice, it had not bene fraud or for-
 gery in him; as it was not in S. Mathew (k) to cite Hieremy
 for Zachary, because it was the same Spirit of God that
 spake in both those Prophets: And so likewise the Coun-
 cell of Sardica was of no lesse authority, then that of Nice.
 Againc, the Council of Sardica consisted in great part, of
 the same Fathers, that the Nicen Council did, and was an
 explication and confirmation therof. Wherefore the Sardi-
 can Canons might not vnfitly beare the name of Nicen
 Canons, as the Constantinopolitan Creed, because it is an
 explication and confirmation of the Nicen, beares the
 name of the Nicen Creed. Moreouer the ancient Fathers
 numbring the Councils, after that of Nice, euer reckon
 immediatly the first of Constantinople, which they do v-
 pon no other ground then because they repute the Coun-
 cell of Sardica, to be an Appendix of the Council of Nice,
 and therefore as all one with it.

For these reasons, Zozimus might without any forgery
 or falsehood, haue cited the Canons of the Council of
 Sardica, vnder the title of Nicen Canons, as it is the cu-
 stome of the Greekes, to cite the Trullan Canons vnder
 the title of the Canons of the sixth generall Council, be-
 cause they pretend the Trullan Council to be an Apen-
 dix,

(l) De gest.

Fren. l. 9. c. 33.

dix, and supplement of the sixth Council generall. And so in like manner, S. Gregory of Tours (l) citing a Canon of the Council of Gangres, without either fraud or forgery, calls it a Canon of the Nicene Council, because the Council of Gangres was a branch, and slip of the Council of Nice.

(m) Act.

(n) Apol. 2.

Finally, and if these Canons were not indeed of the Council of Nice, but of Sardica, how can Zozimus be thought to have used any fraud or forgery, in alleaging them, as the Council of Nice, since it had bene more advantageous for his purpose, against the Africans, to have alleaged them, as Canons of the Council of Sardica? for as much as the fifth general Council beareth witness (m), that in the Council of Nice, there was no other B. of Africa, but only Cecilian Archbishop of Carthage; whereas in the Council of Sardica, were present and subscribed 30. African Bishops, who are all named in particular by S. Athanasius (n); which might have bene a great motive to the Africans, to submit to those Canons, as being approved, and signed by so many Bishops of their owne nation.

(o) Repliq. l. 1.
Chap. 49.

(p) L. 3. c. 10.

(q) Ep. 163.
to Cons.
Euseb. l. 3. c.
34.

(r) Pag. 144.
An. 149.

But the truth is, that albeit the Africans had notice of a Council held at Sardica, yet (as Peron learnedly proueth) (o), the Donatists had suppressed in Africa the copies of the true Council of Sardica; and those which the Africans had in the tyme of S. Augustine, and the sixth Council of Carthage, were copies of the Anti-council which Sozomen mentioneth (p) held by the Arians at Philippopolis, neere to Sardica, which they (to gaine credit to it, and to their cause) called *The Council of Sardica*, and published it in Africa vnder that name. And this is the reason, why S. Augustine professeth (q) that he knew no other Council of Sardica, but that of the Arians, in which S. Athanasius was condemned; whereas the true Council of Sardica justified S. Athanasius, and confirmed the Council of Nice.

This true Council of Sardica you acknowledge to have bene a generall Council of the whole Church (r). This the Cenurists have copied out, and inserted into their fourth Century. And this it is, in which as well they, as also Calvin,

Peter

Grand Imposture discovered. 419
Peter Martyr, and Osiander acknowledge the Canons for
appealing to Rome, to have ben made: whereof if the Afri-
can Fathers had notice, they would not have replied to
Pope Celestine (s): *We find it not so have bene determined by the (s) Ep. ad Ca-*
Fathers in any Synod, that Legates should be sent from your Hol-
ness, to order matters here: for it is expressly decreed in the
Councell of Sardica (t) that, if it shall seeme good to the B. of (t) Can. 7.
Rome, he may send Legates to iudge the causes of Appellants in their
owne Provinces.

This sheweth, how vntuly you deny, that in the Coun-
cell of Sardica, were extant any Canons for Appeales to
Rome. And since your owne brethren acknowledge them,
with what conscience do you iustify the Africans in their
deniall of them? or blame the Pope for defending his right
against them? especially since you confesse (u), that the A- (u) Pag. 189.
fricans were subiect to the Pope, as to their Patriarke. & 304.

SECT. IV.

Vntruthes and falsifications of Doctor Morton discove-
red, and his Obiections answered.

First you obiect (x), that 217. African Bishops (S. Augustine (x) Pag. 145.
being a principall one) shew, that the Popes claime of Appeales,
had no patronage from the Councell of Nice, but rather, that there
was in that Councell another Canon to controule it, and that maketh
much against such appeales, by determining, that Popes being so far
remote from Africk, could not be so competent iudges in such causes:
Except (say they) some will thinke, that God will inspire one singular
man with iustice, and deny that grace to innumerable persons as-
sembled together in a Synod. These words, Syr, are not of the
Councell of Nice, but of the African Fathers in their Epi-
ble to Celestine Pope. Is it not then a mere delusion to ob-
iect them, as a Canon of the Nicen Councell, to controule
appeales to Rome? They speake not of matters of fayth: for
the same Fathers a little before had sent to Innocentius
Pope, to confirme with his authority, the sentence of Con-
demnation, which they had pronounced against Pelagius

(7) Aug. 40.
92.

and Celestius, in the Councils of Carthage and Milevis, acknowledging (y) that, God did guide him in his consultations of faith, and therefore hoping that those Heretikes would more easily yield to his authority, drawne from the authority of the holy Scriptures, then to the authority of their Councils. Wherefore in the words objected, they speake only of particular and personall causes of fact, ciuill and criminall, in which (as those Fathers declare) witnesses were to interuene, that could not without much difficulty passe the seas, for the debility of sexe, or of age, or other impediments: In regard wherof, they requested the Pope, not to be facill in admitting appeales of that nature.

(2) Pag. 140.
151.

2. You obiekt (2): If it were granted, that the Canons for appeales were to be found in the Council of Sardica, yet the Popes Monarchy would stil stand vpon but humane authority: for the grant of appeales made in that Synod to Iulius Pope, was but vpon fauor, & not vpon duty; not an old custome, but a new constitution: If it please you (say they) so much to honor the memory of Peter, let vs write to Iulius B. of Rome &c. And againe: If you all be pleased &c. From these words you inferre, that the grāt of appeales to Rome is no more but *ad placitum*; and that, if the Pope for his pretension, could haue drawne a two edged sword, *ex iure diuino*, he would not haue fought with this wodden dagger of humane Constitution. This wodden Argument you thinke to be of such moment, that for want of better, you repeate it afterwards againe (a). Your reason I know not: for the very words which you obiekt, shew, that the Council of Sardica did not ground appeales to Rome vpon humane Constitution, but vpon diuine right: for what is it, to honor in the Pope, the memory of Peter, but to acknowledge him to be S. Peters Successor, and consequently Head of the Church? And therefore what in their Canon they expresse in these words, That we may honor the memory of Peter, let it be written to Iulius B. of Rome &c. they declare in their Epistle to the same Iulius, saying: It is very good, and fit, that from all Provinces the Bishops haue reference to their head, that is to the See of the Apostle Peter. Wherefore as the dignity of Head of the Church had belonged to the See of S. Peter from all antiquity, by diuine institution (as the African

(2) Pag. 302.
303.

African Fathers in the Council of Milene have declared (b), (b) *Aug. ep.* professing the Popes authority to be taken from the authority of the 92. *holy Scriptures*) so likewise had the right of Appeals implicitly contained in that dignity. And on this right was grounded the custome of appealing to Rome from all antiquity, as it appeareth out of the Epistle of Iulius Pope (c) (c) *Apud* written to the Arians before the Councell of Sardica: *Axe Athan. A.* you ignorant (sayth he) that the custome is, that we be first written *polog. 2.* so, that from hence may proceed the iust decision of things: and therefore if there were any suspicion conceaued against the Bishops there, you should haue written to vs. And by this right it is, that Athanasius, Paul, and other Bishops of the East being driven from their seats by the Arians, appealed to Iulius Pope before the Councell of Sardica, and he restored to each of them their Churches, by the prerogative of his See, and because the charge of all belonged to him (d). Wherefore the Councell of Sardica (d) *Socra. l. 2.* did not then first institute appeals to Rome, as you pretend, but only reduce into a written law, that, which had *c. 12. Sozom. l. 1. c. 7.* belonged to the See of Rome by diuine right, and had bene formerly practised by custome only. And this written Law it is, which Osius proposed to be made, saying: If it please your Charity, that we honor the memory of Peter &c. In which sense Nicolas the first truly said (e): The priuiledges of the Roman See were giuen by Christ our Lord, celebrated and honored by the Councils, but not giuen by them. And before him Gelasius an African, and scholler to S. Augustine, with a Councell of 70. Bishops: (f) The holy Roman Church hath not bene preferred (f) *In Decret. de Apocryph. Scriptur.* before others, by any constitutions of Synods, but hath obtained the primacy by the voyce of our Lord and Saviour in the Gospell, saying: Thou art Peter &c. And the same truth had bene professed long before that tyme, by Iulius Pope in his first Epistle to the Easterne Bishops, in the cause of Athanasius (g).

Nor is it new for a Councell, to make a written decree for the preservation and obseruance of that, which formerly had bene practised in the Church by custome only: why els did the first Councell of Constantinople speaking of the ordination of Bishops by their Metropolitans, say (h), (h) *Apud* It is (as you know) a law, both grounded on custome, and on the decision of the Councell of Nice? *Theodoret. l. 1.*

The example of a King who would conclude this point, against your text: for although the dignity of a King include a supreme right of appeales to be made vnto him, yet it is no derogation to his Royall dignity, to haue a written law enacted in Parliament for the preservation of that right, against all such, as shall either iniquity deny the same, or at least, shall thinke the practise of them to be inconvenient.

(i) Pag. 146.

(k) Sect. 2. &

3.

(l) Pag. 147.

(m) In 1. part.
3. disp. 8.

3. You say (i): Antiquity hath denied, that any Canon for appeales was to be found in the Councell of Sardica. This is an vnto truth sufficiently refuted by what hath bene said (k), and by your owne Confession, pretending that the right of Appeales is not by diuine institution, but by humane, because the decree which the Councell of Sardica made in fauor of them, was a humane constitution. But that you may not seeme to speake without ground, you falsify Salmeron (l): He speaking of the reservation of cases in the inward court of conscience, that is, in the Sacrament of penance, sayth (m): *In S. Cyprian's tyme, non erant casus peculiares conscientie ipsi Pontifici reservati*, No peculiar cases of conscience were reserved to the Pope: You to make him speake of the contentions Court, & to deny, that any Appeales were anciently referred to the Pope, peruert his words, thus: *Tempore Cypriani non erant casus peculiares reservati conscientie Pontificis*: In the tyme of Cyprian, there were no peculiar cases reserved to the conscience of the Pope; or as you english, *In the dayes of S. Cyprian there was no reservation of any such cases (namely of appeales) in vse*; for of them you speake. Answer now: Is it all one to say, *non erant casus peculiares conscientie ipsi Pontifici reservati*, as Salmeron sayth; & to say, *non erant casus peculiares reservati conscientie Pontificis*, as you say? No: there cannot be a more wilfull falsification. For 1. you misplace Salmerons words. 2. You turne *Pontifici* into *Pontificis*. And 3. you put *conscientia*, into the construction of the datiu case, which Salmeron hath in the genitiue. How can this iuggling be excused?

4. You say (n): The African Fathers in the end, defended to a flat and peremptory resolution in opposition of the Papall claime of appeales. This is a flat and peremptory vnto truth: for the African

can: neuer contested with the Pope, about appeales in mat-
ters of fayth, but acknowledged that they ought to referre
them to him, as appeareth out of the practise of the Coun-
cells of Carthage and Mileus, which sent their decrees of
fayth to Innocentius Pope, to be confirmed by his authori-
ty (o). Their contestation was about Appeales of the infe-
rior Clergy, in ciuill and criminall causes. Of them they
writ to Zozimus Pope, but he being dead before the arriual
of their letters, they writ againe to Boniface his Successor,
acknowledging that they had receaued from him, *Mandata
& literas, Commandments and letters*, which, what was it else
but to professe him to be their Superior? And withall they
represented to Boniface, the great troubles, which the late
appeales out of Africa to Rome had brought vpon them: &
that therefore great caution ought to be vsed, lest other such,
or worse should happen. And because they had not found
in their copies of the Nicen Councell, those Canons con-
cerning appeales, which Zozimus had sent in the instru-
ction of his Legates, they required tyme to send into the
East, for authentickall copies of the Nicen Canons: but in
the meane tyme, they obserued the commandment of Zoz-
imus, restoring Apianus to the communion, & to his Priest-
hood. Apianus (say they to Boniface (p)) *craving pardon, hath* (p) *Ep: ad*
bene restored to the communion. And againe (q): *It hath pleased* (q) *Ibid.*
us, that Apianus should retire from the Church of Sicca, retaining the
honor of his degree. And in their Epistle to Celestine: *Apianus*
had bene formerly restored to his Priesthood.

Nor did they shew their obedience only in restoring
Apianus; but moreover in attending the coming of the
Easterne Copies of the Nicen Councell, they promised
with great humility, and with all respect protested, to ob-
serue from point to point, all that was contained in the in-
struction of the Popes Legates. For Daniel, Notary of the
Councell, hauing read the first article, which was, that Bi-
shops may appeale to the Pope, Alipius said (r): *We protest* (r) *Cone. A-*
to obserue these things, vntill the coming of the perfect copies. And the *fric. c. 4.*
second article being read, which was, That the causes of
Priests, and inferior Clerkes were to be finally determined
by

by the Bishop of their owne Province, S. Augustine said
 (s) Ibid. c. 7. (s): We protest also to observe this article, saving a more diligent in-
 quiry of the Council of Nice. And the whole Council spea-
 king of both these articles, to Boniface Pope, said (t): These
 (t) Cap. 101. in things which in the fore-said instruction have bene alleaged, vnto
 Ep. ad Bonif. vs, of the appeales of Bishops to the Priest of the Roman Church, and
 of the causes of Clerkes to be ended by the Bishops of their owne Pro-
 vinces; We protest to observe, vntill the prooffe of the Nicen Council:
 And we trust in the will of God, that your Holinesse also will helpe vs
 in it.

(u) Ep. ad
 Celest.

By this it appeares, that the Canons of Appeales to
 Rome sent by Zozimus were admitted, and the practise of
 them in Africa allowed by the whole Council, vntill the
 comming of the Nicen copies out of the East: which shew-
 eth that their contestation was not about the Popes right
 of appeales (els they would have forbidden them absolute-
 ly; even in that interim) but about the expediency of
 them, and the manner of prosecuting them by Legates, and
 executors sent from Rome. Which is yet further confirmed
 by these their words to Pope Celestine (u): Wherefore premi-
 sing the office of due salutation, we beseech you affectionately, that here-
 after you will not so easily admit to your eares, those that come from
 these partes, nor restore to the communion such, as haue bene excom-
 municated by vs. And a litle after: To the end that they, who in
 their owne Province haue bene deprived of the communion, may not
 seeme to be hastily, and otherwise then is fit, restored to the commu-
 nion by your Holynesse. These words are another remonstrance
 of their acknowledgment of the Popes power over them,
 and of their subiection to him: for they say not to Celestine,
 that he had not authority to restore the Communion to
 those that had bene excommunicated by them, but humbly
 beseech him not to do it easily, and without mature delibe-
 ration; but rather, that he will send them back into Africa,
 to be iudged vpon the place, where their causes might be
 discussed more exactly, and the truth more certainly
 knowne by the attestation of witnesses, which could not
 without much difficulty and charges passe to Rome.

(x) Can. 7.

And whereas the Council of Sardica (x) hath decreed
 that

that, if a Bishop appeals to Rome, and the Pope esteems it just that the examination of his cause be referred, it shall be in the Pope's power, if he please, to send Legates from Rome, to joyn with the Bishops of the same province from whom the appeal is made; that by them the cause may be tried, and judged anew, the Africans denied not this power of the B. of Rome; nor any way excepted against the sending back of the Appellants into Africa, to have their causes tried againe by the Bishops of their owne province, but only beseeched him, that he would be pleased not to send Legates, who by prosecuting the causes of Appellants too violently, did sometimes give occasion of complaint. Wherefore beseeching Pope Celestine, they say: (y) That you (y) Conc. wil not send your Clerkes executors, to all that demand them, nor permit that we may seeme to introduce the smoaky pride of the world into the Church of Christ, which propounds the light of simplicity, and the day of humility to them, that desire to see God. The motive which the Africans had, to make this petition, was the insolent carriage of Antony B. of Fussala in Numidia, who (as S. Augustine reporteth (z) for his enormous crimes being deprived of his Bishoprick, by procurement of the inhabitants of Fussala, and left with the bare title of Bishop, fraudulently got testimoniall letters of his innocency, from the Primate of Numidia, at the very time of this sixth Council of Carthage, and appealed to Boniface Pope; who answered with great caution, that, he should be restored, si nulla in eius narratione surreptio intercessisset; if there were no surreption in the relation of his cause. Boniface dying, and Celestine succeeding, they of Fussala prosecuted their suite earnestly against him. And he contrarily threatened, that Celestine would send Clerkes executors, and (if need were) souldiers to restore him to his Bishoprick. He threatened them (as sayth S. Augustine (a) with secular power, as if they were to come to execute the judgments of the See Apostolike; so that the miserable inhabitants being Christians, and Catholikes, feared more grievous vsage from a Catholike Bishop, then they did (when they were heretikes) from the lawes of the Emperors.

This was the cause, why S. Augustine, and this sixth Council of Carthage beseeched Celestine not to grant

(b) Pag. 145.
fin. 151.

(c) Conc. Afric. c. 102.

(d) Ibid. c. 105.

(*) Cap. 26.

(e) Pag. 145.
fin.

(f) Pag. 155.

Clerkes executors to all Appellantes. And this convinceth you of an vntruth in saying (b) that, the African Father, call that Papall presumption (of Appeales) a smoky secular arrogancy, which they will not indure: for it is not the Popes clayme of appeales that they qualify with the name of typhie, or smoky secular arrogancy, but partly the vexation and insolence of Apiarius, and other Priests, despising and shaking off the yoke of Episcopall discipline, and partly the force & military Violence which the executors, sent from Rome, did sometimes vse in executing the iudgments of the See Apostolike. For speaking to Boniface Pope of the insolency of Apiarius, they say (c): But we hope by the help of Gods mercy, that your Holinesse gouerning in the Roman See, we shall no longer suffer this typhie. And because the executors did sometimes make vse of secular forces, they beseech Celestine (d), not to grant Clerkes executors to all that demand the, lest the typhie of the world be introduced into the Church. Which is agreeable to the decree of the Councell of Ephesus, forbidding Iohn Patriarke of Antioch to make vse of any military power to hinder the Bishops of Cyprus from electing to themselves an Archbishop without his consent, lest (sayth the Councell) vnder ptetence of executing sacred things, the typhie of secular power be introduced into the Church. And in the same sense the Author (*) of S. Fulgentius his life said, that Fulgentius commanded nothing with the typhie of secular dominion.

And no lesse vntruly (e) you make the African's say in their Epistle to Celestine, that, they will not indure the Papal presumption of appeales, there being no such thing to be read in that Epistle. For what they speake, of not induring, hath no relation to Appeales, but to the crimes of Apiarius. As for the wretched Apiarius (say they) he hauing bene already cast out of the Church of Christ, for his infamous crimes, by our brother Faustinus, we are no more in care; for as much as by the meanes of the approbation, and moderation of your Holinesse, Africa will no longer indure him.

And You say (f): This Councell, denounced excommunication to all, that thinke it lawfull to appeale beyond the seas. This is another

Other witness: for the Council speaks not of Bishops, but of Priests, and inferior Clerkes only: 78. so much you contradicting your selfe, had acknowledged a while before, setting downe the very words of the Council thus (g): If any Priest shall thinke, that he ought to appeale beyond the sea (meaning so Rome) let him not be receaued any longer into the communion of the Church of Africke. (g) Pag. 146.

You reply (h), that this answer is a sophistry confuted by the consequence of the Council: for if inferior Clergy were prohibited, much more was the same prouision made in behalfe of Bishops. This consequence we deny as false sophistry; for albeit they proposed this, among their requests to Pope Celestine, yet they made no decree, nor prouision therof: nor (if they had) could it haue bene of force, as being directly contradictory to the Canons of the two famous Councils of Nice, and Sardica (i); and also to the beliefe of S. Augustine saying, (k) that, Cecilian might haue appealed beyond the sea, because he was not of the number of Priests, or other inferior Clerkes, but of Bishops. And moreouer he represented to Celestine Pope (l), that wheras Antony B. of Fussala (being deprived of his Bishoprick by the Bishops of Africa, and left only with the bare title of Bishop) had appealed to Boniface his predecessor, he would be pleased to confirme the sentence of the Bishops of Africa, because (sayth he) there had bene many like sentences in Africa, euen the See Apostolike pronouncing the iudgment, or confirming the iudgment of others, as of Priscus, Victor, and Lawrence, Bishops of the Cesarian Province. (h) Pag. 155. (i) See above Chap. 26. (k) Ep. 162. (l) Ep. 261.

S E C T. V.

Whether this Controuersy of Appeales, wrought in the African, any separation of Communion from the Roman Church?

TO make your argument more plausible, you say (m) that by reason of this controuersy, between the Africans, and the Bishops of Rome, Aurelius B. of Carthage, & his fellow Bishops of Africk (with whom S. Augustine did consent) were (m) Pag. 148.

for the space of an hundred yeares separated from the Church of Rome. Of all the untruths uttered in this your discourse of the sixth Councell of Carthage, this is the greatest, which therefore you have reserved to the last place: *Finis coronat opus.*

For that the African Fathers, even of this sixth Councell of Carthage, during the very tyme of this controuersy, remained still vnited to the See of Rome, is proued:

(n) *Apud*
Bin. to. 2. pag.
646.

1. By the clause of their Epistle written to Pope Celestine in the end of this controuersy (n): *Our Lord keepe your Holinesse many yeares, praying for vs; Lord and Brother;* which were the very words of peace and communion vsed in Formed letters, that were neuer giuen to any but to Catholikes of

(o) *Aug. ep.*
161. 163.

the same communion (o). 2. Out of S. Augustine, who in the current of this difference writing to Boniface Pope, &

(p) *Cont. duas*
ep. Pelag. ad
Bonifa. l. 1. c. 1.

dedicating one of his chiefest workes vnto him sayd (p): *Thou disdainest not, thou who art not high minded, though thou presidest higher, to be a friend of the humble.* 3. Out of the testimony

(q) *Ep. ad E-*
pisc. Gallie
c. 2.

which Pope Celestine gaue of S. Augustine after his death (q): *Augustine a man of holy memory, for his lyfe & merits, we haue had alwaies in our communion: nor haue the rumor of any sinister suspicion, euer so much as touched him: which Epistle of Celestine*

(r) *L. de in-*
carn. & grat.

to the French, is alleaged by Petrus Diaconus (r), and by Prosper (s) to iustify S. Augustines doctrine against the Pelagians.

(s) *Cont. Col-*
lat. c. 42.

(t) *L. de pro-*
miss. & pre-
dict. par. 3. c.
38.

4. And the same Prosper (t) calles Aurelius Archbishop of Carthage (vnder whom the African Councell was held) after his death, *A Father, and Bishop of worthy memory, and a Citizen of the beauenly country;* which praise he would not haue giuen him, if he had died out of the communion of the

(u) *Part. 4.*
c. 5.

Roman Church: for Prosper in that very booke (u) sayth, *that a Christian communicating with that Church, is a Catholike, but if he be separated from it, he is an heretike, and Antichrist.* 5.

(x) *Act.*
Conc. Ephes.
to. 2. c. 9.

Capreolus immediat successor to Aurelius, writing to the Bishops assembled in the Councell of Ephesus (x): *Wee pray you to resist all noueties, with such constancy, as the authority of the See Apostolike, and the seuerity of the Prelates assembled in one may not seeme to permit, that the doctrine of those, whom the Church hath long since condemned, come to be borne againe.* 6. Eu-

genius

genius another successor to Aurelius, being pressed by the Lieutenant of Hunericus Lord of Africa, to enter into a publicke disputation with the Arians, answered (y); He would (y) Victor not do it, without writing to his fellow Bishops, and chiefly to the Roman Church, which is the Head of all Churches. 7. S. Fulgentius sayth (z): Which the Roman Church, which is the head of the (z) De incarn. world, holdeth and teacheth, and with her the whole Christian world & grat. c. 11. doth, both without hesitation believe to iustice, and also doubts not to confesse to saluation. And when the same Sainct was going to the wilderness of Thebais in Egypt to fast (a), he desired (a) Author from his intent, when comming to Sicily, he understood vitæ S. Fulg. from Eulalius B. of Syracuse, that those Countries were separated c. 12. to. 6. B. from the communion of the Roman Church, lest desiring a more perfect life, he should runne hazard of losing the true sayth. And instead of going into Egypt, he went in pilgrimage to Rome, to visit the Sepulchers of the holy Apostles Peter, & Paul. 8. The African Bishops consulted S. Leo the great in their doubts of sayth; and S. Leo writ to them a famous decretall Epistle (b). 9. Almost all the African Bishops 220. in number being banished into Sardinia by Thrasimundus the Arian King, Symmachus Pope relieved & maintained them at his owne charges (c), which he would not haue done, if they had bene separated from his communion. 10. Possessor for a famous African Bishop writ to Hormisdas Pope (d): It is fit and expedient that we haue recourse to the Head, as often as the health of the members is treated of; for who hath greater solicitude of his subjects, or from whom is more to be required the stability of sayth that is wauering, then from the President of that seate, whose first Gouvernor heard from Christ, Thou art Peter, and vpon this Rock I will build my Church? 11. Victor Bishop of Vtica reporteth (e) that the Arians in Africa did call the Catholikes, Romans (e) L. 4. de per- (as you now call vs, Romanists) which they did vpon no other ground, then because the African Catholikes were of the Roman Communion. 12. And that the possession which the Bishops of Rome were in, of appeales out of Africa, was not interrupted by the sixt Conncell of Carthage, is proued out of Ferrandus, a Deacon of that Church (f), which liued soone after that tyme, & hath registered

gifted in his collection of Canons, this, as the fifth, & sixth Canon of the Council of Sardica, That a condemned Bishop may, if he will, appeale to the See Apostolike, and that during the appeale no other can be ordained in his place.

By these, and many other evidences (which may be produced) it is manifest, that by this Controuersy of Appeals the Africans were not separated from the communion of the Roman Church, and that therefore to affirme (as you do) that they remained in the state of separation for the space of 100. yeares, vntill the tyme of Boniface the second, is a notorious vnt ruth: for all the examples here alleged, are of African Bishops, that lived within the compass of 100. yeares, after the sixth Council of Carthage.

Against this truth, confirmed by so many euident and vndeniable proofes, that the African Church was not (in the dayes of Aurelius Primate of Africa, and S. Augustine) severed by Schisme from the Roman Church; you vrge the Epistle of Boniface the second, wherein he testifieth, that the African Church was in his dayes reconciled vnto the Roman.

(g) Pag. 148.

(h) Apud Surium tom.

2. Concil. pag.

384. So you

quote him

falsly, for it is

Tom. 1. Concil.

pag. 1057.

(i) Bellar. lib.

2. de Pont.

Rom. c. 25.

(k) Binius

Tom. 1. Conc.

in hanc Epi-

stolam.

(l) Lindan.

Panopt. l. 4.

c. 89.

In the Body of your Councils (say (g) you) there is (h) extant the Epistle of Boniface the second, wherein about the yeare 606. the same Pope complaineth, that Aurelius with his fellow-Bishops of Africa (with whom S. Augustine did consent) had by the instigation of Satan (for so the Epistle speaketh) been separated from the Church of Rome, vntill now, after an hundred yeares space, Eulalius (Bishop of Carthage) acknowledging his offence, seeketh and desireth to be reconciled to the Church of Rome. Thus farre the Epistle of your Pope. Do you believe this Epistle, concerning the Excommunication of the Churches of Africk? Then had you best stand aside a while, for feare of knocks. For behold there are at hand children of the Tribe of Dan, angry fellowes, that lay about them. 1. Bellarmine (i); I greatly suspect (sayth he) that this Epistle is counterfeit. 2. It is full of fraud, sayth (k) Binius. 3. Which (sayth Baronius) some wicked Impostor hath fayned &c. Do not you believe this Epistle of Boniface to be true? Then harken to your (l) Lindan: This Epistle (sayth he) is not supposititious, but true &c. Thus you. And then finding in Baronius, that during those hundred yeares, there

these were whole troops, and armies of African Martyrs, and holy Confessors, you triumph, and bid vs take (m) this your Syllogisme to ruminare upon: (m) Pag. 150.

No true Christian Martyrs dye out of the State of Salvation:

Divers true Christian Martyrs dye, out of Obedience to the Roman Church.

Ergo, Divers dying, out of Obedience to the Roman Church, dye not out of the state of Salvation.

Thus you dispute in your fancy victoriously, as hauing by this your discourse, and Syllogisme, knockt the Roman Church on the head. I shall first discouer the weaknesse and vanity of your Syllogisme; then shew the multiplicity of your falsities and fraudes, supposed and cunningly contriued into your relation of the Story, lastly lay open the reasons why that Epistle may be suspected, yea rejected as being Counterfait.

In your Syllogisme, I grant the Maior Proposition, *That no true Martyr dyeth out of the state of Salvation.* In your Minor, or Assumption, *Divers true Christian Martyrs dye out of obedience to the Roman Church,* I distinguish sundry Kinds of Disobediences. First there is *disobedience Heretical*, which resists the doctrines & decrees of Fayth, deliuered by the Catholike Roman Church; yea denieth the prime article of Christian vnity, the headship and supreme authority of her Bishop. In the state of this Disobedience there can be no true Martyrdome, no hope of Salvation. Secondly, there is *Disobedience Schismatical*, which believing firmly the Doctrine of the Roman Church, and acknowledging the Supreme authority of her Bishop, excepts against the present Bishop and Pastor, as not being true Pope, and cleaueth to one opposite vnto him: men dying in the state of this Disobedience, cannot possibly be true Martyrs, nor be saued.

Thirdly there is *Disobedience moral*, in matter of good life & manners, against precepts enacted by the Church, for the better auoyding & punishing of ill behaviour. Now in the state of this kind of Disobedience men may be saued: for the disobeying of these kind of orders and commands, may proceed either from contumacy and contempt, or from error
and

(n) Ep. Con-

cil. Mileuit.

92. inter E-

pist. August.

(o) Cypr. l. 2.

Ep. 10. l. 4. ep.

8.

(p) August.

Psal. cont.

part. Donat.

(q) Ep. ad

Theodor. Pa-

pam. Extat in

Concil. Late-

ran. 1. consule.

2. Bin. to 2. p.

1075.

(r) August.

Epist. 157.

Iniuncta no-

bis à Venera-

bili Papa

Zozimo Ec-

clesiastica ne-

cessitas.

and ignorance. If out of contempt, then is it damnable, so that none dying therein can be Martyrs, or goe to heauen. But with Disobedience of the second kind caused by ignorance, saluation and Martyrdome may stand: for their ignorance may be inuincible, or else probable, and grounded vpon good seeming reasons. Or if it be vincible and faulty, yet may it be abolished by their contrition for all their tinner, or false Martyrij, by the sickle of Martyrdome done away.

This supposed, I say, the Disobedience of the African Bishops was not Heretical; becaule in all matters of sayth they were conforme to the Church of Rome, and by manifold practise shewed, that about doubts, and controuersies of this kind, they held it necessary to haue recourse to (n) the Pastorall Chayre, and care of Peter, to the (o) Roote, and matrice of the Catholike Church; to the Rocke which the (p) proud gates of Hell do neuer overcome; to the maine indeficient fontaine, which with the streames of wholesome doctrine watereth all Christians ouer the whole world. The ancient rules (say they) (the foure Primates of Afrike) (q) haue ordayned, that whatsoeuer is treated in Provinces distant and farre of, should not be deemed to be ended, vntill first it were come to the knowledge of the See Apostolike, to the end that the sentence, which should be found iust, might be confirmed by the authority of the same See; and that from thence all other Churches, as streams flowing from their mother source, might take the beginning of their preaching, and the Sacraments of Saluation.

Their Disobedience then could not be Heretical: nor was it Schismatical; becaule they acknowledged the Pope, euen that Pope with whome they did disagree, to be their Pastor and Superior, whose (r) lawfull Commaunds they were bound to obey; & that all Maior causes, all matters & controuersies aboue Iurisdiction of greater moment, to wit, such as concerne sayth, and the life, and gouernment of Bishops, are to be referred vnto him, and to be finally and infallibly decided by him.

Neither, thirdly, was their Disobedience ioyned with contumacy and contempt; becaule though they refused to deferre vnto the Appeals which Priests & inferior Clergy men might make to the Pope: yet they do it with great humility and

and respect, and by way of submissiue intreaty, in their (s) letter to Pope Celestine: *Præfatio debita Salutationis officio, impendio deprecamur, ut deinceps ad aures vestras hinc venientes, non facilius admittatis*: The behoofe of due Salutation or Reuerence being premised, we humbly beseech you, that those which come from hence (with their Appeales) you will not admit them vnto audience ouer-easily. Therefore their disobedience was out of ignorance, for they did not doubt, but the Pope had power to command the Bishops of Africa, to yield vnto the Appeales, that were made vnto him; but they esteemed the practise of that power not to be (in those circumstances) for the good of the Church of Africa. They saw, by appealing to Rome, that dissolute and unruly Clergymen, would cause much vexation vnto the Bishops their lawfull Iudges, prolonge the cause, differre the sentence, and many times escape deserved punishment; which impunity might easily grow into liberty, and audacity, and extreme disorder. Wherefore the power giuen of Christ to his Church, and Vicar on earth being giuen (t) for edifying, not for destroying, they were (t) a. Cor. 13th persuaded, that the Pope could not prudently command them to deferre vnto such Appeales; and if he did that they should not be bound to obey therein.

You demand (u), whether the Pope of Rome, whom we entitle (u) Pag. 1501 Monarch of the Church Catholike, and Bishop of Bishops would accept it as a matter of subiection for Protestants, with S. Augustine and those other African Bishops; to deny that any ought to be called Bishop of Bishops; and not to yield to his demands in point of Iurisdiction vpon any pretence of Diuine Law, but to exact of him prooffe by a Canon of an ancient Councell? I answer. The African Bishops deny the title of Prince of Bishops, to any Arch-bishop or Primate within Africke, but not to the Roman Bishop; yea they entitle him in expresse termes (x) Psal. 118. Ter. Bishop of Bishops, the Holy Father of Fathers, the soueraigne Bishop of all Bishops and Pastors; they call his Authority, the Prince-dome of the Apostolike Chayre, euer vident in the Roman Church; they acknowledge that they are bound to obey all his iust commandes; that all Christians may, and must Appeale to him about Controuersies of Religion and the Catholike masum.

August ep.
161. Aposto-
lica Cathedra
principatum.
Item, the
four Primas
of Afrike
in their Syno-
dical Epistle
to Pope Theo-
dor. in Conc.
Lateran. 1.
Consul. 2. Bis.
som. 2. pag.
1078.
Patri Patrum
& summo
omnium
Præsulum
Pontifici
Theodoro.
By which is
answered
what you
allege pag.
46. out of
the 26. Ca-
non of the
Councell of
Carthage.
(y) Epist. 93.
c. 1.
(z) Pag. 148.
& pag. 150.
(a) Pag. 149.

tholike Fayth; yea Bishops also in criminal causes from the
condemnation giuen against them by their fellow-Bishops.
But that the Pope should admit the Appeales so easely of
euery African Priest and Clergyman, hereof they doubt whe-
ther it be expedient for the African Church. Now Bishops
may be sometimes excused, if they do not obey the Pope in
matters that are extremely burthensome, and hard; special-
ly when they haue probable reasons, that it is not prudent-
ly commanded, nor will proue for the good of soules. But
Protestants, you are disobedient vnto the See of Peter, and
the Soueraigne Bishop of all Bishops in points of Iurisdiction, al-
lowed vnto him by ancient Councils. Your disobedience is
ioyned with Contumacy, contempt, contumely, and base language.
You deny Appeales vnto him in matters, and doubts about
Christian Fayth. Wherefore you want that dutifull subiection
to Peters chayre, without which none can be of the number
of Christ his sheepe, nor consequently be saued: yea you are
guilty of that damnable disobedience whereof S. Leo sayth (y);
Whosoever shall deny vnto him (Peter, and his Successor) the
Princedom of care and power; shall neuer be able to depresse his dig-
nity, but puffed vp with pride, shall drowne himselfe into Hell. Your
Syllogisme then is vaine, the Minor thereof being manifestly
falle, That the African Martyrs dyed out of obedience to the Roman
Church.

I come now to your falsifies, and falsifications of the
Story, and tenour of the foresaid questioned Epistle of Boni-
face the Second. Two especially are very exorbitant: first,
that the Pope denounced, or hundred out (z) excommunication against
the Churchs of Africa: that these (Aurelius and S. Augustine) &
all other Bishops of Africa, were excommunicate by the Pope for their
Opposition against the Church of Rome. Which notorious fal-
shood you seeke to make good, by a notable falsification (a),
telling vs, That our Costerus, and Turrian, both Iesuites, and
also M. Harding do greatly magnify our Popes, for discharging
their office in excommunicating the Bishops of Afrike.
You neither cite any wordes, nor quote any place of Tur-
rian, but referre vs in your margent to your Sadeel, whome
we trust as litle almost as we do your selfe. You cite the
wordes

wordes of the Iesuite Costerus, Bene fecerunt Romani Pontifices &c. but you peruert them, and turne them to another matter and purpose (b). Costerus proposeth your Protestant Argument: The Bishops of Africa in the dayes of S. Augustine, did bitterly inueigh against Pope Celestine, who after Pope Zozimus, challenged authority ouer the African Churches; and admitted the Appeals of Clergymen from their Bishops vnto him. This is the objection; vnto which he makes Answer in the wordes by you cited, Recte, & ex officio fecerunt Romani Pontifices &c. The Roman Bishops did well, and according to their duty; and the African Bishops were to blame, who euen then (as doth testify Boniface the 2.) were inclining to a defection from the Roman Church, to their owne great losse: because soone after they were conquered, and came vnder the Dominion of the Arian Wandals. Blessed Augustine subscribed not vnto those bitter letters, for he did euer beare singular veneration towards the Apostolike see. Thus Costerus; affirming that the Pope did well in admitting the Appeals of the Clergymen made vnto him; and that herein he did discharge the office of a good Pastor: but that he did excommunicate Aurelius, and all other Bishops of Africa, and that in so doing he did discharge his duty, this Costerus doth not say. No, nor that the Africans were Schismatically deuied from the Church of Rome; but only that they seemed euen then to thinke vpon some such thinge. M. Harding in like manner sayth (c); that the Churches of Africa had continued in Schisme, and withdrawne themselves from the obedience of the See to M. I. the Apostolike, through the entisement of Aurelius Bishop of Carthage: Challenge but that all the Churchs of Africa, or any one Church was excommunicated by the Pope, this M. Harding doth not say. So that the Excommunication of all the Churches and Bishops of Africa by the Pope, is not recorded by any Author; not by Costerus, not by Harding, not by the foresaid Epistle of Boniface the second; it is a meere fiction of your owne head. The Africans were no further separated from the Church of Rome, then they eloynded themselves from it, by their own voluntarily departure and fault. But they did not depart from the Obedience of the Roman Church, by denying the Christian fayth thereof, nor by denying the Popes power

(b) Costerus
Enchirid.
Controvers.
de summo
Pontifice pag.
159.

(c) Answer
to M. I. the
Apostolike
Challenge
fol. 218.

(d) *An ex-
pediret ea po-
testate uti, &
omnibus in
locis, non sine
causa dubita-
sum est.*
*Bellarmin. lib. 2.
de Rom. Pon-
tif. c. 25. §. Ad
hoc eorum.*
(e) *Pag. 149.*

power and Iurisdiction over them, but only dissented in a Problematic (d) Question, about what was fit to be done by the Pope, about the Appeals of African Clergymen of inferiour degree.

Although this falshood & falsification may seeme grosse inough, yet the second is greater. The Iesuite Salmeron (say (e) you) and Sanders, do confidently hold, that all the African Bishops were severed from the Church of Rome, from the dayes of S. Cyprian untill the time of the said Boniface the Author of the Epistle. Can any thinge be said or deuised more openly, notoriously, & palpably false then this? You say in the wordes that presently follow the aboue cited, that, *You doubt not but that we stand halfe agast.* Verely so it is; we stand more then halfe agast, & not, that there be different opinions among our Authors about the said Epistle of Boniface the second, but) that Protestants can endure, that such notorious falsities should be so confidently vttered, and layd for grounds, and principles in your discourse, to iustify their reuolt from the obedience, doctrine, and discipline of the Roman Church. But the Iesuit Salmeron (say you) and Sanders do confidently so hold. If this be true, we shall remayne agast at their madnesse, & thinke their writings worthy of the fire: if they do not so hold; if they affirme the contrary in plaine termes; if these wordes *All the African Bishops were severed from the Church of Rome, from the dayes of S. Cyprian, untill the time of Boniface the second,* which you allege in a distinct leuer as verbally theirs, be supposititious and forged; how ought Protestants to remaine agast? What course ought they to take with your writings?

(f) *Sanderus
de Visibili Mo-
narch. pag.
336. n. 147.*

Sanders then, to begin with him, doth not say all the Bishops, but the contrary in these very wordes (f): *Non ergo, (v) somniant Magdeburgenses, aut potius calumniantur) omnes Africani Patres opposuerunt se Pontifici Romano, sed potius multi cupiebant rem ad ipsum referri.* In the Controverisy about Appellations, all the African Bishops did not oppose the Bishop of Rome, as the Magdeburgians dreame, or rather calumniously report; yea rather many of them desired, that the matter might be referred to the Pope. For though Aurelius Bishop of Carthage, and Primate of

all Africa, may seeme to haue been somewhat crosse, and to haue asserted an absolute Primacy in matters of discipline and behaviour; yet there be many signes, wherby it appeareth, that others were otherwise minded, yea that Aurelius himselfe did acknowledge the Primacy of the Roman Bishop, and appealed to him in matters of fayth. Thus Sanders. Who further against your peremptory affirming, that namely S. Augustine concurred with Aurelius in this point, he produceth the wordes of Bishop Faustinus the Popes Legat in the Councell of Carthage vnto Aurelius, requesting him, that about Appeales made by Clergymen of inferior degree vnto Bishops, his Holinesse would vouchsafe to write to Venerable Pope Boniface, remitting the matter to his deliberation, and conclusion, sicut Sanctus Augustinus statuere dignatus est, as Holy Augustine hath been pleased to determine by his suffrage. By which wordes sayth Sanders, it is apparent, that S. Augustine would haue had the matter, of Appeales, referred to the Pope, and ordered as he should thinke best. So that whereas you cite Sanders saying, All the African Bishops were seuered from the Church of Rome, his true wordes import the direct contradictory; *Non omnes Episcopi Africani*, All the Bishops of Africke did not oppose the Roman Bishop. You also alleage him *de visibili Monarch.* pag. 368. n. 411. where he hath nothing to your purpose, but only alleageth the wordes of Eulalias of Carthage his recantation, *We anathematize all those that proudly lift vp their neckes against the Holy Roman and Apostolical Church.* From these wordes can you gather your dismal assertion that, All the African Bishops from the dayes of Cyprian vntill Boniface the second, that is, for three hundred yeares, were excommunicated by the Pope, and, seuered from the Communion of the Roman Church?

The Iesuite Salmeron sayth no more, then (g) that in the dayes of S. Cyprian, the African Bishops began to be seuered (g) Salmeron from the Roman Church; and that in the dayes of Pope Innocent, and Aurelius Bishop of Carthage, they were bitter and displeased against the Church of Rome. But he doth not say, that all the African Bishops were so; nor that they withdrew their Communion and obedience from the Roman Church. Yea in the dayes of S. Cyprian, though he, and fou-

son. 12. tract. 68. 4. Ad Canopem,

(h) Hieron.
Dialog. cont.
Lucifer.
Illi ipsi Epis-
copi qui Re-
baptizandos
haereticos
cum Cypriano
statuerant, ad
antiquam
consuetudi-
nem reuoluti,
nouum emise-
re decretum.

rescore African Bishops were displeased with Pope Stephen because he did strongly and constantly oppose their impious doctrine of Anabaptisme; yet they neuer proceeded to make a Schisme, and separation from the Roman Church. Contrariwise the very same fourescore Bishops who had made a decree for Anabaptisme, met together againe, as S. Hierome doth testify (h) and repealed their decree, which might haue caused their separation from the Romā Church: So false is it, that all the Bishops of Africa from the dayes of S. Cyprian vntill the time of Boniface the second were seuered from the Church of Rome, that euen those very Bishops of those dayes were not seuered.

By the Epistle of Boniface the second (grant it be true) no more is proued then, that Aurelius Bishop of Carthage, superbiore cepit, was somewhat arrogant and proud against the Pope; and that Eulalius of Carthage did (against the example of his other Predecessors) imitate Aurelius therein; as he doth testify saying in the said Epistle of Boniface, that he felt himselfe, Peccatis Aurelij pragmatatum, ouer-burthened with the sinnes of Aurelius. But that all the Christians of Africa, namely those many Martyrs that suffered persecution vnder the Arian Wandalls, were tainted with this bitterness of distast and Schismaticall dis-vnion against the Roman Bishop, is a fable by your selfe newly coyned, and vented abroad.

(i) Pag. 148.
The Epistle of
Boniface the
second, wher-
in about the
yeare 606, the
same Pope
complaineth
of

Now to the third point proposed, although the Epistle of Boniface do not iustify your slander against all the Bishops & Martyrs of Africa, that they were excommunicated by the Pope, and out of the communion of the Roman Church; yet there be many Arguments that may secme to euince, that the same is counterfeited, the relation thereof being incoherent. First you (i) say, that the reunion of the Church of Africa to the Church of Rome, happened about the yeare 606. and in the time of Boniface the second. These things hange not togeather, and consequently are false: for Boniface the second dyed in the yeare 531. that is almost an hundred yeares before the yeare 606. Secondly the said Epistle of Boniface the Second affirmes, that Eulalius his reconcilia-
tion

tion with the Church of Rome was performed [in the daies
of Iustine the Emperour, & (k) that this Emperour writ letters to (k) Iustini
the said Boniface about it. Now Iustine the Emperour was ^{elementissim}
dead three or foure yeares before Boniface the Second was ^{Principis O-}
chosen Pope. Thirdly the Epistle of Boniface is written to ^{rientis sacra-}
Eulalius Bishop of Alexandria. But the Bishop of Alexandria, ^{rum litera-}
in the dayes of Boniface the second was not named Eulalius, ^{rum exem-}
but Timotheus, an Heretike, and an Aduersary of the Roman ^{plaria ad vos}
Church. You saw this difficulty, and to auoyd it, feare not (l) Spondan.
to do against the command of the Holy Ghost (m): Ne cor- ^{Anno 327.}
rumpas Tituli inscriptionem. For the Title of that Epistle in Su- ^{& 330.}
rius being *Epistola eiusdem (Bonifacij) ad Eulaliū Alexandri-* ^{(m) Vide ti-}
num Episcopum, (n) you change it, and make it to be, *Epistola* ^{tulum Psalmi}
Bonifacij ad Alexandrum Episcopum, the Epistle of Boniface to Bi- ^{58. & Augu-}
shop Alexander; nor do you tell vs of what Church or See this Ioan.
your Alexander was Bishop. Fourthly in the time of Boniface (n) Pag. 248.
the secōd, Giler the Arian Wandal was King of Africa, during ^{in marg. as}
whose reigne, there was no Catholike Bishop in Carthage, ^{(x).}
(o) nor in any Church of Africa, but only Arians. Finally ^{(o) See Baron.}
your Apostata-Bishop of Spalato, Antonius de Dominis, in his ^{Anno 630. &}
(p) London-writings, which he published vnder your nose, & ^{seqq.}
with your so great approbation and applause, doth so lay a- ^{(p) De Repub.}
bout him, against the Epistle of Boniface; that you who are so ^{Eccles. lib. 4. c.}
stiffe a defender therof had best to stand aside for feare of knocks. ^{8. n. 14.}
In the Controuersy about Appellations (sayth he) (q) the Commu- ^{(q) Commu-}
nion between Africa and Rome was neuer broken, as Baronius and ^{nio inter A-}
Binius do proue very well. The reconciliation, or recantation made by ^{fricam & Ro-}
the Church of Carthage vnto Boniface the Second, which some one ^{man non est}
hath faigned (r) is a meere Imposture, as the said Authors demon- ^{abrupta.}
strate. ^{(r) Mera est}
^{impostura.}

Thus he. May you not number this man among the Chil-
dren of the Tribe of Dan, and angry fellows, who doth so perem-
ptorily auerre the Epistle of Boniface to be a meere forgery, and a
grand Imposture, with greater reason, then you haue done Bel-
larmine, for only saying, I suspect it is counterfeit? In fine, these
Arguments abundantly shew, that this Epistle of Boniface
may be questioned and reiected; and yet all the other Epi-
stles of ancient Popes set downe in the Body of our Coun-
cels

cells subſiſt firme, againſt which the like implicancies and incoherencies cannot be vrged. As for Biſhop *Lindan*, he ſpeaketh againſt them, who diſcard this *Epistle* voluntarily, and without euident proofes, ſaying, *that they might as well infringe the credit of any ancient hiſtory*: which his interence is of no force againſt them, who reſuſe it as counterfeit, not voluntarily, but conſtrained by the pregnant incompoſſibilities thereof, with other knowne vnderſtable truthes.

CHAP. XXVIII.

Whether the *Britans*, and *Scots* not celebrating *Eaſter* after the manner of the *Roman Church*, were for that cauſe ſeparated from her *Communion*.

(l) *Pag. 156.*
157. 158.

AMONG other examples of ancient Churches, which you pretend to haue bene ſeparated from the Church of *Rome*, and yet in ſtate of ſaluation, you produce for your laſt inſtance (l), the *Britans*, and *Scots*, who kept their *Eaſter* if not wholly after the *Iewiſh* manner, yet contrary to the cuſtome of the *Roman Church*, & of the whole *Chriſtian world*: Wherin you are guilty of diuers vntruthes.

For firſt, you ſpeake of this their cuſtome, as ancient among the *Britans*; whereas *Bede* (m) recordeth, that *Honorius Pope* about the yeare 635. and *Iohn the fourth* a few yeares after, writ to the *Britans* and *Scots*, letters full of authority and learning, for correcting this error: & that *Pope Iohn* in the beginning of his *Epistle* (n), manifeſtly declareth *perijurum temporebus iſtis exortam eſſe hereſim hanc*: that this hereſy

(m) *L. 2. hiſt.*
Anglo. c. 19.

(n) *Extat a-*
pud Bin. to. 2.
pag. 1029.

wa

was very lately sprung up among them: which Florentius Wigorniensis also testifieth, saying (o): *Ex tempore &c.* At that time Honorius Pope did reprove the error of the Quartadecimans in the celebration of Easter, sprung up among the Scots. (o) In Chron. an. 628.

2. You attribute this custome to the Britans & Scots in generall, as if they had bene all guilty therof; whereas Venerable Bede attributes it not to all the Britans, *non totis*, (sayth he (p) not to all of them, nor to all the Scots, but especially to such as dwelled in Ireland, and also to some of them that dwelled in Britany. Besides, the whole English Church in a manner was free from that error. (p) L. 3. bish. cap. 25.

3. You assume (q) as granted by vs, that, the Britans and Scots were schismatically divided from the Church of Rome, but not heretically. That their opinion was Hereticall, you haue heard Bede testify, saying, that this heresy was very lately sprung up among them. And who knoweth not, that (as hath bene proued (r) the Quartadecimans had bene long before that time anathematized by the three first generall Councells of Nice, Constantinople, and Ephesus, and the maintainers of that error, registred for heretikes by Philastrius, S. Augustine, Theodore, and others? All which notwithstanding, you are not ashamed to say (s), that, the Britan Church did Orthodoxally in following the Quartadeciman rite, contrary to the custome of the Roman Church. (q) Pag. 196. (r) Chap. 23. (s) Pag. 157.

4. Though the Britans and Scots, in this their obseruation did disagree from the rest of the Christian world, yet because they did it not, with a schismaticall intention, but out of simplicity, and ignorance of the Ecclesiasticall computation, they living in a corner of the world, whither no learned Catholike Calculator of times had as yet come vnto them, the See Apostolike did still retaine them in her communion, deeming this error pardonable in them. And therefore when the Abbot Colmanus in the famous conference held betweene him, and Wilfridus, concerning this matter, yrged in defence of their custome (t), that, they could not believe, that their Reuerend Father Columba, and his successors, being men so beloued of God, did contrary to the holy Scriptures in celebrating Easter, as vntill that tyme they had done, Wilfride answered

(u) *Ibid.*

wearied(u): I deny not, but that your Fathers were servants of God, and beloved of him, whom they loved with a rude kind of simplicity, but with a godly intention. Nor do I think, that this their observation of Easter was greatly hurtfull unto them, so long as none had come to them, to informe them of the decrees of more perfection, which they ought to have observed. For I believe, that if a Catholike Calculator had come unto them, they would have followed his admonitions &c. And therefore (sayth Baronius (x): It seemed not good to the Catholike Church, to blot out of the Catalogue of Saints, such men, as had lived among them, eminent in sanctity, and whom God had illustrated with miracles.

(x) Anno
604. n. 50(z) Pag. 157.
marg.

5. But to prove that the Scottish and British Churches were not subject to the Roman, you alleage(z) Galfridus out of the Centurists, saying: *Dineibus* a learned Abbot proved with many Arguments, that they owed no subiection to Augustine, whom S. Gregory had sent to preach the fayth of Christ to the English. This is a falsification, which therefore you vent in the Centurists name: for Galfridus hath not any one word of the Britans or Scots no-subiection to the Church of Rome, but only a passionate and cholerick speach of the Britans, not acknowledging any superiority of Augustine over them, seing he was sent only to the English, and that the authority of their owne Archbishop was not taken away by his coming for ought they knew: which question of iurisdiction falleth out daily between Bishops, even where the Popes authority is most acknowledged.

(A) L. 9. c. 12.
¶ 11.

Yea moreover that both the Britans and Scots acknowledged the authority of the B. of Rome over them, Galfridus against you, and your Centurists beareth witnesse, reporting (a), that on the day of Pentecost at Chester, King Arthur being present, there was a great meeting of Princes, Lords, and Bishops for his Coronation: And that of three Archbishops, which Britaine had at that time, of Chester, London, and Yorke, Dubritius Archbishop of Chester, being Primate of Britaine, and Legate of the See Apostolike, did the office of the Church, and crowned King Arthur.

If therefore the Pope had his Legate in Britaine, and that no lesse a man then the Primate of all Britaine, it is manifest,

test, that the Britans acknowledged the authority of the See Apostolike over them. Which is yet made more evident, because (as your Bale (b) confesseth) David that famous Welsh Bishop was canonized by Pope Calixtus the second: and not only Bale, but S. Prosper (c), Bede (d) and Marianus Scotus (e) write, that Celestine Pope sent Palladius and Germanus learned Bishops into Britaine, to extirpate the Pelagian heresy, and to reduce the Scots to true piety; and Patricius, who had studied Divinity in Rome, and was a man most excellent in learning and sanctity, to the Irish, and Scots, to defend them from the same heresy. All which sheweth that as well the Britans as also the Scots, & Irish, even before the coming of S. Augustine, were in the communion of the Roman Church, and that the Pope had supreme care over them in spirituall affaires, since he appointed them Bishops from Rome.

(b) De script. Eccles. fol. 30.

(c) Chron. an. 431. 434.

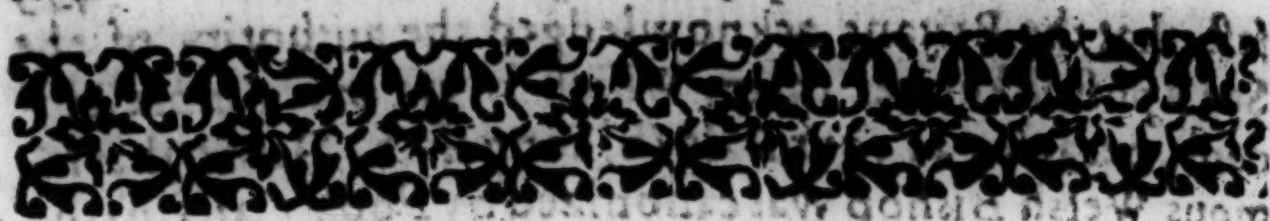
(d) L. 1. b. 1. c. 17.

(e) Chron. an. 430.

Iustly therefore may we conclude, that your denying the subjection of the British, Scottish and Irish Churches to the See of Rome, at the time of S. Augustines coming into this Island to preach to the English, is grounded wholly on falsehood, & imposture: as likewise is your affirming that the Africans from the time of Celestine Pope to Boniface the second were separated from the communion of the Roman Church: for setting aside all other Arguments, since you cannot deny, that she in her Kalendar of Saints, placeth many most glorious African Martyrs, and Confessors of that time; what man even of common sense can persuade himselfe, that she would honor them, as Saints, if they had died out of her Communion, and obedience.

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CHAP.



CHAP. XXIX.

Of the great Reuerence of ancient Christian Emperors and Kings to the Pope.

(f) *De officio
Principis
Christia. l. 1.
c. 4. & 5.*

BELLARMINE (f) proueth that Emperors and Kings owe subiection to Bishops in spirituall affaires, as to their Pastors, and especially to the Pope, as to the supreme Governour of the vniuersall Church, and Father of all Christians. And lest he might seeme by this Doctrine to derogate from the Maiesty of Emperors or Kings, or any way to lessen the reuerence due to their persons and dignity, he proueth by the vndoubted testimonies of Scripture, of S. Chrysostome, S. Ambrose, S. Gregory, and other learned Fathers, as also by the acknowledgment of the most godly Christian Emperors, and Kings themselues, that the Episcopall and Sacerdotall dignity excelleth the Imperial, as farre as gold surpasseth lead, and the Soule the body; that not only Constantine the great, but God himselfe honoureth Bishops, and Priests, with the name of *Angells and Gods*; that the Bishop is the Father, the Doctor, & Pastor aswell of the Prince, as of the people; and that Christian Princes, when they speake of the B. of Rome, or write to him, expresse their acknowledgment of his supreme dignity, by giuing him the title of *Holy Father*, and, *Most Blessed Father*. From whence it must follow, that as Disciples owe obedience to their Doctor, Children to their Father, & sheepe to their Pastor, so Christian Princes in the affaires of their soules, owe obedience to their Prelates and Pastors, and especially to the Pope, who is the Father, the Archpastor, & chiefe Doctor of all Christians.

Vpon

Vpon this ground S. Gregory Nazianzen, for his great
found learning surnamed, The Divine, feared not to say to
the Emperor (g): Will you heare me with patience, so I speak my
mind freely vnto you? which truly you ought to do for so much as the
law of Christ hath made you subject to my power, and to my tribunall
for we (Bishops) be an Empire also, and that more perfect then
yours, vnlesse you will plead, that the spirit is inferior to the flesh, and
heavenly things to earthly. But I doubt not, but that you will take in
good part this my freedom of speech, you being a sacred sheepe of my
holy flock, and a Disciple of the Grand Pastor, rightly instructed by the
holy Ghost, euen from your yong yeeres.

(g) Orat. ad
ciues suos
tumo. persul.
& Princip.
irascens.

And vpon the same ground it was, that holy S. Bernard
gaue this admonition to Conradus the Emperour (h): I haue
read, Let euery soule be subject to higher powers; and he that resisteth
power, resisteth the ordinance of God. Which sentence I greatly desire,
and by all meanes admonish you to obserue in yelding reverence to the
soueraigne, and Apostolike See, and to the Vicar of blessed Peter, as you
will haue it exhibited to you, by the whole Empire.

(h) Ep. 183.

These learned Fathers did vnderstand right well the ho-
nor due to Emperours and Kinges, & that by reason of their
dignity, they are to be held in great Veneration; and yet
neuerthelesse conceaued it no vilifying of their Maiesty,
nor abasing of their Persons, to require from them obe-
dience in spirituall affaires to their Bishops and Pastors; &
especially to the Successor of S. Peter, the supreme Bishop
of Bishops, and Pastor of all Pastors.

concl. (m)
1501

This is Bellarmines Doctrine, and the summe of his dis-
course; which puts you so farre out of patience, that not be-
ing able to confute what he hath so solidly proued, you be-
gin to raile at the Pope (i) for permitting his secte to be
killed, as tasting rankly of Luciferian pride. Which, although it be
no Argument either against the fayth or supremacy of the
Pope, and Church of Rome, but a frivolous cauill no way
pertinent to the question in hand, hath bene already satis-
fied to the full (k).

(i) Pag. 160.
164.

You goe on in the same stream, telling vs (l), that
we make a barbarous heast of our Popes, in not admitting of two Em-
perors, Henry the fourth, and Frederick Barbarossa to their presents,

(k) Chap. 20.
can A (c)
(l) Pag. 160
can A (c)
(g)

with an ~~uncommon~~ kind of submission; the one, by approaching upon
his bare feet; the other, by submitting his neck unto the Popes feet;
while as the Pope did say brag of more favour then the first, and his
affection the second. So you? but your scoffer rebound vpon
your owne head, and turne to your shame: for Henry the
fourth, a most flagitious Emperor, was excommunicated by
Gregory the seventh, moued and solicited thereto, by the
many complaints, and extreme importunity of all the
Princes Ecclesiasticall, and secular of Germany. Henry see-
ing himselfe forsaken by them all, and fearing, least they
would depriue him of his Empire, vnlesse he reconciled
himselfe to the Church, and procured absolution from the
excommunication he had incurred, came of his owne ac-
cord to the Pope, and presented himselfe vnto him, in a pe-
nitentiall habit, and bare-foot, crating absolution: which
after three dayes instance the Pope granted him, & hauing
inquired him to dinner courteously dismissed him. This in
briebe is the story related more at large by Baronius (m),
who hauing proued, that this pennance was no way
extorted by the Pope; but freely done by the Emperor, con-
uinceth Benno (that affirmed the contrary) of a most im-
pudent Lye, told; *relatantibus omnibus Authoribus*, against the
agreeing consent of all Authors. Wherefore you in alleaging Ba-
ronius for your author, that, *we make a barbarous boast of the
Popes not admitting this Emperor without approaching on his bare
feet*, impose falsly on Baronius, as Benno did on the Pope.
And as little truth do I find, in that your other tale of
Fredericus Barbarossa: for we are so farre from making any
boast thereof, that we know it to be a mere fable; in prooffe
whereof, you bring nothing but the bare testimony of Ma-
sonius, who whether he report it or no I know not, nor
is it worth the examining; for you know him to be a mo-
derne, fabulous, and forbidden Author (n), and that this fa-
ble of his is disproued by Baronius (o), and Bellarmine,
(p) out of the testimonies of Roger Houeden an historian
of that time, & Romualdus Archbishop of Salerno, who
being present, and an eye-witness of all that passed, wit-
teth, that Frederick falling downe prostrate at the Popes
feet,

(m) Anno
1077.

(n) In indice
lib. prohib.
(o) Anno
1177. n. 96. 87.
(p) In Apol. c.
16.

feet, the Pope with teares did most countenously lift him up in his armes. But what if that Pope had carried himselfe proudly towards the Emperor, is that any Argument to disprove the Doctrine & Primacy of the Roman Church, or any excuse to you for your leaving the Catholike sayth, and departing from the Church of Christ? But such Arguments are fittest for a grand Imposture.

3. Because you cannot answer Bellarmines Arguments, nor deny the truth of his Doctrine, otherwise then by giuing the lye to the holy Saints, and renowned Doctors of Gods Church, you passe ouer their testimonies, & his whole discourse out of them, with a fraudulent reticence of the particulars, and thinke to be euen with him, making vp by scoffing, what you cannot by arguing: Bellarmine (say you) (q) in his last worke intituled, the Duty of a Christian (q) Pag. 160. Prince, dedignifieth, and abaseth Princes, by wresting violently to a p. 161. generall rule of office and duty, all the examples of honor he could rake out of the ashes of Princes, Kings, and Emperors, yeilded either to Popes, Bishops, or Priests, in the superlatiue excess of their humility, zeale, and deuotion; and with extreme damage exacteth very soberly a prebition, and drinking of Bishops, and Priests before them. These are your words, in which you cunningly reduce all Bellarmines proofes to examples, that by scoffing at the example of S. Martin (for you mention no other) you may seeme to haue answered all the rest of his proofes, in which not only Princes by their examples, but the holy Doctors with most cleare and vnanswearable words, auerre the truth of his Doctrine.

Nor, is it Bellarmine, whom you condemne of extreme damage, but in him, that most ancient, venerable, & renowned Bishop of Tours, S. Martin, a man of Apostolicall sanctity, that was (sayth S. Bernard) (r) rich in merits, rich in mi- (r) Sermon in festo S. Martini. racles, rich in vertues; that raised three dead men to life, that restored sight to the blinde, hearing to the deafe, speech to the dumbe; that healed the halting and lame, the withered and dry; that escaped great perills by his diuine vertue; that repelled the flames of fire opposing his owne body against them; that cleaved a leper with a kisse, cured the palsy, overcame Diuells, saw Angels, and prophesied things to come.

This

(c) Vita S.
Martin, c. 23.

This Apostolicall Prelate being earnestly invited to dinner by the Emperor Maximus, when divers of his fellow Bishops assembled in a Provinciall Synod were present at Court, and seeing them vse base and obiect flattery to the Emperor, and other temporall Princes, making themselves and their Episcopall Dignity contemptible to the Laity, with no small dishonor to Gods Church, and hurt as well to their owne, as to lay-mens soules, he, in whom alone (sayth Seuerus Sulpitius) (s) Apostolicall authority remained, to admonish the Emperor and Princes there present, of their reverence due to their Pastors, and also to let the Bishops & all other Pastors, see their basenesse, in vilifying themselves to their sheep, giving them occasion to contemne, & disobey them, in things important for the good of their soules: he (I say) when at dinner the Emperors owne cup was first presented vnto him, by the Emperors command, having drunke therof, gaue it not to the Emperor, but to his Chaplaine, because (sayth Sulpitius) he thought no man there more worthy to drinke after himselfe, then his Priest.

(t) Ep. 32.

This is the example of S. Martin, alleged by Bellarmine, reported and commended by Sulpitius, and many other ancient and iudicious authors, that haue written his life, as an heroicall act of true Episcopall magnanimity and grauity. If you, and such as vilify the Episcopall function, and say it (as S. Ambrose sayth (t) vnder lay-mens feet, relish it not, 'tis no wonder: but that being the fact of Martin the myrror of Prelates, you should scoffe at it, and at Bellarmine for reporting it, in prooffe of Sacerdotall dignity; who can but wonder, and thinke you to faile not only in iudgment, but euen in point of ciuility, & good manners, that will offer to controle S. Martin, and teach good manners not only to him, but to Seuerus Sulpitius, a man of most noble parentage, borne and bred vp in Rome, the Head & Mistres of Ciuill Policy and Urbanity.

But when you say, Bellarmine hath raked out of the ashes of Princes, Kings, and Emperors, all the examples he could, of honor yielded either to Popes, Bishops, or Priests, in the superlatiue excessse of their humility, zeale, and deuotion, and wrested them to a generall sale

rule of office, and duty, I must craue pardon if I thinke you to
 overlath, and that willingly: for Bellarmine could haue
 told you, that the holy Bishop and Martyr Ignatius (u), so
 ancient, that (as he writeth of himselfe) he saw our Saviour ^{(u) Ep. ad}
 in mortall flesh, prescribing that order of obedience in ^{Eph. ad}
 Christs Church, wherby vnity may be preserued in all, ad-
 monisheth Princes and souldiers to obey the Emperour; Priests, Dea-
 cons, and all the rest of the Clergy, and people, whosoener they be, sol-
 diers, Princes, yea the Emperour himselfe, to obey the Bishop, the Bi-
 shop Christ, as Christ obeyeth his Father, that so vnity may be preser-
 ued in all. And in his Epistle to the Christians of Smirna he-
 aduiseeth them in the first place, to honor God, next the Bishop as
 bearyng his image, and then the King. He could haue told you,
 that the 318. Fathers assembled in the Councell of Nice,
 (one of the foure, which S. Gregory reuerenced as the
 foure Gospells) decreed (x) as a doctrine to be believed ^{(x) Can. 80. in}
 by all Christians, that the B. of Rome is aboue all Christian Prin- ^{Grac. & A-}
 ces, and people, as being the Vicar of Christ our Lord ouer all people, & ^{rab.}
 ouer all the Christian Church. He could haue told you, that
 when pennance was enioyned to Philip the first Chri-
 stian Emperour (y) for faultes that were bruited of him, he ^{(y) Euseb. l. 8.}
 willingly performed what was enioyned him by the Priest, shewing by ^{l. 6. 7.}
 his deeds, that the feare of God, and a great esteeme of Religion liued
 in him. He could haue told you, that the most religious Em-
 perour Theodosius being excommunicated by S. Ambrose, ^{(z) Theod. l.}
 (z) was so farre from denying the authority of S. Ambrose ^{3. 2. 27.}
 ouer him, that he submitted himselfe with all humility, and
 crauing absolution with hartie repentance and teares ob-
 tained it. As Arcadius also in like case did of Innocentius
 Pope (a). He could haue told you, that Iustinian writ to ^{(a) Niceph. l.}
 Pope Iohn: We yield honor to the apostolike See, and to your Bles- ^{13. c. 13. l. 6.}
 sednesse (which is and euer hath bene our desire) and honor your Ho- ^{dren. & Gly-}
 lynesse, as it becometh vs to honour our Father. He could haue told ^{cas in Arcad.}
 you of Charles the Great, who as he was inferior to no
 Prince that euer was, in wisdom and valour; so he most
 excelled in true piety, deuotion, and zeale to Gods cause, &
 most especially in his filiall affection, and obedience to the
 See Apostolike, in so much that he hath left an especiall

(b) *Apud*
Gratis. d. 19.
e. 30. & in
Conc. Tribu-
ren. c. 30.

(c) *Act. 6.*
append.

(d) *Orat. in*
fine Conc.

Constitution, as a perpetuall monument thereof, to the world (b). He could haue told you, that Basilins Macedo being present at the eight generall Councell, in his Oration to the Fathers there assembled, made (c) open profession of his obedience to be Bishop and Church of Rome; and that he gaue this memorable aduice to the Laity (d), that, *whereas not they, but Bishop haue the charge of gouernment in the Church, with the power of binding and loosing, the dignity of Pastors belongs to them: and that as well himselve, as all lay-men are sheep to be fed, to be sanctified, to be bound, and loosed from their bands by them.*

And if from Emperors he had passed to Kings, he could haue told you, that howbeit in the time of Lucius the first Christian King of this Iland, there were many Churches founded in Germany, France, and Spaine, yet he desiring to be made a Christian, required not the Sacrament of Baptisme from any Bishop of those Countries, nearer at hand, but writ, and sent Embassadors to Eleutherius Pope, that from him, as from the supreme Pastor and Gouernor of the vniuersall Church, himselve, his Queene, and people might receaue so necessary a Sacrament, as they did by the hands

(e) *Bed. hist.*
Angl. l. 1. c. 4.
& de sex c.
44.

(f) *Bed. hist.*
Angl. l. 3. c.
25.

(g) *Conti-*
nuat. hist.
Bede l. 1. c. 11.

(h) *Aired.*
Ricual. in vi-
ta S. Edward.

of Fugatius, and Damianus, whom Eleutherius sent for that purpose into Britaine (e). He could haue told you, that Oswin King vnderstanding that the keyes of Heauen were giuen to S. Peter, and that the Bishop of Rome was his Successor, resolved not to oppose him, but so farre forth as he knew, and was able to obey his decrees in all things (f). He could haue told you, that Pope Adrian the first being dead, and Leo chosen in this place, Kenulphus King of the Mercians writ to him (g), *giving thanks to God, that he had provided for his flock, so sollicitous a Pastor, to whose commands (said he) I thinke fit to lend humbly an obedient care. And hauing asked his benediction, he addeth: This benediction, all the Kings of the Mercians, which haue gone before me, haue obtained. And that which I humbly craue, and desire to obtayne from you, O most holy, is, that you accept of me, as your adopted Child, as I choose, and with all obedience, reuerence you, in the place of a Father.* He could haue told you, that S. Edward the Confessor writing to Nicolas Pope (h), addressed his letter to him, with this inscription:

ption: To the soueraigne Father of the vniuersall Church, Nicolas, Edward by the grace of God, King of England, due subiection.

If from England he had passed to other Countries, he could haue told you, that the most Christian King of France, Lewis the eleauenth, writing to Pius the second, saluted him with this title (i): To our most blessed Father, Pius the second, Pope, filiall obedience. And in the Epistle: *We haue you, that are the Vicar of the liuing God, in so great veneration, that with a willing minde, we are ready to heare your sacred admonitions (especially in Ecclesiasticall affaires) as the voyce of our Pastor: for we professe, and know you to be the Pastor of our Lords flock, and we obey your commands.* And among the documents which this holy King S. Lewis, on his death-bed left in writing to Philip his Sonne, this was one (k): *Be thou deuout and obedient to the Roman Church, as to a Mother; and shew thy selfe dutifull to the Bishop therof, as to thy spirituall Father.*

(i) Ep. ad
Pium 2.

(k) Nangius
de gest. S. Lu-
dou. & Su-

rius 25. Aug.

It were not difficult to adde more testimonies in the same kind of other Kings of France, as of Charles, and Hugh: of Alphonfus the wise, and Ferdinand the Catholike of Spaine: of Leo King of the Armenians; of Sigismund of Poland &c. But these may suffice to persuaade any iudicious reader, that the most wise, and godly Christian Emperors, and Kings that Christendome hath bred, haue belieued the Pope to be their Pastor, and spirituall Father, and themselues bound to yeld obedience to him in the affaires of their soules; and withall to shew the falshood of your contrary Tenet.

CHAP. XXX.

Whether Christian Emperors haue inuested themselues in Ecclesiasticall affaires.

OV maintaine the affirmatiue, which you proue with feuerall examples, all of them directly against your selfe.

SECT. I.

Constantine the Great inuected not himselfe in Ecclesiasticall Causes.

IN the first place you alleage the example of Constantine the great, who was so farre from meddling with Ecclesiasticall causes, that being solicited in the Council of Nice, to heare and determine certaine controuersies of Bishops, he answered (l): God hath constituted you Priests, and giuen you power to iudge of vs: and therefore we are rightly iudged by you: but you cannot be iudged by men. Wherefore expect yee the iudgment of God alone, and let your quarrels, whatsoeuer, be referred to his diuine iudgment: for God hath giuen you to vs, as Gods, and it is not fit, that man should iudge Gods, but he alone, of whom it is written (m), God stood in the congregation of Gods, and iudgeth Gods in the midst of them. In these words Constantine acknowledgeth the Episcopall power to be aboue the Imperiall, and that a Priest in Ecclesiasticall causes hath power to iudge of an Emperor, if he be in his Parish: whereas contrariwise the Priest cannot be iudged by the Emperor, more then the Pastor by his sheep, or God by men.

(n) But you object (n): Constantine iudged the cause of Cecilian B. of Carthage. And this you esteeme to be so choice an Argument, that afterwards you repeate it twice againe, (o) but very vnadvisedly; this very example alone being of it selte an absolute demonstration of the falshood of your Doctrine: for first the Donatists, that required iudges from Constantine in the cause of Cecilian, were heretikes, who as they had forsaken the communion of Gods Church, and (as S. Augustine sayth (p) were guilty of the horrible crime of erecting Altar against altars so in their recourse to Constantine they violated the lawes of the Church: for, it is said S. Martin (q) to the Emperor Maximus) a new, and neuer heard of impiety, that a secular Iudge should iudge a cause of the Church. And

(l) Ruffin. l. 1. c. 1. S. Greg. l. 4. ep. 72. Ba. ron. an. 323.

(m) Psal. 81. 1.

(n) Pag. 161.

(o) Pag. 131. & 317.

(p) Ep. 100.

(q) S. Sulpicius bish. sacra l. 2.

S. Athan.

S. Athanasius (r): What hath the Emperor to do with the iudg- (r) Ep. ad Se-
ments of Bishops? Hath it ever been heard, since the beginning of the
world, that the iudgments of the Church did take their force from the
Emperor(s)? And Osius admonishing Constantius the Arian (s) Ep. ad
Emperor: Intermeddle not (O Emperor) in Ecclesiasticall causes, nor Constant ex-
take vpon you to command vs in this kinde, but rather learne these at apud Ba-
things from vs. To you, God hath committed the Empire; the affaires
of the Church to vs. And as he that maliciously carpeeth at your gover-
ment, resist: the ordinance of God; so take you heed that in assuming
to your selfe those things which belong to the Church, you make not
your selfe guilty of a most baineous crime: for it is written giue to Cesar
those things, which are Cessars, and those which are Gods, to God.
The like reprehension was given to the same Emperor by
Leontius, that famous B. of Cesarza, who had bene present
at the Councell of Nice, & whom Gregorius Presbyter (t) (t) Spoud.
tearmeth, equall to the Angells. I wonder (said he to Constan- anno 329. n. d.
tius) (u) that you being appointed to order, and gouerne one thing, do (u) Suid. in
meddle with others: you are chiefe commander in military, and civil Leont.
affaires, and you presume to ordaine what Bishops shall do in things
that belong to Bishops alone. And when the Captaine of the he-
reticall Emperor Valens required the Priests and Deacons
of Edessa, to submit to the Emperor in matters of religion,
representing to them, that it was madnesse to resist so great
a Monarch; Eulogius a Priest of the same City answered
pleasantly (x): What? hath Valens together with the Empire got- (x) Theodor.
ten also the place and dignity of a Bishop? And when Dalmatius 4. biff. c. 10.
the Tribune with a publike Notary, was sent by Valenti-
nian the yonger, to summon S. Ambrose to a disputation
with Auxentius the Arian Bishop, and others of his sect, in
the Emperors pallace, before him, and his Courtiers: I ans- (y) L. 3. ep. 32.
wered (sayth S. Ambrose to the Emperor) the same, that your
Father of glorious memory, not only answered in words vpon like oc-
casion but also established by his lawes, that in causes of faith, and Ec-
clesiasticall order, Priests only are to iudge of Priests: yee further,
that if a Bishop should be questioned for his manners, this iudgment
should likewise appertaine to Bishops &c. When haue you ever heard,
most clement Emperor, that lay-men did iudge of Bishops in matters
of faith? You are yet young in yeares: you will by Gods grace, and the

immaturity of age, be better informed, and then you will be able to judge what manner of Bishop he is to be accounted, that subjects the right of Priesthood to lay men. Your Father being a man of riper years, said: It belongs not to me to be a Judge among Bishops: and will your Clemency now say, that you ought to be their Judge? So S. Ambrose.

But what need we further proofes? Did not Constantine himselfe, whom here you object, refuse to beare the causes of Bishops, answering (2): That Bishops had power to iudge of Emperors, but not Emperors to iudge of Bishops, shewing thereby that he acknowledged himselfe to have no power of a Judge in Ecclesiasticall causes? Yea and this very fact of Constantine which you object, is so farre from yelding any precedent for secular Princes to iudge Ecclesiasticall causes, that it manifestly concludeth the contrary: for when the Donatists required him to giue them Iudges in the cause of Cecilian Bish of Carthage, he stood amazed at their impudency. He durst not (sayth S. Augustine) (a) iudge the cause of a Bishop. And Optatus (b): He answered them with a spirit full of indignation: you aske of me iudgement in this world; of me (I say) that do my selfe attend the iudgement of Christ: You would haue me to make my selfe a Iudge of the Ministers of Christ, I that do my selfe expect the iudgement of Christ.

(a) Ep. 166.
(b) L. 2. cont. Parmen.

(c) Athen. Apol. 2. Sec. 2. c. 9. And See above Chap. 36.

Wherefore though Constantine at the importunity of the Donatists, granted them Iudges of the Gaules, as they required, he did it not without making this protestation before hand, that it belonged not to him to meddle with the iudgement of Christs Ministers. And notwithstanding that the Donatists who demanded Iudges, and the Iudges which Constantine assigned them, as also Constantine himselfe, were then all actually present in France, yet he caused the Donatists together with the Iudges, which he had giuen them, to trauaile to Rome, that according to the ancient custome and lawes of the Church (c) the cause might be iudged by the Popes direction, and vnder his presidency.

And this remission of the cause from his owne Court to the Popes tribunal, was not by way of commission or delegation.

legation from himselfe, as from a Superior Judge to the Pope, as to an inferior (as you falsely suppose) but by way of remission to him, to whom he knew that iudicature in right to belong: for how could the Emperor that professed himselfe to haue no right of a Judge in the causes of Bishops, giue power and commission vnto others, to iudge the cause of Cecilian? Wherefore, although S. Augustine in regard of the Donatists intention, call this remission, a *delegation*, yet withall he declareth, that the reason of this delegation, was, because *the Emperor durst not iudge the cause of a Bishop*: which sheweth, that it was not a delegation of authority, and power, but a relegation or remission of the cause, to whom the iudgement therof in right appertained. Nor doth it import, that he remitted not this cause to the Pope alone, but to him, and other Bishops his Colleagues: for he remitted it not to them equally, but to the Pope, as to the chiefe Judge, and President, and to the others, as to the Popes Assessors. Melchiades (sayth S. Augustine (d) Bishop of the Apostolike See being President, Raticius was present as a Judge, with others. And againe (e): By the arbitrement of Constantine, the cause was heard by Bishops Judges, ouer whom presided Melchiades B. of the City of Rome. Behold, how exactly S. Augustine attributes to euery one, what belonged vnto them. Constantine was an Arbitrator; the other Bishops present as Iudges assessors to Melchiades, and as witnesses of his proceedings; Melchiades chiefe Judge, and President. And therefore he, as hauing full authority, did not content himselfe with taking for his Assistants, the three French Bishops nominated by the Emperor; but by his owne authority, added to them other fiftene of Italy whose names Optatus rehearseth (f): whereas if he had not bene absolute Iudge by his owne authority, but only by delegation from Constantine, he could not haue added any other Iudges to those three which Constantine nominated. Again, his authority appeared in this, that none of the Assistants, but he in the name of the whole Councell, and as President therof, pronounced the sentence: How innocent (sayth S. Augustine (g) was the definitive sentence pronounced by blessed Melchiades.

(d) Cont. Iulian. l. 2. c. 2.

(e) Cont. Permen. l. 2. c. 3.

(f) Cont. Permen. l. 1.

(g) Epist.

(h) Ibid.

that S. Augustine greatly commendeth him for it, saying (h): O blessed man! O sonne of Christian peace, and Father of Christian people!

(i) Ep. ad E.

pisc. Cathol ad
calc. gest. pur-
gat. Cecil. &
Felic.

(k) Ep. 166.

Nevertheless, those rebellious Donatists rested not, but from the iudgement of the Pope, appealed againe to the Emperor, which he so much misliked, that he called it (i), A great phrensy, incredible arrogancy, a thing not fit to be spoken, or heard, a mad impudency of fury, a recourse to a secular iudgement from an heavenly, and a contempt of Christs authority. And yet out of a great desire he had to gaine them yielding to their importunity, or (as S. Augustine sayth (k)) giving way to their perversnesse, and hoping, that what he did would be auowed by the See Apostolike, he granted them another Councell of 200. Bishops at Arles, which hauing duely examined their cause, confirmed the Popes sentence, & therefore gaue them no more satisfaction, then the Roman Councell had done.

(l) S. Aug. ep.
162.

(m) Ibid.

Wherefore from this Councell, they had recourse againe to the Emperor, beseeching him to take the examination of the cause into his owne hands; which he did, but yet, A pardon afterwards of the holy Bishops, for meddling in a cause, that belonged not to his Court, but to theirs. But what? did Constantines iudgement appease the fury of those obstinate hereticks? No: The Emperor (sayth S. Augustine (m)) is chosen Iudge, the Emperors iudgement is despised. But no wonder: for what els could be expected from such rebellious spirits, but that as they had refused to stand to the sentence of the Church, so also they should contemne the iudgement of the Emperor?

Who is there then, that seeth not how far this history is from prouing that Constantine acknowledged in himselfe any authority to meddle in Ecclesiasticall causes. since he durst not iudge the cause of a Bishop? and charged the Donatists with neuer heard of impudency, arrogancy, impiety, fury, perversnesse, phrensy, and contempt of Christs authority, in flying from the iudgement of the Church to his secular tribunall? And that

that if in this cause he did any way assume to himselfe the person of a Iudge, it was with protestation *to aske pardon of the holy Bishops*, and in hope it would be auowed by them, for as much as what he did, was out of a desire to quiet the Donatists, and reduce them to the peace and communion of the Catholike Church.

And how far this example of the Donatists is from helping your cause, or hurting ours, S. Augustine will yet better informe you (n): for as when they were condemned (n) *Cont. lit. by the Church, they fled to Cōstantine, so when they were Petil. l. 2. c. 92. repulsed and condemned by him, they despised his iudge- & Ep. 166. ment, and appealed to Iulian an Apostata from Christian religion, and a professed enemy to Christ, beseeching him to restore vnto them the Churches which Catholike Princes had taken from them, and to that end honored him with this Elogy (o), That in him alone all iustice remained: which gaue S. Augustine cause to say vnto them (p): If it were in your power, you would not now call against vs Constantine a Christian Emperor, because he defended the truth; but you would rather raise Iulian the Apostata from hell. How far these words of S. Augustine may touch you, for producing this example of the sacrilegious Donatists, as a precedent of your doctrine, and Constantine as a paterne for secular Princes to meddle in Ecclesiasticall iudgments, I leaue to the readers censure: for if (as you pretend) this example of the Donatists flying from the iudgment of the Church to Constantine, be of force to proue, that the Popes iudgement will suffer an higher appeale, why shall it not also be of force to proue, that the iudgement of Constantine will suffer an higher appeale to Iulian the Apostata? for the example of these Donatists is a precedent for the one, as well as for the other.*

A second history which you obiekt (q), to proue, that the Popes iudgement will suffer an higher appeale, is, that in the case of Athanasius, Constantine chargeth all the Bishops of the Province of Tyre, to appeare before him without delay, and to shew how sincerely and truly they had giuen their iudgements. The case is this: Diuers hereticall Bishops of the East, Arians, Meletians, and Colluthians, assembled themselves at Tyre; to accuse A-

thanafius of many crimes, which themselves had maliciously forged, and suborned false witnesses to testify against him, that so they might seeme to have iust occasion to abstaine from his communion, & condemne him. Constantine being informed therof, at the intreaty of Athanasius, call's them to him to yeld accompt of their proceeding. Ergo (say you) the Popes iudgment will suffer an higher appeal. A false consequence: for S. Athanasius fled from the said Councell of Tyrus, vnto Constantine, not as to his competent Iudge, but as to the Protector of Innocency, and of the Church, to be maintayned in the possession of his Bishopricke, honor & life; against which his Arian aduersaries were with such violent and insuperable malignity bent, as he had no meanes to auoyd so great mischiefs, tending to the overthrow of Catholike Religion, but by imploring the ayde of the supreme secular Power. That in this case Clergymen and Bishops may haue recourse vnto the arme of temporal Princes, S. Paul (1) shewed by his example, as (2) S. Athanasius, and (3) S. Augustine, and out of them Suarez (4) obserueth.

(1) Act. 18.
Coactus sum
appellare
Caesarem.

(2) Athanas.
Apolog. 2. ad
Constantium.

(3) August.
Epist. 48. 50.
& 204.

(4) Suarez
defensio fidei
lib. 4. c. 10.
n. 5.

(1) Pag. 161.
fin. 162.

(2) Theod. 1. 1.
hist. c. 20.

Lastly you obiect (1), that, *When the cause Ecclesiasticall call requireth, Constantine proceedeth to denounce punishment by his owne authority, against whomsoever that shall honor the memory of those Bishops, Theognis, and Eusebius.* These two Bishops were Arians, and great fyrebrands of that blasphemous sect, which had bene condemned, & anathematized by the holy Councell of Nices and moreover had committed many other most enormous crimes, some of which Constantine hauing mentioned in his Epistle to the people of Nicomedia, addeth (2): *If any one shall be so temerarious, and audacious, as to goe about to praise, and honor the memory of those plagues of the Church (Theognis and Eusebius) he shall presently be punished by me for his folly.* These words of Constantine shew, that he did not threaten punishment to any Ecclesiasticall person, but to the people of Nicomedia, if they should audaciously presume to honor those Heretikes, whom the Church had condemned: which was not to assume any Ecclesiasticall authority to himselfe, but to do his duty,

duty, and what the lawes of God, and his Church require at the hands of every good Christian Prince, which is to defend and maintaine the authorities and iudgements of the Church.

But I must aduertise you, of some ignorant mistakes: you say (t) out of S. Augustine, that Constantine committed the cause of Cecilian to Melchiades Pope. But in three other places (u) contradicting your selfe, and S. Augustine, (u) Pag. 221. you say, he committed it to Pope Iulius, shewing therein 327. 328. your ignorance in Ecclesiasticall history: for if (as S. Augustine truly sayth) it was committed to Melchiades, how could it be committed to Iulius, who was not chosen Pope, till about 20. yeares after Melchiades his death, and betweene whom, and Iulius, were other two Popes, Sylvester, & Marke? With like ignorance you say (x), *The Emperor chargeth all the Bishops of the Province of Tyre to appeare before him*: for Tyre hath not many Bishops, nor is it a Province, but a City in the province of Phenicia, in which the Arians held their wicked Councell against S. Athanasius.

SECT. II.

Doctor Mortons second Example of Theodosius examined.

THAT Theodosius acknowledged no subiection to the B. of Rome, you proue by his interesting himselfe in Ecclesiasticall affaires. Of the Emperor Theodosius (say you (y)) (y) Pag. 260. we read, that he gave to the Bishop Dioscorus, authority, and superiority of place, to moderate causes in a Councell. This you speake of that most godly and religious Emperor Theodosius the elder: for here, and in your Index of the tenth Chapter prefixed before this your Grand Imposture, you name him immediately after Constantine, and before Theodosius the younger: and both in the same Index, and page 167. you expressly declare that the Emperor which you object against vs immediately after Constantine is Theodosius the elder. And finally because vnlesse by this Theodosius, you mean

the elder, you object nothing at all out of him against *the* which yet in the places alleaged you professe to do in this Chapter.

Wherefore I must make bold to tell you, that in this your instance you discover extreme ignorance in Ecclesiasticall history: for Theodosius the elder died the yeare 394. which was 50. yeares before Dioscorus was made Bishop. How then could he giue to Dioscorus authority and superiority of place, to moderate causes in a Councell? If you had not bene ignorant, and willing to lay hold of any thing, true or false, to help your selfe in the defence of a bad cause, you should haue said, that Theodosius (not the elder, but) the yonger, fauoring the Arch-heretike Eutyches, and seduced by his high Chamberlaine Chrysaphius an Eutychian Heretike, gaue authority to Dioscorus an hereticall Bishop of Alexandria, & of the same sect with Eutyches, to moderate causes, not in a true Councell, but in a sacrilegious Conuenticle at Ephesus, in which Eutyches was absolved, his heresy approued; the Catholike Bishops that had condemned him in a Synod at Constantinople, vnder Flavianus Patriarke of that City, not permitted to speake; all such as were knowne to be zealous maintainers of the Catholike sayth against Eutyches, deposed; others sent into banishment, the Popes Legates thrust out of the Councell; the holy Patriarch Flavianus by the faction of Dioscorus barbarously misused, beaten, and wounded to death; the Bishops that signed, compelled therto by famine, and force of armes, the Emperors soldiers ruling all by violence and tyranny, and many other outrageous villanies committed: in so much that this Conuenticle hath neuer deserued the name of a lawfull Councell, but by all writers is called *Synodus Piratica*, and *Latrocinium Ephesinum*, The piraticall Synod, and the Ephesine theuery, or (as Socrates termeth it) *Vesanium Ephefi Conciliabulum*, The frantike Conuenticle of Ephesus: And the Acts therof were soone after condemned by Leo Pope (a), and repealed by the holy Councell of Chalcedon (b).

I appeale now to the Reader, whether you haue not shewed great ignorance, and in the highest degree wronged

(*) E. I. c. 9.

& 10.

(a) Ep. 24.

(b) Act. 1.

get that most religious Emperor Theodosius the elder, in making him patron of the Eutychian heresy, and charging him falsely with assembling that sacrilegious Synagogue of Ephesus; and most of all, in producing him for your Protestant doctrine against the Roman Church? to which he so firmly adhered, that he held her to be the Head, and center of Catholike communion. And therefore intending to establish the true sayth, and free the whole Empire from the pernicious doctrines of diuers heretikes, which liued in those dayes, he made that famous Law, which Iustinian hath inserted into his Code, and marcheth in the front thereof (c): *Our will is, that all the people ruled by the Empire of our Clemency, shall liue in the same religion which the diuine Apostle Peter deliuered to the Romans, as the religion insinuated by him witnesseth vntill this present day, and which it is manifest, that the high Priest Damasus followeth, and Peter of Alexandria, a man of Apostolicall sanctity: that is to say, Peter, who being driuen out of his Seat of Alexandria by Lucius the Arian intruder, appeared to Rome (d), and had bene newly restored & confirmed by Damasus in the Patriarchall seat of that City.* (c) Cod. tit. 1. L. 1. (d) Socras. l. 3. c. 36.

And the same, or not vnlike to this law of Theodosius, is that, which Gratian that gouerned the Empire together with Theodosius, made, to reduce all heretikes to the true Church, and sayth of Christ: *He made a law (sayth Theodoret (e) by which he commanded the holy Churches to be deliuered to them, that agreed in communion with Damasus; which commandment (as he further expresseth (f) was without contradiction executed throughout all Nations.* (e) L. 3. b. 1. c. 2. (f) Ibid. c. 2. in it. By this it appeares, that if Doctor Morton had liued in the dayes of Theodosius, & Gratian, they would haue taken from him the Church of Durham, & deliuered it to a Bishop of the Romā Cōmunion.

SECT III.

Doctor Mortons third instance of Theodosius the younger, and Honorius, examined.

You go on, obiecting (g) out of the Gloſſe in C. Renouantes: (g) Pag. 162. Theodosius the younger, and Honorius, both Emperors, say, that

(h) See Sect. sequent.

(i) Authen. de ecclos. iij. c. 2.

the Patriarke of Constantinople hath the same right over those in subjection to him, which the Pope hath over his. Why do you falsify? The Chapter is taken out of the Trullan Synod vnder Iustinian the younger, who lived long after Theodosius & Honorius. Again the words of the Glosse are, *Imperator dicit, The Emperor sayth: but mention of Honorius or Theodosius there is none: that's your false comment. The Glosse citeth the Emperor in Authentica, de Ecclesiasticis titulis, which was not written by Honorius, nor by Theodosius, but by Iustinian the elder. And how far he was from equalling the B. of Constantinople with the Pope, you may vnderstand, not only by other his Lawes (h), but even by this very Authentica, which out of the Glosse you obiekt: We ordaine (sayth he) (i) according to the definitions of the holy Councils, that the most holy Pope of the elder Rome is to be the first of all Prelates, and that the most blessed Archbishop of Constantinople, now Rome, shall haue the second place after the holy See Apostolike of old Rome, and shall be preferred before all the other Sees.*

But you vrge: the Glosse alleageth the Emperor saying, that the B. of Constantinople hath the same right over those in subjection vnder him, which the Pope hath over his. True: but the same Glosse declareth (which you conceale) that this similitude of rights between them, is not in all respects, but in quibusdam, in some, which the Glosse nominateth. If you compare them precisely, as Bishops of their peculiar Dioceses of Rome, and Constantinople, or as Patriarkes, he of Constantinople hath the same rightes in his Dioces, and Patriarkeship of Constantinople, that the Pope (considered precisely as Bishop and Patriarke) hath over his Dioces of Rome, & Patriarkeship of the West. But besides these two dignities, the Pope is Chief of all Prelates, and Governor of the vniuersall Church; to which titles the B. of Constantinople hath no right, but in regard of them is inferior to the Pope, and subiect to him. And so much you might haue vnderstood, if from the Glosse, you had turned your eyes to the texts of that, and the precedent Chapter, which declare that the Pope is aboue the B. of Constantinople, and hath power to depose him, when there is cause. And you might also

also have called to minde, that many Patriarkes of Constantinople have bene deposed by diuers Popes, & among them Anthymus by Agapet, in the very City of Constantinople, in the presence of Iustinian, which neither he, nor Theodora the Emperesse that protected Anthymus would have permitted, if they had not acknowledged the subjection of the Patriarke of Constantinople, to the B. of Rome.

S E C T. IV.

Doctor Mortons fourth instance of Theodosius and Valentinian, examined.

THe Emperors Theodosius and Valentinian (say you) (k) in (k) Pag. 162. their letters to Cyrill, require all Bishops without exception, to be present at the Councell of Ephesus, as they meane to avoid the sentence of condemnation vpon themselves. Whereupon Pope Leo is glad to returne an answere, excusing his not coming by the exigence of time, and his other instant occasions, within his owne Dioces, which would not permit him to be absent from his See, and therefore hopes (his owne words) to obtaine so much pardon, and fauor, that his Legates may be accepted of in his stead. These your words are full of ignorance and falshood: for first, the letters of Theodosius and Valentinian to Cyrill were to call him, and other Bishops to the first Councell of Ephesus, which was held & finished in the tyme Celestine Pope, nine yeares before Leo was created B. of Rome. Is it not then palpable ignorance, to say, that, Leo is glad to returne an answere excusing his not coming by the exigence of time, and his other instant occasions within his owne Dioces, when as the letters were written nine yeares before he had any Dioces at all, and were neither directed to him, nor any way concerned him?

2. If Theodosius and Valentinian called the Bishops to the first Councell of Ephesus, it was not by their owne authority, but by the authority of Celestine Pope. (l)

(l) See above Chap. 18. Sect.

3. Howbeit Theodosius in the yeare 449. which was 19. yeares after the writing of that letter to Cyrill, by his

owne

(m) Ep. 16.

(n) Ep. 12. 17.
18.

(o) Pag. 162.

owne authority assembled the Piratall Synod of Ephesus in favor of the Eutychian heresy, yet knowing, that no Councell can be valide, which is not celebrated by the consent and authority of the B. of Rome, he writ to Leo then Pope, inviting him to it. And this letter it is, which you ignorantly confound with the other written to Cyrtill, who was dead six yeares before the writing of this to Leo. But Leo knowing the error of Eutyches to have bene condemned already in a Councell at Constantinople, and to be in it selfe so manifestly impious, that (as he writ to the holy Patriarke Flavianus (m), another Councell might no way seeme necessary for the condemnation of it; and withall fore-seeing the great mischiefes that were like to ensue out of the Councell intended by Theodosius, endeavored to diuert him wholly from that purpose, or at least to perswade him, that if a Councell were called, it might be held in Italy. But seeing he could draw the Emperour to neither of these conditions, least on his part any thing should be wanting which might seeme auailable for the destruction of Heresy, and peace of the Church, he sent Legates in his steed to preside in the Councell, at which himselfe could not be present for the reasons expressed in diuers of his epistles (n): in which also he declareth that he sent them armed with his authority, either to restore Eutyches to the Catholike communion, if he would renounce his errors and aske pardon of them (as by libell presented to the See Apostolike he had promised to do) or els to pronounce the last sentence of condemnation against him.

But wheras you to make good, that the calling of Councells belongs to Emperours, say (o): Leo's owne words are, that he hopeth to obtaine so much pardon, and fauor, that his Legates might be accepted of in his steed, you speake not truly: for his words are: Because you know, that my presence at Rome importeth for the common good, so that, *saluâ Clementia Vestra veniâ*, by the good leaue of your Clemency, I might not deny my selfe to the loue, and requests of the Citizens, think me to be present in these my brethren whom I haue sent in my steed, and giuen them full instructions, what ought to be obserued. And it is to be noted, that these words are not spoken

spoken by Leo to the Emperors (as out of your discourse it may seeme to our English reader) but to Pulcheria , a woman, who (witnesse the Apostle (p) may not speake in the (p) 1. Cor. 14. Church, much lesse assemble Councells, or moderate Ecclesiasticall causes. Nor do they import any subiection to her in ecclesiasticall affaires; but are merely words of ciuill respect, and vrbanity , fit to be vsed to the person of so great a Lady. And your illation out of them, that Emperors haue power to moderate Ecclesiasticall causes, and assemble Councells, is a consequence, that suiteth not well with your iudgment, and learning.

S E C T. V.

Doctor Mortons fifth instance of Iustinian examined.

THe last Emperor you obiekt, is Iustinian, Who (say you (q) will hardly please vs, because he authorized vnder his (q) Pag. 162. owne hand, the Code, or bookes of Constitutions, and Pandects, for the regulating of the Clergy, as well as of the Laity. That this will hardly please vs, you proue out of Baronius, saying, that herein he is iustly reprobued by many, as one inuading vpon, and intruding into the office of diuine Causes. He is indeed reprobued by diuers, that thinke him to haue made ecclesiasticall lawes by his owne authority. But by others he is iustly excused, and in particular by Baronius (r), alleaging for his iustification (as you confesse (s) , that he being a man wholly illiterate, his Ecclesiasticall Constitutions were made by Epiphanius and Menas Patriarkes of Constantinople, but published in his name, to the end they might be better obserued; which was no way hurtful, but profitable to the Church, whose lawes were neglected, and contemned by vicious Emperors, and hereticall Prelates and people (which at that tyme abounded in the East) and especially by the Patriarkes of Constantinople, many of them hauing bene infected with heresy.

(r) Anno

528.

(s) Pag. 166.

This is apparent out of the expresse testimonies of Iusti-

(t) Nou. r. de
Monast. &
monach. Nou.
81. 123. 133. 137.
(u) Extat 4-
pud Baron,
anno 514.

nian himselfe, who not once, but often professeth (t), that concerning Ecclesiasticall affaires, he decreed nothing, but according to the prescript of the holy Canons: and therefore John the second Pope of that name, in an Epistle to him (u) approueth, and confirmeth his Lawes, being informed by two Bishops Hypatius and Demetrius his Legates, that they were made by the interuention, and consent of Bishops, according to the Doctrine of the See Apostolike, & decrees of the holy Fathers. Wherefore Iustinian in those constitutions did nothing, but what a Catholike and religious Prince might lawfully do, without prejudice to the authority of the See Apostolike, or inuesting himselfe in any part of Ecclesiasticall iurisdiction.

Moreover that by his Lawes, he intended not to derogate any thing from the authority of the Bishop, or Church of Rome, his Lawes themselues beare witnesse: *We preserue* (sayth he in his law to Epiphanius Patriarke of Constantinople (x)) *the estate of the vnity of the most holy Churches, in all things, with the most holy Pope of old Rome, to whom we haue also written the like: for we will not suffer any thing to passe, concerning the affaires of the Church, which shall not be referred to his Blessednesse, because he is the Head of all the holy Prelates of Gods And in the Law Inter claras (y), into which is inserted that famous Epistle which he sent by Hypatius and Demetrius, with a solemne Embassage to Pope Iohn, against Cyrus and Eulogius, Legates of the Acemites, he sayth: Tielding honor to the Apostolike See, and to your Holynesse, (which is, and euer hath bene our desire) and honoring your Blessednesse as it becometh vs to honor our Father, we haue speedily giuen notice to your Holynesse, of all things, that belong to the ecclesiasticall state: for we haue had great care, to preserue the Vnity of your Apostolike See, and the state of the holy Churches of God &c. And therefore we haue made hast to subiect, and vnite all the Priestes of the East partes to the See of your Holynesse: nor do we suffer, that any thing belonging to the state of the Churches (be it neuer so cleare, and vndoubted) be vnknowne to your Holynesse, who are the Head of all the holy Churches.*

(x) Cod. tit. 1.
L. 7.
(y) Cod. tit. 1.
L. 8.

To these testimonies of Iustinian you haue deuised diuers answers. 1. With some petty Protestant Lawier you

cauill

equill at his Epistle to the Pope, and the Popes answered to him, as fictitious (z). But this to be a calumny, is learnedly (a) Pag. 256. proved by the two famous lawyers Alciatus (a), and Cuias (a) Parerg. l. (b). 2. By Liberatus a writer of the same tyme (c), who re- 4. c. 24. portes Iustinians embassage sent to the Pope, by Hypatius (b) Obseru. l. and Demetrius, and the Popes answered to him, which are 12. c. 16. extant in the same Law. 3. By the testimony which Iusti- (c) In Breu. c. 20. nian himselfe giues therof in his Law to Epiphanius Pa- triarke of Constantinople (d), and in his Epistle to Agapet (d) Cod. tit. 1. Pope. 4. By Leunclavius a Protestant Lawier, who hath L. 7. translated and printed Iustinians Epistle to the Pope, and the Popes answered to him, as the eight Law of the Code.

2. Wheras Iustinian call's the Pope, *The chief, and Head of all Bishops*, and the Roman Church, *The Head of all Churches*, you answered (e), that, *we haue heard how common the word Caput bath bene, without any sense of Monarchy*. We haue indeed heard you say (f), *that the similitude of Head, and Mem- (e) Pag. 256. bers implieth no superiority of iurisdiction, but only of order, that is, of priority of place, of voyce, and the like*. But you also haue heard (g), how vntrue, and repugnant not only to the be- (f) Pag. 50. 6. liefe of antiquity, but euen to common sense, this is. (g) Chap. 11. & Chap. 17.

3. You object (h): *If this Rescript of Iustinian be taken so rigidly, as we would haue it, it is contradictory to another Constitu- (h) Pag. 256. tion of his, in which he grants the chiefe right in ecclesiasticall causes, to belong to the Governour of every Prouince*. We know, that as while Iustinian was Catholike, he made no Lawes, but with the consent of Bishops, and confirmation of Popes, so if after he fell into heresy, and contemned the authority of the Church, he made lawes repugnant to the Catholike fayth, and discipline of the Church, 'tis no wonder. That proueth against you, that heretikes are they, which make lawes contrary to the fayth, and discipline of the Roman Church; and that if Iustinian had still remained a Catho- like, he would haue made no such lawes, as he did not be- fore he fell into heresy.

4. You object (i): *Iustinian before he fell into heresy, bani- (i) Pag. 166. shed two Popes, Siluerius, and Vigilius*. To proue that he bani- shed Siluerius, you set downe these words, as of Baronius:

Siluerium Papam mittit in exilium, Iustinian sendeth Siluerius Pope into banishment. But you abuse Baronius: He hath no such words; nor attributes the banishment of Siluerius to the Emperor, but sayth, he was sent into exile by *Bellisarius* and *Antonina* his wife; partly at the instigation of the hereticall Empresse *Theodora*, offended with him, because he would not replace in the See of *Constantinople*, *Anthymus* an Euty-chian heretike, and an inuader of that See, whom therefore *Agapet* Pope had iustly deposed; and partly for certaine crimes forged against him by her, and *Vigilius*. Yea *Baronius* (k) witnesseth, that the Bishop of *Patara* comming to the Emperor, and shewing him how displeasing it was to God, that the Pope, *who is ouer the Church of the whole world, & to whom no King in the world is comparable*, should be driuen from his See, he presently commanded him to be recalled from the place of banishment, to *Rome*, that the accusations against him of *Treason* might be examined.

But if *Baronius* had said, that *Iustinian* himselfe, euen before his fall into heresy, had banished not only *Vigilius*, (as he doth) but also *Siluerius* (as *Bozius* by you cited sayth he did) doth it therefore follow, that he had done well? May not among *Catholikes*, Children sometimes forgetting their duty, rise against their Parents, and subjects against their Superiors, spirituall, or temporall? May not *Catholike* Princes be in passion, & displeasure against Bishops, and vpon suspicions, mistakes, and misinforma-tions, do against them, that, which afterwards they must repent, as *King Henry the second* did the death of *S. Thomas of Canterbury*? Did not *Constantine* misinformed by the *Arius*, banish *S. Athanasius* (k)? And was not *S. Chrysostome* condemned by a Councell of *Catholike* Bishops, and banished out of a *Catholike* Citty, by *Arcadius* a *Catholike* Emperor, at the instance of *Eudoxia* his wyfe, a *Catholike* Empresse? And yet both he and she were so far from not believing the supreme authority of the *Roman* Church, or thinking it lawfull to liue out of her communion, that being for this fact excommunicated by *Inno-centius* Pope, they humbled themselves, and crauing abso-lution

(k) *Anno*
538.

(k) *Athan.*
Apol. 2. So-
crat. l. 2. c. 22.
23. Epipha.
bar. 66.

Iution with sorrow for their fault, obtained it.

What therefore Iustinian did in his wrath, either against Siluerius, or Vigilus, is no Argument to proue his no subiection to the B. of Rome, whom he called and acknowledged to be his Father: but it proueth that in laying violent hands on Vigilus, he behaued himselfe not like a child, but like an enemy, and persecutor of the Church. For which offence, as also for the great wronges he offered to Eutychius, a most holy Patriarke of Constantinople, for his heresy, auarice, and cruelty, God punished him with a suddaine death. And albeit Nicephorus (l) report, that he (l) *L. 17. c. 31.* died penitent, and in hope therof the sixth Synod, Agatho Pope, and S. Gregory (m) with other late writers make ho- (m) *Apud Baron. anno 565.* norable mention of him, yet Euagrius & Procopius (n) eye (n) *Apud Baron. ibid.* witnesses of those times, report otherwise. The truth will be knowne at that day, when the secrets of all hartes must be reuealed.

Lastly you obiect (o), that, *Iustinian, which made a Law* (o) *Pag. 236.* *declaring the Roman Church to be the Head of all Churches, shewed his authority in breaking it, when he called the Church of Constantinople, the Head of all other Churches.* This obiection hath no other ground, but your mistake: for Iustinian speakes of the Church of S. Sophia, which is the Cathedrall Church of Constantinople; and this he call's, *The Head of all other Churches*, not of the whole world, but of that Patriarke ship, as it appeareth by the contexture following, and by his other Lawes (p), in which he declareth the Pope to be Head (p) *Cod. tit. 1. l. 7. & 8.* of all the holy Prelates of God; and ordaineth, that the See of Constantinople be second after Rome: *We ordaine* (sayth he (q) according to the definition of Councells, that the holy Pope of (q) *Nov. 131.* old Rome shall be the chiefe of all Prelates, and that the blessed Archbishop of Constantinople, new Rome, shall haue the second place after the See Apostolike of old Rome. If therefore the Church of Constantinople be the second after Rome, she cannot be Head of the Roman Church, and therefore not Head of all Churches of the world.



CHAP. XXXI.

Of the Authority and place of Emperors in Councils.

(r) Chap. 17.
sect. 6.

(s) Chap. 16.
& seqq.

(t) Chap. 29.
& 30.

(u) Ruffin. l. 1. Nice (u): God hath placed you as Gods ouer vs, and we being men,
e. l. Socrat. l. 1. haue no power to iudge you, that are Gods, but you are to iudge vs
c. 8. S. Greg. l. 1. men. For Leo de Castro vpon those words of Isay (y): The
4. ep. 72. children of them that humbled thee, shall come crouching to thee, out
(y) Ep. 60. 14. of an ancient Record of the order of S. Benedict, concer-
ning the customes of the Catholike Church, reporteth, that
Kings in ancient times going to the Synods of Bishops, did
prostrate



HAT no Council is valid, which is not called and approued by the B. of Rome, is a truth already demōstrated (r); as also that the first eight generall Councils in particular were assembled & confirmed by his authority (s). Cusanus his Concordia, which you object for the contrary, is of no force, as being a prohibited booke, and which (you know) Cusanus himselfe hath retracted.

Concerning Priority of place in generall Councils, whether it be due to the Pope, or to Emperors, some ghesse may be had, by what already you haue heard (t): for if the Episcopall dignity be aboue the Imperiall, as far as gold is aboue lead, and the soule aboue the body: and if Christian Kings and Emperors be sheep of Christs fold, & the Pope their Pastor; if they his children, and he their Father: will you say, that priority of place is due to the lesser dignity aboue the greater? that the sheepe ought to sit aboue their Pastor, or the Children aboue their Father? Constantine the Great said to the Bishops in the Council of

prostrate themselves before them, and kisse the ground, not rising vntill the Bishops descending from their seates, did lift them vp in their armes. So far were the greatest Princes in those dayes, from thinking, that priority of place was due to them, either before the Pope, or other Bishops. And vpon the same motiue it was, that Emperors and Kings neuer signed the Actes of generall Councells, but either after all the Bishops, as Constantine Pogonate did in the sixth Councell, or at least after the Popes Legates, and all the Patriarkes, as in some others, in which for honors sake, it was granted to Emperors, to signe before other Bishops inferior to Patriarkes.

And if the most religious Emperors, and Kings, haue held the Pope in so great veneration, that because they knew him to be the chiefe Vicar, and Lieutenant of Christ on earth, they haue honored him, with kissing his feet, and performing the office of yeomen of his stirrop (z); If, Iustine (z) See about the Emperor receauing Iohn the first Pope of that name in Chap. 10.

the City of Constantinople adored him prostrate on the ground (a); if Iustinian the elder did the like to Pope Agapetus (b), and the yonger Iustinian hauing his Imperiall crowne on his head, and meeting Constantine Pope fell downe prostrat as his feet, and kissed them (c); how can it be conceaued, that these Emperors and Kings did thinke priority of place, to be due to themselves, about the Pope? (d) Pag. 163.

Oh but (say you (d) when we aske the question, why none of your Popes were euer personally present in any of the first generall Councells, though they were present in the same City, as was Vigilius, when the first generall Councell was celebrated, Bellarmine answereth, that the Greeke Bishops would haue preferred the Emperors in place about the Popes, which was not to be endured. So you. But is this all? Doth not Bellarmine giue another reason of far more weight? Why do you conceale it? But be it as Bellarmine coniectureth, that if the Popes had bene personally present, the Greeke Bishops would haue giuen priority of place to their Emperors, how do you proue, that in so doing, they should haue done well? for they would likewise haue placed Epiphanius Patriarke of Constantino-
ple

(e) Nicephor
l. 17. c. 27.

ple, in a seate equall to Iohn the first Pope of that name, but that the supreme dignity of the See Apostolike enforced them to desist from that attempt, and to set the Pope in a more eminent throne, exalted aboue that of Epiphanius in his owne Church (e). Nor is it likely, that the most religious Emperors of the East, who haue professed themselves dutifull, and obedient Children to the See Apostolike, wold haue taken place of the Popes their spirituall Fathers & Pastors, if it had bene offered vnto the by their Bishops.

(f) Ep. ad Syl-
uestro.

But beside Bellarmines reasons, there are others. As 1. That the Popes being aged men, and separated by a large distance of sea and land from the East, in which the eight first Generall Councils were held, were not fit to vnder- take so long iourneys. 2. *Because* (as the Fathers of the first Council of Arles sayd to Siluester, (f) expressing their grieffe, that they could not haue his presence at their Cou- cell) *his residence was more necessary at Rome, where the Apostles continually sit, and where their bloud without intermission, giues testimony to the glory of God.* 3. And for that, before the hol- ding of those Easterne Councils, the Pope did vsually hold Councils in the West, and send his Legates into the East, with the votes of the Westernne Bishops, arming the with authority, to preside in his place, and with direction how to order things in those Easterne Councils.

As for Vigilius Pope, though he were present at Con- stantinople, when the fifth generall Council was held in that City, he would not assist in person, because he being then lawfull Pope, by election of the Clergy of Rome, would giue no occasion of renewing the memory of his entrance into the Papacy by intrusion, & simony, while Siluerius his predecessor was liuing; and chiefly, because seeing the Emperor violently bent to haue the *Three Chap- ters* (which were the subiect of that Council) condemned, though in his particular, he condemned them, yet for feare of breeding a schisme in the Church, he would not be personally present at a Council, in which they should be publicly condemned, without the assistance of the We- sterne Bishops, who earnestly withstood their condem- nation.



CHAP. XXXII.

Whether Popes haue challenged ciuill
subiection from Emperors, and Kings,
Christian or Heathen.



Ov set downe (g) as an vndoubted
principle of Catholikes, that, Popes of
after ages challeng ciuil subiection of Princes
not only Christian, but also Ethnick, and
Heathen, vnto them. This you proue by
examples of Popes, and other argu-
ments, which I shall briefly exa-
mine. (g) Pag. 169.

S E C T. I.

Your first Argument, out of Innocent the
third, examined.

Popes of after ages (say you) (h) haue challenged an ab-
soluse power directly, or indirectly, ouer all secular Prince-
dome, not only Christian, but also of Ethnick and Heathen Em-
perors, as well by corporall, as by spirituall punishments, euen to
the depriuing them of their Kingdomes, and liues. And that they
may seeme to exact this plenitude of authority by diuine Law, Pope
Innocent the third maketh this Papall Decree, concluding the Em-
perors to be subiect to the Popes, because it is written, God made
two great lights, the Sunne to rule the day, and the Moone to gouerne
the night. (h) Pag. 169.

D d d

Thi

(i) 1. Pet. 2.
23.

This argument you take out of an epistle of Innocent, written to the Emperor of Constantinople, who concealing that Innocent in a letter had reprehended him, for his irreuerence to the Patriarke of Constantinople, wondred therat. And the cause of his wonder was, because S. Peter sayth (i), *Be ye subiect to every humane creature, whether it be to the King, as excelling or to the rulers sent by him, to the reuenge of those that do ill.* Innocent in his answer hauing proued evidently, that the Emperor misunderstood S. Peters words, addeth, that he might haue learned the prerogative of Priesthood, by what God himselfe spake, not to a King, but to a Priest; Behold I haue constituted thee ouer kingdomes and nations &c. But in that whole Epistle he maketh no decree, either for deposing, or excommunicating Kings, or Emperors, or for punishing them corporally, or spiritually, or for depriving them of their Kingdomes, and liues, or concerning any other matter; but only proueth the receaued doctrine of the ancient Fathers, that the Episcopall dignity excelleth the Imperiall, as far as the Sunne surpasseth the Moone, & the soule the body: Which (sayth he to the Emperor) if your Imperiall Highnesse did prudently consider, you would not cause, nor permit the Patriarke of Constantinople, a great, and honorable member of the Church, to sit on the left syde at your footstoolle, being that other Princes rise with reuerence to their Archbishops, and Bishops (as is fit they should) and appoint them a Venerable seate, neare to their owne persons. Nor did I write to you, by way of reprehension, though I might with reason haue reprehended; because (as there he explicates) Christ made Peter, and in him, his Successors, Pastors of his whole flock, not exempting Kings or Emperors.

This is the summe of Innocents Epistle, in which you see, he doth not so much as check the Emperor, but in a sweet and Fatherly way, admonish him of his want of respect to the Patriarke of Constantinople. Is it not then intolerable falshood to say, this Epistle is a Papall decree, whereby Innocent and other Popes of after ages challenge an absolute power by diuine Law, ouer all Christian and Heathen Kings, and Emperors, to punish them, as well by corporall, as by spirituall punishments, euen to the depriving them of their Kingdomes, and liues? Is any such thing

thing mentioned in that Epistle? If this be not dishonest dealing, and excessively impudenter, what is?

But to iustify this imposture, you say (k): vpon this Glosse (k) Pag. 170. the Deuines, and Canonists (the popes Parats, and Parasites) conclude, that euery Emperor borroweth his power from the Pope, as doth the Moone her light from the Sunne, be the Emperor Christian, or Ethnick, and therefore is to submit himselfe to the Pope, and that Not by the order of Charity, but by duty of subordination, and subiection. The Authors whom you are pleased to call, The Popes Parats, and Parasites, and to produce as witnesses of these your falsities, are Bozius, Bellarmine, and Carerius: Of which three, the two first, Bozius and Bellarmine, where you cite them, are so far from drawing any such conclusion from that Glosse, that they make no mention at all of the Glosse. And the later sentence, *deinde neque hoc habet (Papa) propter ordinem charitatis, sed propter subiectionem, & subordinationem ad deponendos Reges, & disponendum de regnis*, which you set downe (l) as Bellarmines, is not his, but patched vp of di- (l) Pag ners words taken out of seuerall places of his, and knit into margi one sentence, to make him dance after your pipe, & speake as best fitteth your designe. Yea Bellarmine out of that very Epistle, and out of those very words of Innocent which you object, proueth els where (m), that the Pope hath no tem- (m) I porall dominion ouer Christian Princes; whome therefore you Pou stander falsly, fathering on him the contrary, to make him, & all Catholikes, as much as in you lieth, hatefull to Christian Princes. The third author, which is Carerius, I haue not seene: but how vnscrupulously you haue heretofore cited him, in this very matter, F. Persons in his Treatise tending to Mitigation, against the seditious writings of Thomas Morton Minister, hath shewed long since (n). And because he truly ob- (n) Ch serueth, that you hardly cite any Author without some sleight or other, I suspect that here you deale no otherwise with Carerius.

SECT. II.

Your second Argument, out of Hieremy the Prophet, examined.

(o) Pag. 170.

Secondly you say (o). Popes exact of Emperors, be they Christians, or Ethnicks, subiection and subordination (when they meane to dispossesse them of their kingdomes, or deprive them of their law) from pretence of Scripture, alleaging in their Bulls for their warrant, that saying of the Prophet: Behold I have constituted thee above nations and kingdomes, to plant and roote out, to build and destroy, Ierem. 1. So they. Whereunto also accordeth the decree of Boniface the eight. Good God, that the world should be so bewitched by them, as to account them Pastors of the Church, who feed their people with thornes, swords, daggers and pistols. For what els meane these glosses, whereby the word of God is so notoriously prophaned for patronizing of rebellions and murders? All these are your words, false, Pamphile, and slanderous, and whether not also rayling, & virulent, let the Reader iudge.

(m) 170

My intention heere is not to dispute, what authority the Pope hath over Kings, and Emperors, in temporall matters. I write against you, and my intention only is, to shew, that as in other matters, so also in this, you wrong the Popes, and falsify the Fathers, with other Catholike authors.

(p) Pag. 170.

(q) L. 2. de Considerat.

And to begin with S. Bernard, you say (p): He writing to Pope Eugenius (q): condemneth the Papall Glosse to his face, teaching, that in this text, under the figurative speech of rurall sweat, is expressed the spirituall labour &c, shewing thereby, that your Popes might be proud for their advantage, out of that text, rather a right to become gardeners and carpenters, for rooting out weeds, and destroying of buildings, then Generalls of Hosts, for conquest, and subiection of kingdomes. That S. Bernard out of this text gathereth no power of Popes to depose Kings, or other secular Princes or people, I grant. He only admonisheth Eugenius, that being placed in a seat of eminency, from whence, as from a watch-tower, he beholdeth all, he neither give him selfe

himselfe to idlenesse, his function being an office of spirituall labor, nor be puffed vp with pride, but gouerne in humility, which he calleth, *The chiefeft gemme among all the ornaments of the high Priest*, and to that end representeth vnto him, the admonition which S. Peter gaue to all Prelats (1), (1) 1. Pet. 5.2. not to dominier in the Clergy, but to become paternes of the flock from the hart, and the example of Christ, who was in the midst of his Disciples, as one that wayted (s). But yet to shew against you that Eugenius had spirituall iurisdiction ouer the vniuersall Church, he sayth to him (t): *What person bearest thou in the Church of God? Who art thou? A great Priest, the chiefe Bishop. Confid. Thou art the Prince of Bishops, thou the heyre of the Apostles: thou art Abel in primacy, Noe in gouernment, in Patriarkship Abraham, in order Melchisedech, in dignity Aaron, in authority Moyses, in iudicature Samuel, in power Peter, and by Vnction Christ. Thou art he to whom the keyes were giuen, to whom the sheepe committed. There are other porters of Heauen, and Pastors of flocks, but thou as in a different, so in a far more glorious manner, hast inherited both those names. They haue their seuerall flockes assigned vnto them; to thee all are committed, one flock to one shepheard. Thou art not only Pastor of the sheepe, but Pastor of all Pastors. Dost thou aske how I proue it? Out of the word of our Lord: for to which (I will not say) of the Bishops, but euen of the Apostles were the sheepe committed so absolutely and without exception? If thou louest me Peter, feed my sheepe. What sheepe? Of this, or that City, or Countrey or Kingdome? My sheepe, sayth he: To whom is it not manifest, that he designed not any, but assigned all? where no distinction is put, no exception is made &c. The power of others is confined within certaine limits: Thy power extendeth euen to them, that haue receaued power ouer others. If there be cause, canst not thou shut vp Heauen to a Bishop? Canst not thou depose him from his Bishoprick, and deliuer him to Satan? All these words are S. Bernards, which I haue transcribed, that the reader may see, he belieued the Pope to be Pastor and Gouernor of the vniuersall Church, and acknowledged in him absolute power to depose Bishops, which you could not be ignorant of, but conceale it, because it toucheth your copie-hold, and mention only deposing of Princes, of which S. Bernard speaketh not one word. Yea moreouer*

(u) Ep. 217.

(x) Ibid.

(y) Ep. 239.

(z) In rel. ad Leo.

(a) A. 4.

(b) Ep. ad Epiph. apud S. Hieron. Ep. 67.

(c) L. 6. ep. 14.

(d) Part. 3. q. 40. memb. 2.

he doth not only acknowledge, that the Pope hath power to depose Bishops, but withall sheweth how falsely you alledge him, to proue, that in the text of Hieremy, nothing is expressed, but *spirituall labor vnder the figurative speech of rurall sweat*: for writing to the same Pope Eugenius (u), he requesteth him to depose the Bishops of Winchester & Yorke, as intruders, and wicked men, that opposed the Archbishop of Canterbury, a religious Prelate, and of good fame; and out of this very text of Hieremy, proueth his authority to do it: for *to that end* (sayth he (x)) *thou art placed ouer nations and kingdomes, to pull vp, and destroy, to build, and to plant*: which power he declareth againe in another Epistle (y), out of the same text of Hieremy, speaking to Eugenius, of deposing a wicked Bishop of the Ruthenians.

Nor is it S. Bernard only, that interpreteth Hieremy in this sense: for 630. Bishops assembled in the Councell of Chalcedon (z) alledge the same text, to iustify their deposing of Dioscorus, and require Leo Pope to confirme the same. The like interpretation is made by 32. Bishops in the Councell of Hierusalem, and reported in that of Constantinople vnder Menas (a), to iustify their sentence of deposition against Anthymus B. of Trebizond. And Theophylus Patriarke of Alexandria (b) a familiar friend to S. Hierome (as their mutuall Epistles declare) out of the same text proueth the power of condemning heresies, given by Christ to his Church, *which* (sayth he) *we see now performed: for the Church of Christ with the Euangelicall sword hath cut off the heads of Origens serpents*. And finally this text is alleaged to the same purpose, by Petrus Cluniacensis (c), & Alexander of Hales (d) the Irrefragable Doctor, and Maister to S. Thomas of Aquine. All which sheweth, that either the Fathers and Councells vnderstood not the words of the Prophet, or els that you deny the true sense, misinterpreting them in fauor of your false Doctrine.

But returning to S. Bernard; That which most of all discouereth your ignorance, if not rather fraud, is, that you say, Boniface the eighth prophane the word of God notoriously, for *patronizing of rebellions, and murders, making from pretence of Scripture*

Scripture & Decree to dispossesse Emperors, Christian and heathen of their kingdomes, & deprive them of their liues. It is to be noted that this decree of Boniface, on which you are pleased to inflict so seuerer a censure, are the very words of S. Bernard, taken out of his fourth booke of *Consideration to Eugenius*. Wherefore you must confesse, that S. Bernard *prophaned the word of God notoriously for patronizing rebellions and murders, and dispossessing Kings of their kingdomes, and liues*, or els you must acknowledge, that you wrong and slander Pope Boniface, who sayth nothing, but what S. Bernard said before him, and in S. Bernards owne words. I cannot but vehemently suspect, that a man of your reading, could not but know, that the words were S. Bernards: but because you durst not for shame of the world, impute such horrible wickednesse to so glorious a Saint, and whom Calvin himselfe (e) acknowledged to *speake in those his bookes of Consideration, as if Truth herselfe did speake*, you lay it on Boniface Pope, that so you may haue some colour to raile freely at him, & in his name, to charge S. Bernard with that impiety, of which neither of them both was guilty. (e) *L. 4. de Confid. c. 11. §. 11.*

The second Father whom you alleage, is S. Gregory, who, as he is frequent in Moralls, so he explicateth these words of Hieremy, in a morall sense, of pulling vp Vices, and planting vertues by preaching, in the soules of the hearers. But that they may haue another more litterall sense, the Fathers and Councells haue informed you. Nor was S. Gregory so ignorant, as to thinke, he had no other way to reforme the disorders of Bishops, and others vnder his charge, but by preaching only: for his writings, his practise, and your owne confessions beare witnesse to the contrary (f). (f) *See above Chap. 15. sect.*

Your third profe is out of Lyra, to whose words you adde *gratis* the aduerbe *Tantum*, to inferre, that Bishops haue no other meanes to repress vices, and remedy disorders in their subiects, but only by preaching: which if it were true, how could the Councels of Ephesus and Chalcedon haue deposed Nestorius and Dioscorus, not to mention a thousand such examples, of which Ecclesiasticall histories are full? Yea the word *denuntiare* which Lyra vseth, doth not obscurely

tely import so much: for not only preachers, but ecclesiastical Prelates denounce punishment to offenders, to deterre them from sinne. And so do secular Iudges, when they threaten them with corporall chastisements.

SECT. III.

Your third Argument, out of the examples of Popes, examined.

(g) Pag. 171.

SOME Popes (say you) (g) haue not bene idle, but haue put their positions in practise, by deposing Kings and Emperors, sporting themselves with tossing the crownes from their heads, not for any note of heresy, but only for not subiecting themselves to the Popes dignity and dominion. Why do you not tell vs, that when 200. Bishops in the Councell of Ephesus, and 630. in the Councell of Chalcedon, deposed Nestorius, and Dioscorus, they did it to sport themselves with tossing the myters of Patriarkes from their heads? If any Popes haue deposed Kings or Emperors, my assumpt is not, either to defend, or dispute, by what right they did it.

(h) Pag. 171.

174.

(i) See *Anastasi-
us, Platin-
us, Yllescas in
his life.*

The first Pope, whom you accuse, (h) is Zacharias, who being chosen by diuine ordination (i), performed heroical acts for the publike good of the Church. He bare singular loue to the clergy, and people of Rome, and generally to all Christians, being ready to spend his life for them. He built, repaired, and adorned with rich furniture many Churches within, & without Rome. He reduced to peace all Italy, which he found in combustion of warrs, going himselfe in person to effect it. He established & confirmed Bishopricks and settled the affaires of Christian religion in Germany. He was of a most sweet, and milde disposition, adorned with all vertue, and goodnesse, slow to anger, & most ready to mercy, and compassion, rendring to no man euill for euill, but to the imitation of Christ, ouercoming euill with good; in so much, that being made Pope, he aduanced to honors those, who formerly had bene his enemies, and bestowed rewards on them. And finally, for his singular

singular vertues he is reuerenced as a Saint, and his feast
 yearly celebrated by the whole Church of God. (k) *(k) Martyrol. Roman. 15.*
 The second Pope you traduce, is Gregory the seauenth *Martij. (l) Pag. 174.*
 who (say (l) you) deposed Henry the third. Now this Gregory, *(n) Pag. 174.*
 whom you so often, and so intemperately reuile (n), was *(n) Pag. 40.*
 one of the most admirable Prelates, that hath possessed the *171. 174. 179.*
 chaire of S. Peter: A man (sayth Nauclerus (o) religious, fear- *(o) Chronol.*
 full of God, a lover of iustice and equity, constant in aduersity, and *A man genal. 17.*
 that for God feared not to enterprise whatsoeuer was iust. A man *rum German.*
 (sayth Schafnaburgensis (p) of great constancy, and invincible (p) *171. 174. 179.*
 courage against auarice. The signes and wonders, which God did *171. 174. 179.*
 worke by the prayers of Gregory, and his most seruent zeale for God, *171. 174. 179.*
 and the lawes of the Church, did sufficiently defend him against the
 poisoned tongues of his detractors. He was (sayth Otho Fris-
 genis (q) alwayes most constant in Ecclesiasticall rigor, a paterne to *(q) L. a. bist.*
 his flock, shewing by his example, that which in words he taught: a va- *C. 32. 34. 36.*
 liant champion, that feared not to oppose himselfe, as a wall, for the
 house of God, and whose death bred no small grieffe to the Church,
 because she saw herselfe depriued of so worthy a Pastor; who among
 all Priests, and Bishops of Rome, was of most especiall zeale, and au-
 thority. A man, in whose defence S. Anselme that famous
 Bishop of Luca (renowned for his learning, and sanctity,
 and illustrious for miracles in his life, and after his death)
 writ against Guibertus, the Antipope, set vp by the wic-
 ked Emperor Henry the fourth: and among other praises,
 giueth him the same, that S. Cyprian in like occasion gaue
 to the holy Pope Cornelius. I may affirme (sayth he) of Gre-
 gory our Father, that which Blessed Cyprian writ of Cornelius: He
 was made Bishop by the iudgment of God, and of his Christ, by the tes-
 timony of almost all; nay, to speake more truly, of all the Clergy with-
 out exception, by the verdict of the people that were present, by the
 Colledge of ancient Priests, and good men, none other being created
 before him, when the place of Alexander, that is, when the place of Pe-
 ter, and the degree of the Sacerdotal chaire was vacant. And how
 true this testimony of S. Anselme is, appeareth by the for-
 mall words of his election set downe by Platina (r), wher- *(r) In vita*
 in Cardinalls, Bishops, Abbots, Priests, all degrees of Ecclesiasticall *Gregorij 7.*
 men, and laicks, made choise of him, as of a man modest, sober, chaste,

of singular learning, of great piety, wisdom, justice, constancy, and religion.

How thinke you Doctor Morton? was this man likely to sport himselfe with taking the crownes of Kings, and Emperors from their heads? You plead (s) that his proceeding against Henry, was not for any note of heresy, but only for not subiecting himselfe to the Popes dignity and dominion. Read the testimonies of graue writers almost 40. in number (r), many of which liued in his tyme; and you shall find that Henry is censured, as an Arch-pirate, an Arch-heretike, an Apostata, a persecutor of soules more then bodies; and for his behauiour and manners, that he contemned the Princes of the Empire, oppressed the Nobles, exalted base fellowes, and married to them the daughters of Noble men at his pleasure: that not contenting himselfe with ordinary sinnes, he inuented and committed others neuer heard of before in the world, and to many men altogether incredible. And with these authors Calvin agreeth, saying (u), that he was light, temerarious, of no iudgment, of great boldnesse, of dissolute life, and that he had all the Bishopricks (he might haue added, and all the Archbishopricks, and Abbacies) of Germany, in his Court partly exposed to sale, partly to prey, and rapine. Finally so abhominable was his lust, so execrable his simony, so great his oppression of Germany, his life in all respects so flagitious, and his person for that cause so hatetull, that (as Vrspergensis reppr- teth) (x) when he died, there was not any one found in the whole Christian world, that sorowed for his death; nay, that did not exceedingly reioyce therat, euen as Israel reioyced at the drowning of Pharaon in the red sea, or as the people of Rome exulted in the triumphs of their Emperors.

Much more in this kind is reported by the afore-cited Authors, to which Mariannus Scotus an historian of that tyme, addeth (y), that the Catholikes, which liued then in the Church, seeing and hearing the horrible and unheard-of crimes of Henry, inflamed with the zeale of God for the house of Israel, in imitation of the Prophet Helias, sent messengers to Alexander then gouerning the See Apostolike, and complained, expressing their griefe with sighs and lamentations, both by letters and words. Whereupon (z) L. 1. de bel. (sayth William B. of Tyre) Gregory his successor be- fore

(s) Pag. 174.

(r) Apud

Bellar. l. 4. de

Pont. c. 13. &

cont. Barla.

o. 19. & Gene-

brardus Chro-

nico an. 1087.

(u) L. 4. in-

fit. c. 12. sect.

130

(x) Chron. an.

1406,

(y) Chron. an.

1975.

(z) L. 1. de bel.

to sacro c. 13.

fore he proceeded against him, for that he vnto him, and with the loue and affection of a Father, admonished him, seeking to reclaime him, & winne him to his owne good, but preuailed not.

I appeale to the iudgement of any impartiall Reader, whether you haue not slandered, and wronged Gregory in the highest degree, saying, that he sported himselfe with losing the Emperors crowne from his head, and this not for any note of heresy, but only for not subiecting himselfe to his dignity, and dominion. Beware in tyme, lest you, which possesse the place of a Bishop be not punished by God, as William B. of Maestricht was, who (sayeth Lambertus Scafnaburgensis (a)) being suddenly surprised with a most grievous sicknesse, cried out with miserable shrieks before all, that by the iust iudgement of God, he had lost both this present, and eternall life, for hauing taken part with the Emperour in his sacrilegious enterprises, and in hope of gaining his fauour, wittingly reproached the most holy B. of Rome, a man of apostolical vertue, and innocency. Not vnlike to this, was the miraculous punishment of Imbrico B. of Ausburg, for the same fault, related by Bartholdus (b) an Historian of the same time. And finally, our holy Archbishop of Canterbury St. Anselme, if he were liuing, would say to you, as he did to Walramus, that he would refraine from saluting you, for taking part with Henry the Emperour against Gregory, that being no lesse a crime, then to take part with the successor of Nero, and Iulian the Apostata, against the successor, and Vicar of Peter the Apostle.

(a) Hist. ro-

(b) In Chron.

I haue dwelled a while in this history of Gregory, because of all the fower Popes, against whom you here except, you raile most intemperately against him: for thereby the reader may vnderstand, that as you slander him, so you do also the rest: for how excellent and godly a Prelate Zacharias was, you haue heard: and of the other two, Historians report no lesse.

Of Innocentius they write, that he was one of the most excellent Popes for good life, and rare learning in many kindes, that for many hundreds of yeares held the See of Rome: to which his many workes full of singular erudition, piety, and contempt of the world, giue witnesse. By

his means Linonia received the faith of Christ. He built, repaired, & adorned many Churches with rich gifts. He founded and endowed with great reuenues that famous Hospitall of Sancti Spiritus in Saxia, in which so many diseased, and sicke persons even to this day are cured, and so many poore children and orphans bred up and maintained. He confirmed the religious orders of S. Dominick, of S. Francis, of the Heremits of S. Augustine, of the Carmelites, of the Croched Friers for the redemption of Captives, and others, which have yeilded innumerable men, that with their sanctity, and learning, have bene a most singular ornament to the Church of Christ, and to whom the whole world is indebted for their great labors undertaken for the glory of God, for the conuersion of Infidels, reduction of heretikes, reformation of manners among Catholics, and for the excellent monuments of their workes in all faculties of learning. Finally so great was the fame of Innocentius his sanctity, and excellent gouernment, that among other authors, Blondus writeth (e): *Suaissimus erat in Gallijs fama odor, grauitatis, sanctitatis, ac rerum gestarum eius, Pontificis. The same and sweet odor of this Popes grauity, holiness of life, and greatnesse of his actions was most fragrant throughout all France. And as Blondus reporteth that he writ libris doctrinae plenae, so others witnesse (d) that he writ more then almost all the Popes before his time put together.*

(c) Decad. 3. l. 7. pag. 297.
 (d) Gensb. in Chronico an. no 1198. Ciceronius & Plinius in vita Innocent. 3. (e) In vita Clementis 6.

(d) Gensb. in Chronico an. no 1198. Ciceronius & Plinius in vita Innocent. 3. (e) In vita Clementis 6.

And finally Clement the sixth, as you may reade in Platina, Yllescas, and others (e), was a man of great, learning and eloquence, liberall to all, of most courteous and sweet conuersation, and adorned with many excellent vertues. From whence euery man of iudgement will easily vnderstand, how vntuly you charge him, with tossing the Emperors crowne from his head, to sport himselfe &c.

SECT IV.

Doctor Morton contradicth himselfe.

TO shew your spleene yet more against Gregory the seventh, of whom, beside what hath bene said, Martinus Polonus

Polonus writeth (f), that by his prayers he wrought great mira- (f) Apud Ge-
cles, and Lambertus Schafnaburgensis (g), that he was en- neb. an. 1087.
dowed with the gift of prophesy, you say (h): It is confessed, that no (g) Apud
Pope in all the succession of S. Peter, did depose any Emperor before Geneb. ibid.
Gregory the seventh, that is, untill a thousand and sixty yeares after (h) Pag. 174.
Christ. You bring for your author Otho Frisingensis, who sm. 175.
(though otherwise a learned and pious Bishop, yet) being
grand-child to Henry the Fourth, whom Gregory depo-
sed, writeth partially in his favor, and contradicteth him-
selfe: for he confesseth (i), that Zacharias Pope, who lived (i) L. 3. c. 23.
300. yeares before Gregory the seventh, deposed Chil- & L. 4. c. 34.
dericus King of France. And the same, you likewise con- 35. 36.
tradicting your selfe acknowledge (k), producing the same (k) Pag. 171.
example of Zacharias, which Otho doth. Nor could you be 174.
ignorant of others more ancient alleaged by Bellarmine in
that place (l), from whence you toke this of Gregory the (l) L. 5. de
seventh: but you mention not them, that you may haue Pens. c. 8.
the better colour to inueigh against him.

CHAP. XXXIII.

Doctor Mortons late Sermon preached in the Cathedrall Church of Durham, answered.

AS the maine drift of your writings, is,
to make Catholike religion odious, and
to exasperate the mindes of Protestants
against all the professors thereof; so there
is nothing more frequent with you, (m) See M.
then to slander Catholikes in generall Patison Mo-
narchomachia
per tot. and
Brekeley Prat.
Apol. Preface
to the Reader.
with seditious Tenets, which are not
theirs, but the knowne Principles of your brethren, Luther,
Caluin, Beza, Buchanam, Knox, Goodman, Gilby, and
others (m). The answer given you by your ancient
friend

friend (n) in his *Treatise tending to mitigation against the sedi-
tious writings of Thomas Morton Minister*, might have seemed
sufficient, to make you ashamed of opening your mouth a-
gaine in that kind. But I find, that in your later writings
you are as bitter, as ever; and to that end, have lately prea-
ched a *Sermon* before the Kings most Excellent Maiesty, in
the Cathedrall Church of Durham, which is nothing, but a
peece of your Grand Imposture printed long since, & now
again newly preached, and reprinted vnder the name of a
Sermon: which I suppose some of your Auditors, that had
read your booke, could not but marke, and thinke it a thing
vnworthy of so great a Rabbin, to present his Maiesty
with a peece of an *old Imposture*, instead of a *new Sermon*.
Because I have vndertaken the confutation of your Grand
Imposture, I will in like manner answer the particulars of
your *Sermon*, noting withall, the places of your *Grand
Imposture*, out of which you have borrowed them.

S E C T. I.

*The sense of S. Pauls words, which Doctor Morton
tooke for his text, declared.*

THe text of your Sermon, are these words of the Apo-
stle, which you call *A sacred and diuine Canon*: *Omnis ani-
ma &c. Let every soule be subiect to higher Powers &c.* In these
words the Apostle speaketh not of *all soules*, and *all Powers*
vniuersally, els he should command *all higher Powers*, (for
they also are soules) to be subiect to other *higher Powers*
v. g. the King of France, to the King of Spaine; the King
of Spaine, to the King of England; and the Emperor, to
the great Turke. Wherefore by *higher powers* he vnder-
standeth *Superiors*: and by *every soule*, all subiects. But since
there be *Superiors* of seuerall kindes, the next question will
be, what *Superiors* he meaneth, by *higher powers*; and what
subiects, by *every soule*. You by *higher powers*, vnderstand (6)
the *Temporall Magistrate that carrieth the sword*. I deny not, but
that

that diuers learned expositors seeme to be of opinion, that the Apostle speaketh wholly, or chiefly of temporall Princes, and other secular Powers subordinate to them. But then it is euident against you, that as S. Paul speaketh to the Christians of Rome, and in them to all others; so he doth not command them to obey secular Princes in matters of Religion, but in temporall affaires only: for the Roman Emperors, to whom the Christians of Rome were then subiect, being Heathens, enemies to Christ and Persecutors of his Church, to bid the Christians obey them in matters of religion, had bene to bid them disobey Christ, and renounce their sayth. And this you must confesse to be true: for you say (p), that Popes and other Christians for the space of 600. yeares performed this Obedience, commanded by S. Paul; and yet they neuer yielded to Nero (vnder whom S. Paul writ his Epistle to the Romans) or to any other Heathen Prince, Obedience in Religion, but in temporall affaires only. And of this Obedience, the Greeke Fathers Chrysostome, Oecumenius, Euthymius, Theodoret, and Theophilact speake, when they say, that S. Paul excepteth not from this Obedience, Apostles, Euangelists, or Prophets: for all Christians Ecclesiastiks, and Laicks, are bound to obey the Lawes of temporall Princes, in whose dominions they liue. And this Obedience was performed by the Popes of Rome, whiles they were not temporall Princes themselues. But now being, and hauing bene for many yeares temporall Monarkes, as absolute in their estates, as other Princes in theirs, it can no more be inferred out of your text, that Popes are subiect to Kings. then that the King of Spaine, is subiect to the King of France.

(p) *Serm. pag. 7. Imposture pag. 175. 176. 176. 178.*

There is not (say you out of Tully (q)) a greater degree of subtilty, then for any man to obiekt that, to which, when it shall be retorted vpon himselfe, he shall not tell what to say. If when you came downe from the pulpit, some prudent man (that had heard you inferre from this text, that the Pope is subiect to temporall Princes) had desired to learne of you, to what temporall Prince the Pope is now subiect, he being an absolute

(q) *Pag. 289.*

solute Prince himselfe; what could you haue answered? You must haue confessed, that you had ouer shot your marke, and out of a desire to be speaking against the Pope, misinterpreted the words of your text, & wrested them to a false sense contrary to the true meaning of the Apostle.

S. Bernard a man endowed with the spirit of God, commended by Calvin (r) and Melancthon (s), and esteemed by your selfe as a Saint, was so far from thinking, that these words of the Apostle import any subiection of Popes to temporall Princes, that contrarily out of them, as out of a sacred Canon, he teacheth the Emperor Conradus to yield obedience to the Pope, as to his Pastor, and spirituall Father. *Legi &c. I haue read* (sayth he (t) to the Emperor,) *Let euery soule be subiect to higher powers, and he that resisteth power, resisteth the ordinance of God. Which sentence I wish and admonish you to obserue, in exhibiting reuerence to the chiefe, and Apostolike See, and to the Vicar of blessed Peter, as you will haue it yielded to you by the whole Empire.* And in other places he reckoneth vp the chiefe Kings of the Christian world professing obedience to Innocentius the second Pope of that name, as to the Pastor, and Bishop of their soules (u), archchildren to their Father, and members to their Head (x).

(r) L. 4. in *Rit.*
c. 7. §. 22. &
cap. 11. §. 11.
(s) *Art.* 5. &
27.
(t) *Ep.* 183.
(u) *Ep.* 114. &
126. *prop.*
fin.

(x) *Ep.* 125.

(y) *In eum*
locum.

(z) *Constit.*
Monast. c. 23.

(a) *Heb.* 13. 17.

To S. Bernard, I adde other ancient, holy, and learned Expositors, who by Higher Powers vnderstand not, the Temporall Magistrat only, but also the spirituall; and proue, that S. Paul in these words, commandeth obedience of subiects to all Superiors, as well spirituall, as temporall. So Primasius, S. Remigius, S. Anselme, Lyra, and Carthusianus (y). And in confirmation of this sense, Primasius by the sword giuen to higher powers, vnderstandeth not only the materiall, but also *gladium spiritus*, the spirituall sword, giuen to S. Peter, wherwith he punished Ananias, and Saphira. The same sense is followed by S. Basil (z) who confirmeth the same out of another passage of the Apostle (a), where speaking to all Christians, without exempting any temporall Power, neuer so high, he sayth: *Obey your Prelates, and be subiect to them: for they watch, as being to render account of your soules.* Which inference is also made by that holy & learned Pope

Gregory

Gregory the seventh, who explicating your text sayth (b): (b) *L. 1. re- seeing therefore the Apostle commands obedience to worldly powers, 1st. Ep. 22. how much more to spirituall, and those, that haue the place of Christ among Christians?* And if these Expositors be not of credit with you, Iohn Caluins doctrine is (c), that, if obedience must (c) *L. 4. in- be exhibited to secular Princes for conscience sake, it must also be 2d. c. 10. §. 5. yielded to Ecclesiasticall Superiours.*

Wherefore the more probable Exposition is, that the Apostle, by Higher Powers, vnderstandeth not the temporall Magistrate only, but speaketh generally of all Powers, as well spirituall, as temporall, and requireth obedience vnto them both, in their degrees. Which being true, you can no more inferre out of his words, that the Pope is subiect to temporall Princes, then the contrary: especially, he being not noly a temporall Prince, but also a spirituall; so great, that (as the B. of Patara admonished Iustinian the Emperor) (d) *Albeit there be many Kings in the world, yet none of them, as the Pope, who is ouer the Church of the whole world.* (d) *Liberat in Brev. c. 21.*

More proofes in this kind are not needfull. You haue (e) *Above* heard (e) the Councell of Nice, declaring, the dignity of the B. of Rome, as being the Vicar of Christ, and gouernor of the vniuersall Church, to surpasse the dignity of Kings. You haue heard (f) the most religious Emperors, & Kings, professing obedience vnto him, as children to their Father, and sheepe to their Pastor. And if S. Pauls words be true (g), that *without all contradiction the lesse is blessed by the greater, the dignity of an Emperor, who is blessed, consecrated, and crowned by the Pope must be lesse, then the dignity of the Pope, that blesseth, and crowneth him.* (f) *Ibid.* (g) *Heb. 7. 7.* This you will better vnderstand, if you call to minde, that the holy Martyr S. Ignarius teacheth Christians next after God, to honor the Bishop (h). And that all people, who (i) *Ep. ad Philadelph.* euer they be, Soldiers, Princes, yea the Emperor himselfe must obey the Bishop, to the end that vnitie, and order may be obserued (k) *See above Chap. 29.* in all (i). And why els do the learned Fathers S. Martin, (l) *Orat. ad ci- ues timore S. Chrysostome, S. Ambrose, and S. Gregory the great* preferre the Episcopall and Sacerdotall dignity before the regall, and Imperiall (k)? Why did S. Nazianzen (l) call the (l) *Princ. irasc.*

(m) *L. 3. de
Sacerd.*

(n) *L. de dig-
nis. Sacerd. c.*

2.

(o) *Orat. in
fine Conc.*

Gen. 8.

(p) *Iom. 10.
23.*

(q) *Ruffin. l. 1.
c. 1. S. Greg. l.
6. ep. 72.*

(r) *Heb. 13. 17.*

the Emperor, A sheepe of his sacred flock, and say vnto him, The law of Christ hath made you subiect to my power, and to my Tribu-
nall: for we (Bishops) haue an Empire also, and that more perfect
then yours, vntill you will say, that the spirit is inferior to the flesh,
and heauenly things to earthly? And what els do the greatest
Monarkes of the world, but make profession of this, when
the Priest sitting, and couered, they kneele downe with
all humility at his feet, and confesse their sinnes vnto him?
Is not this to acknowledge, that they come as persons guilt-
ry, to accuse themselves, and that the Priest in that court of
conscience, is their lawfull Superior, and Iudge? This S.
Chrysostome expressed, saying (m) that, Priests, as if they
were already transported into heauen, and exalted aboue humane
nature, haue a Princedome which giueth them power to bind soules,
in comparison wherof, the power of Kings is as far inferior, as earth
to heauen, and the body to the soule. This S. Ambrose, when he
said (n): You see the heads of Kings, and Princes, humbled to the
knees of Priests, and that kissing their hands, they belieue themselves to
be protected by their prayers. This Basilus the Emperor (o),
when alluding to the words of Christ spoken to his Apo-
stles (p), Whose sinnes you forgive, they are forgiven, he professed,
that Bishops and Pastors haue the power of binding, and loosing in the
Church, and that all lay men are to be sanctified, to be bound, and lo-
sed from their bonds by them. And finally, this professed Con-
stantine the great when he said (q), that Bishops were consti-
tuted by God, as Gods among men, and therefore had power to iudge
of Emperors.

I conclude therefore, that if the doctrine of the holy Fa-
thers of Gods Church be true, if the most religious Chri-
stian Emperors haue believed aright; the Episcopall, and
Sacerdotall dignity, and especially the Papall, excelleth the
Imperiall, and the Pope is in the number of higher Powers,
to whom obedience in spirituall things is due, euen from
the greatest Kings, and Emperors, as their practise witnes-
seth, and the Apostle hath commanded, saying (r), Obey your
Prelates, and be subiect to them.

S E C T. II.

*Ancient Popes objected, and falsified by
Doctor Morton.*

YOUR ancient Antagonist (s), and Cardinall Bellarmine (s) *P. Pers*
(c) have told you long since, that howbeit the B. of *sons, Treatise*
Rome was euer Head in spirituall matters ouer all, euen *tend. to mitlg.*
the Emperors themselues, yet in temporall affaires, he did *Chap. 6. n. 34.*
anciēly subiect himselfe vnto them, as hauing at that time *(t) L. 1. de*
no temporall estate of his owne, and therefore did then ack- *Conc. c. 13.*
nowledge them to be his temporall Lords, and make sup-
plication vnto them, as for other things, so particularly for
the assembling of Synods in their Cities, which could not
be done without their authority, and licence. And in this
respect, the Popes of those tymes yielded due reuerence to
the Emperors, and had recourse to them as to their tempo-
rall Lords: but that any Pope euer acknowledged subie-
ction to Emperors in Ecclesiasticall affaires, is a false Te-
net, which to make good, you misconstrue, mangle, and
corrupt the testimonies of ancient Popes.

First, you say (u): *Liberius professed patience in suffering in- (u) Impos.*
dignities from the Emperor, and intreated for mercy. And *Vigilius be- pag. 178.*
ing banished, sued for peace and fauor. What then? A Christian
suffering indignities from the great Turke, may sue for
mercy and fauor: Doth he therefore acknowledge in the
Turke right to persecute him, or to offer indignities vnto
him for his fayth, as Constantius the Arian Emperor did to
Liberius, and Theodora the Eutychian Empresse to Vi-
gilius?

2. You obiect (x) *Simplicius, professing continuall reuerence (x) Impos.*
to all Christian Princes. True: but did he therefore professe that *pag. 178. Ser.*
euery Christian Prince was his Soueraigne, or that any *mon. pag. 5.*
Prince had right to command him in Ecclesiasticall af-
fares? Reuerence is due from euery Christian man to all
Princes; and yet euery Christian man is not subiect to all
Princes, euen in temporall affaires, much lesse in Spirituall:

But why do you conceale that Simplicius writeth that Epistle to the Emperor Zeno, as to his spirituall child, and professeth, that by reason of his Apostolicall Chaire, and gouernment, he was bound to instruct him, and declare the causes of fayth vnto him?

(y) Impost.
pag. 178. Ser-
mon pag. 3.

(z) See aboue
Chap. 30.

sect. 4.

(a) Impost.
pag. 178.

3. The testimony of Leo (y) making supplication to the Emperor to command a Synod to be celebrated in Italy, hath bene already proued to make wholly against your selfe (z).

4. You produce Gelasius (a), saying to the Emperor Anastasius, that euen Bishops obey his lawes. Bishops I grant obey the Lawes of secular Princes for the course of temporall gouernment: but withall Gelasius declareth to the Emperor, that, Albeit he be chiefe President in temporall affaires, he knoweth and acknowledgeth himselfe in spirituall affaires subiect to Priests, and especially to the B. of Rome, and that from them, he is to receaue the decisions of fayth, and the heauenly Sacraments. Why did you not in your Sermon, giue notice of this to his Majesty, and the rest of your hearers?

(b) Impost.
pag. 178.

5. Hormisdas (say you) (b) taketh notice of the Emperors command for gathering of a Councell, as a motion from God, and farther acknowledged, that he had receaued warning, and that he ought to be present therat. In prooffe of this, you set downe in your margent these words, as of Hormisdas in his fifth Epistle to Anastasius the Emperor: *Futuram Synodum indicari mandas, cui nos interesse debere ijsdem literis Deo (vt credimus) tibi imperanti, commonuisti. Ad literas vestras respondi.* In this brieue passage there are diuers vnttruthes, and falsifications. For 1. those words, *Futuram Synodum indicari mandas*, which you set downe as the words of Hormisdas, are not his, but forged by your selfe: there is no mention of any command from the Emperor to him. 2. And those words, *Ad literas vestras respondi*, are also feigned by your selfe, and shew your ignorance in grammer: for if Hormisdas had spoken to the Emperor in the singular number, saying *mandas*, and, *tibi imperanti commonuisti*, which you cite as his words, he would not haue added in the plurall number, *ad literas vestras*. 3. When you say, *Hormisdas taketh notice of the Emperors command for gathering a Councell, acknowledging that he had receaued warning,* & that

that he ought to be present therat, it is a plaine Imposture: for in that very Epistle, he protesteth to the Emperor, that whereas he had warned him to be present at a Councell, there is not in former ages any example, or precedent of such a fact, extant in bookes, or in the memories of men: but yet that at his inuitation, he is willing to impose on himselfe that burthen, without any precedent therof, receaued from his predecessors: alwaies prouided, that the Emperor would performe those necessary conditions, which both in that Epistle, and in the instruction giuen to his Legates he proposed vnto him, for the peace of the Church, which were to abiure the heresies of Nestorius, and Eutyches, to receaue the Councell of Chalcedon, with the writings of S. Leo Pope, and to blot out of the sacred records, the names of Dioscorus, Acacius, and other heretikes. The Emperor feigned himselfe willing to performe the conditions, hoping therby to compasse his intent, but neuer performed them; and therefore Hormisdas wold not assent to the gathering of a Councell. Whereupon Anastasius growing into a great fury, writ threatening letters to him, and raised a great persecution against Catholikes: for which, as also for his obstinacy in heresy, and disobedience to the See Apostolike, he ended his life in a most horrible manner, being stricken dead with a thunder-bolt from Heauen. This is the doctrine you ought to haue deliuered to your readers: and not to haue deceaued them with falsities imposed on Hormisdas, to iustify yours.

6. You object (c) Pelagius the first, saying: *Holy Scripture commandeth vs to be subiects to Kings.* That Epistle of Pelagius is written to Childebert King of France, as to his *Sonne*, for so he stileth him, and declareth to him, that the holy Scripture commandeth subiectes to obey their Princes; which all Catholikes belieue, and teach as a doctrine of fayth. But where doth the Scripture command Popes to yield subiection to Princes in Ecclesiasticall affaires? Or where doth it command them, since they haue states of their owne, to yield temporall subiection to other Princes?

Your Argument therefore is impertinent.

7. You alleage (d) Martin the first, praying the Emperor

(c) *Impost.*
pag. 178.
Serm. pag. 5.

(d) *Impost.*
pag. 179. Ser.

to vouchsafe to read his letters. The Epistle is not of Martin alone, but of the whole Roman Synod, which hauing condemned the Monothelites, sent their decrees to Constantine the Emperor, desiring, and exhorting him for his confirmation in the Catholike fayth, to read them attentiuely, & by his Lawes condemne, and publikely declare the Monothelites to be heretikes. Can there be a more childish illation, then to inferre from hence, that Martin acknowledged himselfe subiect to the Emperor? If a Prouinciall Synod gathered by the Archbishop of Canterbury, should send the like instruction to a Peere of this Realme, his spirituall subiect, exhorting him to read it, would it therefore follow, that the Archbishop did acknowledge himselfe subiect to that Peere? Who then seeth not your arguing to be trifeling?

(e) Impost.
pag. 179.
serm. pag. 5.

8. You say (e), *Adrian the first deuoted himselfe to the Emperor by letters, as one in supplication fallen downe prostrate at the soales of his feet.* O Imposture! Adrian writ that Epistle to Constantine, and Irene his Mother, against the Image-breakers, heretikes of that time, whose heyres you are. And hauing proued effectually out of Scriptures, and Fathers, the veneration due to sacred Images, with all lone, as if he were at Constantinople present with them, and prostrate at their feet, beseecheth and requirerh them before God, and coniureth them (for so are his words which you alter and mangle) that renouncing, and detesting the craft of those wicked heretikes, they would cause the sacred Images to be restored, and set vp againe in the Churches of Constantinople, and of all Greece, to the end, they might be receaued into the vnity of the holy Catholike, Apostolike, and irreprehensible Roman Church. But that it may appeare how you abuse your readers, and hearers, inferring from hence, that Adrian acknowledged subiection to the Emperor, it is to be obserued, that in that very Epistle, he often calleth Constantine, and Irene, *His belieued children*, and exhorterh them by the examples of Constantine the great, Helena his Mother, and the rest of the Orthodoxe Emperors, to exalt, honor, and reuerence the holy Catholike Apostolike Roman Church,

Church, as their spirituall Mother, from which all Churches haue receaued the documents of Fayth, to embrace her doctrine, to admit of her censure, to loue, honor, and reuerence the Successor of S. Peter, Prince of the Apostles, to whom our Saviour gaue the keyes of heauen, with power to bind and loose on earth. And as he hauing receaued from Christ, the principality of the Apostleship, and pastorall charge, sate first in the Apostolike See; so by commandment from God, he left it, with all the power and authority that Christ had giuen to him, to his Successors for euer: and therefore, that the sacred Scripture declareth of how great dignity that chiefe See is, and how great Veneration is due vnto it from all faithfull, throughout the world. So Adrian, as if he had written purposely to shew your lack of iudgment and honesty, that would aduenture to produce his Epistle as a selected Argument against the supreme authority of the Bishop, and Church of Rome, and vent it for such both in your Imposture, and againe in your late Sermon before his Maiesty. And not vnlike to this is another obiection you make (f) out of an Epistle of Agatho Pope, to Constantine in the sixth Councell generall.

(f) Impost.
pag. 179.

9. You cull certaine Latin words out of two Epistles of S. Gregory the great, and patching them vp into one English sentence, adding to them, these two adiectiues of your owne, *Vestris* and *Vestra*, you make him say: *As for me, I performe obedience vnto your commands, wherunto I am subiect.* Both the Epistles out of which you botch vp this sentence, are written to Mauritius, who though he were a Catholike Emperor, yet S. Gregory sticketh not to compare him to Nero and Dioclesian, and reprehendeth him sharply, for his tyrannizing ouer the Roman Church, the Head of all Churches, and seeking to subiect her to his earthly power, against the commandment of Christ, who committed his Church to S. Peter, when he gaue him the keyes of the kingdome of heauen.

The one of those Epistles he writeth against the arrogancy of Iohn Patriarke of Constantinople, styling himselfe *Vniuersall Bishop*. And as he praiseth Mauritius for desiring

ring the peace of the Church, to hinder the garboiles of warres, and in the procuring thereof professeth him selfe ready to obey his commands; so he reprehendeth him for not repressing the pride of Iohn, whereby not he alone, but the peace of the whole Church, was disturbed. And if in the other, he also professed obedience to the same Emperor, it was only in temporall affaires, and because with humble and submissiue words, he sought to worke him to his owne good, whom he could not dissuade, nor otherwise hinder from publishing an iniust Law, whereby he prohibited soldiers, and all such, as had bene employed in publike accompts of the Common wealth, to become Monkes. And therefore in one of the Epistles, which you object (g), he declareth to the Emperor, that he vsed not his Episcopall authority, nor speaketh in the right of the Common wealth, but writeth as a priuat person: yet adding that he stood greatly astonished at such a Law, because it did shut vp the way to heauen vnto many. Wherefore he dealt earnestly with him to abrogate the Law, or els permit it to be moderated so, that it might stand without preiudice to Christian liberty. Whereunto the Emperor at length yielded, as S. Gregory declareth, saying (h): *Qua de re Serenissimus & Christianissimus Imperator omnimodo placatur: concerning which matter, our most Clement and most Christian Emperor is wholly pleased.* And therefore S. Gregory hauing corrected the Law, and reduced it to a reasonable lawfulnessse, and temperate moderation, to wit, that they which had borne offices of charge in the Common wealth, and desired to become Monkes, should not be receaued vntill they had giuen vp their accompts, and obtained publike discharge for the same: and that soldiers should not be admitted to Monasticall habit, vntill they had ended three yeares of probation in their secular apparell. Wherefore though S. Gregory yielded to publish the Law, yet withall he shewed his Pastoral power, and care, in limiting and moderating the Emperors law, according to the law of God. Which if you had not concealed, the futility of your obiection wold haue bene apparent to euery reader.

(g) Pag. 179.
Co 234.

(h) L. 7. ep. 11.
indict. 1.

But you say (i), there was decreed by your Cardinal, in the name of this Pope Gregory, from his Decree concerning the Monastery of Medardai, enjoining, that whatsoever secular Prince should violate that same Decree, should forthwith be deprived of his honor. As if this one Act of this only Pope were so authentike, and of so sufficient authority in it selfe, as to be made a Precedent for ever, unto all Popes of succeeding ages. I dispute not of what authority this Act of S. Gregory is: my intention only is to discover your imposture: for Bellarmine in that very place which you mention (k), & againe before in the same booke, (l) doth not only urge this one Act of S. Gregory, but also another, & that in words more effectually, which the same S. Gregory granted at the intreaty of Brunichild & Theodoricus, whom he calleth The most excellent Kings his children. This decree you thought best to passe over in silence, because it is without all exception, and to perswade your reader, that Bellarmine mentioneth only the former which is sufficiently vindicated from Doctor James his Canons, which here you oppose, by the authority of Gregory the seventh, a most holy and learned Pope, who living almost 600. yeeres nearer S. Gregorius than when Doctor James or you live, alleageth this decree as his, & holdeth for undoubtedly it is. Your railing against Gregory the seventh I omit, as not deserving an answer.

(i) Impost.
pag. 179.

(k) Cont.
Barla. 6. 40.

(l) Cap. 8.

102. 13 (17)

SECT. II.
Other Fathers and Catholike authors objected by Doctor Morton.

First you object (m): When the Archbishop of Sens in France (n) Serm. challenged the priviledge of immunity from all subjection to the King, he was encountered by S. Bernard, and arrested by virtue of this Canon, Omnis anima, saying: Forget you what is written? Let every soule be subiect to the higher powers. Qui se tentat excipere, tentat decipere. i. He that seekes to exempt, doth but labor to delude and seduce you. O strange imposture! O insufferable boldness! By what authority do you presume to take up the

(m) Serm.
pag. 6. Impost.
pag. 181.

of a holy Archbishop deceased 500 years since, and slander him, with challenging immunity from all subiection to the King, as well in temporall as in spirituall affaires: for immunity from all subiection importeth as well the one, as the other. Is there mention of any such challenge in S. Bernards epistle? No. It is a tale framed on your fingers ends, that you may make S. Bernard reprehend the Archbishop for a fault of which you without any ground are pleased to accuse him, and father on vs. that doctrine of Disobedience to Princes, which we condemne and detest. But I see not, how you agree with your selfe: for in your *Grand imposture*, you object S. Bernards words, as a reprehension to Popes, for not obeying Princes: but in your Sermon, you produce the same words, as a reprehension not to Popes, but to the Archbishop of Sens; neither the one, nor the other being true, but inventions of your owne, to slander the Archbishop, and the Popes, and to make S. Bernard guilty of the same fault.

(n) Ep. 41.

The Archbishop of Sens hauing in great esteeme the wisdom, learning, and sanctity of S. Bernard, required some spirituall documents from him, as S. Bernard in the beginning of his Epistle (n) declareth; adding on the one side, his vnworthinesse to write vnto so great a Prelate, and on the other, the feare he had not to obey his commands. Wherefore yeilding to his command, he writ along epistle, in which hauing discoursed at large, of Chastity, and Charity, two singular ornaments of Priestly dignity, he addeth the third, which is, Humility. reprehending the pride of Clergy men, that hauing obtayned one place, still aspire to others of greater dignity: & not contented with one, they strue to loade themselves with many honors at once; all which yet they will part with, for one Bishopricke. Nor will they rest there, but *factus Episcopus, Archiepiscopus esse desiderat*, he that is made a Bishop desireth to passe from a Bishopricke, to an Archbishopricke. And then turning his speech to the Archbishop of Sens, to whom he writeth, & to other Ecclesiasticall Prelates, he exhorteth him & them to Humility and Obedience, saying: *Vt securè præsse possint, subesse*

subesse &c. si huiusmodi, non dedignemini, ut habetis in manu, et
securi, et discipuli, non debent obedire, si non habetis in manu. And too
his purpose, he bringeth those words of the Apostle, Omnis
anima &c. If every soule be subiect, you say, who seeks to exempt
you from all? If any one seeks to exempt you, he seeketh to de-
cease you.

This is S. Bernards drift, and discourse. And can you in-
ferre from hence, that the Archbishop of Sens denied Obe-
dience to the King, in temporall affaires, or that S. Bernard
subiecteth the Papall dignity to the Regall? Yes: for presently
after (say you (o)) the same Father applieth the same Doctrine to
the Popes themselves. How proue you this? Out of these words
of S. Bernard: *Sunt qui dicunt, Audite Pontifices, servate hono-
rem &c. sed aliter Christus, Reddite Cesari &c.* There are that say,
Hear O yee Popes, Maintaine your honor. But Christ said otherwise,
Yeild to Cesar &c. So you, but most falsely, for, *Audite Pontifices,*
are not S. Bernards words, but forged and thrust into his
text by your selfe. 2. If they were his, your illation were
vaine: for *Pontifex* is not necessarily taken for the Pope,
without the addition of *Summus*, or, *Maximus*. 3. Yea S.
Bernard out of those words, as he exhorteth those that
owe tribute to Cesar to pay it, so he inferreth that if Christ
would haue secular powers to be obeyed, much more
would he haue the Ecclesiasticall, and that they who are sedu-
lous, and carefull in the affaires of Kings, ought much more to be sub-
iect. *inique Christi Vicario, to what soeuer Vicar of Christ, and*
chiefly to the Pope, his supreme Vicar on earth, as he writ
to Conradus the Emperor, teaching him (p) to obey the (p) Ep. 183.
See Apostolike, out of this very text, *Omnis anima*, which
you produce for the contrary.

You object (q) S. Ambrose saying, That his prayers (q) *Impost.*
and his teares were his weapons, and that he neither might, nor would
make any other resistance. If S. Ambrose said so, it was to shew
that when Emperors vse secular forces, against the Priests
of their dominions, Priests being no soldiers, must not de-
fend themselves by the sword, but by teares, and prayers to
God. But that S. Ambrose knew himselfe to haue beside
teares, and prayers, spirituall power, he shewed, when he

(o) *Impost.*
pag. 182.

(q) *Impost.*
pag. 175. *serm.*
pag. 16.

(p) *Ep.* 183.

excommunicated Theodosius the great, and first Emperor of that name. And Theodosius acknowledged this power in S. Ambrose, obeying with all humility, and performing the penance enjoyned him.

(s) Impost.

pag. 175 serm.

pag. 17. 36.

3. You object (s) Tertullian, S. Cyprian, and S. Gregory Nazianzen, professing, that Christians do not take revenge against the unjust violence of their enemies. We follow and embrace their doctrine: for what Catholike Divine ever taught revenge, or rebellion to be lawfull? If any teach or practise otherwise, we abiure their doctrine, as hereticall, & hate their practise, as damnable.

SECT. IV.

Doctor Morton slandereth Urban Pope, and wish him all Catholikes.

(s) Impost.

pag. 177 ser.

pag. 28.

Arguments failing (for what hitherto you have produced are nothing but falsifications and vntuthes) you breake forth into such intemperate railing (s), that I disdain to passe it vnder my pen: and I suppose, that every honest minded reader, though neuer so zealous a Protestant, will be ashamed to see such venime, together with so shamefull vntuthes, to fall from the mouth of a man of your yeares: especially, since what here you write, hath no other ground, but your vnconscionable slandering of Urban the second (whom you nickname Tarboe (s) as if by a Rescript of his, he had authorized Assassines to invade & kill excommunicated persons at their pleasure.

(s) Sermon. pag. 28.

The case is this. Certaine lewd and dissolute Clergy men excommunicated by the Church, tooke armes, & were slain in the field in a battaile fought betwene the sacrilegious Emperor Henry the fourth, and Egbert Marques of Saxony. Urban being consulted, declared the soldiers that killed them, not to be murderers, nor to have incurred the sentence of excommunication, pronounced against such, as slay violent hands on Clergy-men. From whence it followeth, that it is no sinne to kill excommunicated persons (be

(As they Priests or other Ecclesiasticks) in a most warre, and when they invade our lives. But your inference, that it is lawfull for any man to kill excommunicated persons by Assassines, or any other way by his owne private authority, is not allowed by Urban, nor asserted by any Catholike Divine, but an Imposture of yours, to enrage the mindes of Protestants against Catholikes. Yea to shew your Imposture, Innocentius the fourth, and the whole Church assembled in the generall Councell of Lions, have ordeyned Excommunication, and other most grievous punishments, for all persons whatsoever, that shall murder, or goe about to murder any one by Assassines. The decree is extant in the Canon Law, which I shall set downe, to the end, the reader may see your dealing, and learne never to credit your words hereafter. *Wheras (sayth Innocentius) (u) they (u) Sext. De- that with such horrible inhumanity, and barbarous cruelty, so thirfret. de homi- after the death of others, as that they cause them to be slaine by Assas- cid. tit. 4. fines, procure not only the death of their bodies, but also of their soules (if they be not saved with abundant grace of God, as with spirituall armor) &c. We being desirous to prevent so great a danger of soules, and to beate downe such impious presumptions with the sword of Ecclesiasticall censure, to the end that feare of punishment may be a stop to so great audaciousnesse, ordayne with the approbation of the holy Councell, that whatsoever Prince, Prelate, or other Ecclesiasticall, or secular person, shall cause, or command any Christian to be killed by Assassines, although death follow not thereby, or that shall receive, defend, or conceale them, do, ipso facto, incur the sentences of Excommunication, and deposition from his dignity, honor, order, office, or benefice, which therefore may freely be conferred on others by them, to whom the gift of these things belongeth. And let him with all his worldly goods, as an enemy to Christian religion, be cast out for ever, from among Christian people. And if sufficient proofe be made against any one, that he hath committed so execrable a wickednesse, let he or other sentence of Excommunication, deposition, or diffidation against him be required.*

This is the decree of Innocentius, and of the whole Church assembled in the generall Councell of Lions. Nor is it any obscure thing, but a Canon published and inserted in

in forme of a Law, into the Decretals of the Roma Church. Goe now, and rail against the Pope for quitting the consciences of them, that shall kill others by Assassines. Tell us: Can the Church possibly deuise any punishments more grievous for any malefactors, then these which she inflicteth on all them, that shall either kill, or endeavor to kill others by Assassines, although the effect follow not? Doth she grant any exemption from these punishments to them that shall kill excommunicated persons? Is not the Decree generall, and in fauor of all men, without exception, as well Heretikes, and Schismatikes, as Catholikes? And as well excommunicate, as not excommunicate? Let the reader then iudge of your conscience, what censure you deserue for slandering Urban Pope, as allowing the murder of excommunicated persons by Assassines.

SECT. V.

Doctor Morton obiection the Bull of Maunday Thursday.

TO make good your slanderous doctrine of our allowing excommunicated persons to be murdered by Assassines, you say (x): Goe you now, and complaine, that you are unjustly persecuted, or banished by Protestants out of severall Kingdomes, when as, they are all yearly excommunicate at Rome for Heretikes, and Schismatikes by the Bull of Maunday Thursday, & consequently made obnoxious unto the blinde deuotion of euery Romish bloody assassin, who may be perswaded that he shall merite of God, by the slaying of those supposed Schismatikes.

Two things may here be questioned: the one, whether heretikes are to be excommunicated: the other, whether Protestants be comprehended in the number of heretikes excommunicated in the Bull of Maunday Thursday. What your opinion is concerning the former, I know not: but I know, the practise of the Catholike Church hath ever bene, to excommunicate Heretikes. Why els did she in her Primitive times, Excommunicate the Arians in the

Coun-

(x) Impos.
pag. 177. sermon, pag.
30.

Councell of Nice? the Eunomians in the first of Constantinople? the Nestorians in that of Ephesus? the Eutychians in that of Chalcedon? and others in other Councells? Againe, I know, that the Church hath learned this from Christ, commanding (y), that he who being thrice warned, will not beare the Church, be to vs as the Heathen, and the Publican. I know that S. Paul hath said (z): Avoid a man that is an heretike, after the first, and second admonition. And againe (a): what participation hath iustice with iniquity? or what society is there betweene light and darkenesse? and what agreement with Christ, and Beliall? or what part hath the faythfull, with the Infidell? I know that S. Iohn speaking of an heretike sayth (b): If any man come to you, and bring not this doctrine, receaue him not into the house, nor say vnto him, God saue you: for he that sayth vnto him, God saue you, communicateth with his wicked workes. Wherefore it cannot be denied, but that the now Church of Rome in excommunicating heretikes, doth nothing, but what Christ, and his blessed Apostles haue commanded, and what the primitiue Church, and Councells haue taught her to do.

But then the second question is, who be heretikes, and who not? S. Augustine (c) distinguisheth between an heretike, and, one that belieueth heretikes. An heretike he defineth (d) to be one, that vnder the name of a Christian, professeth obstinately erroneous doctrine in matter of Fayth. For my part, I cannot conceive, but that this definition adequately agreeth to Doctor Morton: for you not only maintaine erroneous Tenets in matter of fayth; but are so wilfully obstinate therein, that hauing bene heretofore often admonished and euidently conuincd by Catholike writers, of your shamefull ouer-lashing, as also of your corrupting the Fathers, Councells, & other writers, in prooffe of those your Tenets, you still hold on the same course in your Grand Imposture, and other your later writings, to your owne shame, and the great discredit of your cause; which if it were good, needed not such iugling to defend it.

But the greatest part of Protestants, either wanting learning, or meanes to examine the truth of points in controversy, and thinking you not to be only learned, but also
sincere

(e) De vitil.
credem. 6. 8.

(f) Tit. 3. 11.

finest in delivering the truth vnto them, (which I know you not to be) simply give credit to you, and such as you are, and thinke they may safely embrace your doctrine, and rely vpon your word: They (I say) are not Heretikes, but men deceived and misled by heretikes, or to vse S. Augu-
stines phrase (e), *Creduntur heretici*, men that believe heretikes, and therefore are not comprehended in the excommunication of Bulls rana, which is pronounced against such only, as by reason of their wilfull obstinacy, are true and formall heretikes, or as S. Paul sayth (f), *that same, being subverted, and condemned by their owne iudgements*.

I deny not, but that many of these men, being of excellent iudgement, and vnderstanding, may, by what they haue heard, or read, haue iust reason to doubt of the truth of Protestantcy: and therefore if such out of sloth and careles-
nesse, or feare of dishonor, and disesteeme in the eyes of the world, or of temporall losses, and troubles they see Catholikes exposed vnto, omit to examine the truth, I know not how to excuse them from culpable negligence in the most important affaire of their saluation, which without true sayth cannot be atchieued.

SECT. VI.

*Other slanderous accusations of Doctor Morton
answered.*

(g) Serm. pag. 29. Imposst.
pag. 177. 405.

Your good will to Catholikes makes you rake vp in your Sermon, and Impossture, all the examples you can call to mind, to make them hatefull to Protestant Princes, and people. To this end, you so often mention the Powder treason (g), of which some vnadvised headlong gentlemen were guilty, yet other Catholikes were freed from the guilt therof, by the long and exquisite search of Iustice, made for the discouery of all partakers therein; as also by the confessions of these vnforgotten gentlemen themselves, who being strictly, seuerally, and often examined, constantly professed, that no man els was guilty of their designe, nor priny
to

to their intentions, but they only, whose names were already
dygitized to the State. And finally the Protestant Mini-
ster, Author of the booke intituled, *Triplett*, *triplett*, *triplett*,
testified (b) that our late Soueraigne King James, of fa-
mous memory (by whose allowance, or rather appoint-
ment that booke was written) did not hold either Catho-
likes guilty of that damnable plot, as yet they were not
The equity of his Majesty (sayth he) is such, as he professed in his
Proclamation, and Parliament speech, that he would not use other
Catholikes the worse for that which they wish that he held them
guiltlesse.

(b) Page 2

Retul (4)

.

All this being true, as it is, how comes it to passe, that
you make no end of vpraying and defaming all Catho-
likes with this action of exprobrating to an infinite num-
ber of innocent, that, of which a few nocent were guilty,
of slandering them with this designe that had no part in it,
many of them being not borne when the thing passed, or
if borne not capable of such designs, or if capable, yet ab-
horred the same as much, if not more then your selves?

If I were disposed to deale with you, by the art of Re-
torsion, which manner of Argument you often use against
vs, in this your Grand Imposture, I could tell you, of your
Protestant brethren, that in our dayes at Antwerp they
placed a whole barke of gun-powder in the vaulted great
street of that City, to blow vp the Prince of Parma with
his Nobility and commanders of warre, being to passe that
way: I could tell you, of another zealous brother in Hage,
that would haue blowne vp the State-house with the
whole Counsell of Holland vpon priuat reuenge. And I
could tell you, that at Edenbrough in Scotland, the like
train of powder was layd for the cruell murder of our
gracious Maiesties Grand-Father, which not succeeding,
his death was attributed by another no lesse bloody, and
barbarous violence. Would you thinke it reason, or con-
science in me, if I should impute these temerarious actions
of a few Protestants, to you all? If I should exprobrate
them to the innocent, as well as to the nocent? Pardon me
therefore if I impute to you lack of that equity and con-
science,

H h h

science, which ought to shine in a man of your rank, as in a patterne, not only of morall honesty, but also of civill & courteous behavious.

(1) Impost.
pag. 401.

With like prejudice of conscience, you vbraide with the Massacre of Paris (1), to which not we, but your good Brethren, the Huguenots of France, by their Traiterous plots gave occasion, and therefore are justly censured, as the title Authors therof. In the year 1572. August 23. Collig- n the Admirall of France, a most wicked man, and fyre- brand of the Huguenots in that Kingdome, being woun- ded in both his hands, and one of his armes, with a Mus- quet discharged out of a house in Paris; Charles the ninth then King of France, being greatly offended therat, used all diligence, to finde out the malefactor, and not only sent often messengers to the Admirall, to vnderstand of his health, but went himselfe in person, with the Queene his wife, his Brother, and his brethren, to visit & comfort him, promising to punish the malefactor severely, according to his deserts, if he could be discovered. Neuerthelesse the Ad- mirall suspecting without ground, that he had bene woun- ded by the Kings appointment, entred into priuate Coun- sell with the King of Navarre (then newly married to Margariet sister to the French King) with Prince Condé, and other his confederates, plotting traiterously with them, to kill the King, the Queene his wife, his Mother, and bre- thren, and so at one blow to cut of the whole family, and proclame the King of Navarre, King of France; appointing withall, what Navarre himselfe, what Condé, what Cap- taine Pille, and what Montgomery his associates were to do, and what passages to take, for the effecting of this his treacherous designe. Which being disclosed by some that were privy vnto it, the King out of hand called to him the King of Navarre, and Condé, who confessing the plot, and asking pardon, obtained it. But because delays were dan- gerous in a case, wherein the life of the King, and of many other Princes, with the destruction and ruine of the whole Kingdome did run to great hazard, the Admirall by his command was killed the next day, in his owne house and the

the Citizens of Paris, breaking into the houses of Huguenots killed many of them. The like they did at Lyons, Roan, Orleans, and diuers other places.

This is the history of the Massacre of Paris, reported by Surin (k), out of the relation printed at Paris, and out of (k) Commynes the King of France his letters, written with his owne hand, remitted to the Princes of Germany. Which though it be a lively expression of the barbarous cruelty of your French brethren, yet they are not ashamed in their printed bookes, to reuile the most Christian King, and exaggerate his cruelty for this fact; when as they (witness Surin) (l) in the space of a few yeares, by their owne private authority, without, and contrary to all order of Law, haue murdered many thousand Catholikes in France, and would peraduenture reioyce, if by their hands, the King had likewise dispatched all the rest. And what your loue to the Catholikes of England is, these obiections are a sufficient testimony, which serue for nothing els, but to exasperate the King, and State against them.

SECT. VII.

The same matter prosecuted.

You goe on, obiection (m) Tolosanus a Lawier, who (n) Page 178. writeth, He had not read in any history, that for the space of 376. 300. yeares after Christ, Christians euer rebelled against Kings, or plotted against their government; which Barklay extendeth to a longer time of 1000. yeares. We ioyne with Tolosanus, & Barklay therein. And if any Christians before, or after those times, haue rebelled, or held it lawfull to rebel, against their Soueraignes, we disclaime from them, as from turres, and plagues of the Christian Common wealth: We detest their Doctrine, as impious, and hartily wish, that all your new Reformers, and some others more ancient, not vnlike to them, and well liked of by you, were of the same mind: for who knoweth not, that Wickliffe a predecessor to you in many pointes of your doctrine, and a Foxian Saint (n), (n) *Lammar. 2.* teacheth,

(p) In dilla
Dionis 201
(p) Surles
Comment. 20-
rum in orbe
gest. annq
1525.
(r) L. 4. m. 11
c. 10. §. 5.

(s) Prot. A-
pol. praef.
sect. 11.

(t) In Danieli
c. 6. vers. 12.
25. Apud
Brerel. cit.

(u) Brereley.
ibid.

(x) Brereley
ibid.

(y) Brereley
ibid. sect. 11.

(z) Brereley
ibid.

teacheth, that if a Prince governe ill; or fall into sinne, he is
no longer a Prince, but that his subjects may take armes a-
gainst him, and punish him at their pleasure? Who hath not
heard of Luthers Doctrine, in his Articles condemned by
the Catholike Church (d), that Christians are free & exem-
pted from all Princes Lawes; and that therupon imme-
diately followed in Germany, that tumultuous rebellion of
the Peasants against their Lords, wherein were slaine aboue
an hundred thousand (p)? And who is ignorant of Caluins
Doctrine, that Princes Lawes oblige not in conscience, but
only for externall and temporall respects (r)? You (I
know) haue labored to excuse him from these, and other
seditious Tenets: But I likewise know, that Brereley hath

truly told you (s), that, your excuse consisteth vpon violent compa-
ring of phrases, vnworthy your iudgment, vnworthy your learning, &
vnworthy of reply thereto. Caluins words are (t), *Abdicant se pote-
state terrena Principes, dum insurgunt contra Deum &c.* Earthly
Princes do bereaue themselves of authority, when they erect themsel-
ues against God: They are vnworthy to be accompted in the number
of men, and we must rather spit vpon their faces, then obey them. Can
these words admit any glosse? Are they not evidently sedi-
tious? Doth not Doctor Wilkes (u) object them to the Pu-
ritanes, as such? They were (sayth he (x)) your Teachers, who ac-
compt those Princes, who are not refined by their spirit, vnworthy to be
accompted amongst the number of men, and therefore rather to be spit-
ted vpon, then obeyed. They were your Teachers, who defend rebellion
against Princes of a different Religion &c.

But what need haue we of Caluins, or his Brethrens
words, when we haue the vnanswearable prooffe of his
deeds? Doth not M. Sutcliffe confesse (y), that they of Gene-
ua (at the instigation of Caluin and Farellus) deposed their
Liege Lord, and Prince, from his temporall right, albeit he was by
right of succession the temporall Lord, and owner of that City, & ter-
ritory? And doth not M. Bancroft speaking of the chiefe Mi-
nisters of Geneva (which were Caluin, Farellus, and Beza)
say (z): It hath bene a principle with them, that if Kings and Prin-
ces refuse to reforme Religion, the inferior Magistrates, or people, by
direction of the Ministry, may lawfully, and ought, if need require,
euen

From whence, but from these Principles, have Calvin, Beza, and other their Successors to this day convinced the same unlawfull usurpation? And to come nearer home, did not King James of famous memory in his *Exhortation to the Nobles of Scotland*, complain (a) of the perturbation and confusion of the kingdom (a) *L. 2. c. 40.* of Scotland, wrought by the fiery spirits of your Ministers; & (b) in particular of the calamities brought vpon his Grand-Mother and Mother by them, and of their seditious plots against himselfe in his yonge age? And from whence, did the late rebels of Scotland learne their lesson, but out of the same Schoole, and from the same Masters? Do not you acknowledge (b), that they defend their rising in armes against his Maiesty, by the authority of Luther, Calvin, and Beza? I know you pretend to quit them from that imputation; but the Scots were to converse with their doctrine, not to vnderstand it! And besides what hath bene said, it were easy, if worth the labor, to shew, that notwithstanding your defence of their innocency, all the water of the Ocean is not able to wash them cleane from the filth of those doctrines. But if you please to be further satisfied in this point, read M. Patison (c), Bressley, (d) and Eudamon Ioannes (e); who set down so many particulars of the acknowledged doctrines and practises of Protestants in that kind, in the expresse words of your owne Writers, that impudency itselfe cannot gainsay them. (c) *Monarchomachia per tot.* (d) *Protest. A. pol. pref. tot.* (e) *Apol. pro Henr. Garn.* And as it is certaine, that you can never free your brethren from these doctrines, so it is no lesse, that you charge Catholikes falsely with the same: for who knoweth not the constant doctrine of all our Diuines to be, that rebellion of subjects against their Liege Lords and Soueraignes is unlawfull in any case, in any occasion, vnder any pretence, or to any end whatsoever? This is taught by the Angelicall Doctor S. Thomas of Aquine, not in one, but in many places of his workes. This is the doctrine of Caietan, of Sorus, Valensia, Bellarmine, Tolet, Serarius, Becanus, Richcome Salmeron, Lessius, Gresserius, Hessius, Eudamon Ioannes, and in a word of all Catholike Diuines (f). This they

(b) *Serm. pag. 38.*

(c) *Monarchomachia per tot.*

(d) *Protest. A. pol. pref. tot.*

(e) *Apol. pro Henr. Garn.*

(f) *Of this see Patison pag. 167. and Eu.*

daemon Iohn, proue out of the holy Scriptures, out of S. Augustine, out of
 Paralell. Tor- the practice of the Catholike Church, and thus with solid
 ei ac Tororis. and forcible reasons (g).

c. 5. pag. 224.

& seqq.

(g) See p. 4.

See in 2. 2. 2.

q. 8. p. 22. 3.

(h) Serm. pag.

24.

(i) Serm. p. 35.

(k) Serm. pag.

24.

(l) Apol. pro

Henr. Garn.

c. 3. pag. 58.

But you tell us (h) of a principle of ours. That schisme

must stay, while they cannot resist a promise of his, you allege

(i) Alane, in his moderate defense, but you neither mention

any words of his, nor any Chapter in particular: and with

(k) good reasons for Alane hath no such doctrine. You produce

(l) Creswell in his Philopater, and Bellarmine. The one,

you slander falsely: The other, you understand not, or els

(m) which I fear, wittingly misconstrue his meaning. For

Creswell Iudemon Iohnes (l) hath made answere long

since, to Syr. Edward Cooke, who cited Creswell in his Philo-

pater, as you do, borrowing your objection from him.

The answer is (and of certaine knowledge I know it to

be true) that you miserably conturbations of your own braine,

for as much as Philopater was not Creswell: He neuer writ any

such booke. And who ever Philopater was, the booke is of a

competent bulke, and you cite out of it some nine, or ten

words cut off from the frame of their contexture, divided

into two different sentences, and this also, at random: for

the booke being diuided into Chapters, and the Chapters

into numbers, you neither specify Chapter, nor number;

which if you had done, Philopater might haue spoken for

himselfe, and shewed the wrong you do him.

And no lesse is the iniury you offer to Bellarmine (m).

His opinion is, that the Church had authority to depose

Nero, Dioclesian, or other heathenish Tyrants, that perse-

cuted Christ, but did prudently abstaine from the vse ther-

of: for wanting forces, the vse of her authority could no

way auaille Christians, but giue occasion of raising greater

stormes of persecution against them. Which opinion of his

cannot quit you from accusing, & slandering him wrong-

fully: for doth he euer say, or insinuate, that those Emperors

were not lawfull Princes? or that they being so, it was law-

full for Christians, or any other their subjects, to rebell

against them? This is the Doctrine you impute to him, and

this you should haue proued to be his, but cannot, & ther-

fore

(m) Serm.

pag. 24.

fore change the state of the Question, to father on him, the
 sedition Doctrine of your Lutheran, and Calvinian bre-
 thren, and to suggest to his Majesty, that the Scots have
 learned the Principles of their rebellion from vs, which by
 their owne confession (n) they professe to have learned (n) *Serm pag.*
 from Luther, Calvin, and Beza. 38.

Lastly, as I have admonished you, of slandering *Vrbane*
Pope, and other Catholics, so must I aduertise you of the
 like wrong done to *Garner the Iesuit*, whom (say you (o) I (o) *Serm.*
knew at his arraignment to confesse, that he heard of the powder- *ibid.*
treason out of Confession. Belike, you knew it, by hear-say, from
 some one that was *deale*, or if he were not *deale*, made no
 scruple of lying, for no man that was present, and had his
 hearing, would be so shamelesse, as to say he heard him
 confesse that, which it is certaine, he neuer spake, but di-
 rectly the contrary, and toke it vpon his death, which may
 yet be proved by the attestation of so many, and such wit-
 nesses, that if it were as free, for *Garner's* friends and kins-
 folkes, to sue you with an action of slander, as it is free for
 you with controlement, to write your pleasure against
 them, that haue not freedom to answer for themselves,
 your accusation of *Garner*, wold proue as well to your cost,
 as to your shame you confesse (p), that, at his death he publicly (p) *ibid.*
exhorted the Romish professors, to avoid all acts of treason. And it is
 no lesse certaine, that in his life time, he neuer taught other
 Doctrine: & that when he heard of that damnable plot in
 Confession, he enioyned him, of whom he heard it, to vse
 his vtermost endeauor, to diswade, and hinder it: yea mo-
 reouer (as *Eudamon Ioannes* (q) reporteth from relation (q) *Apol. pro*
 of them that had best meanes to know the truth) the very *Henr. Garn.*
 hearing of it in Confession, was so great a torment to his
 mind, that he could not sleep, nor take any rest for many
 dayes, and that with prayers and sacrifices he did beg of the
 diuine goodnesse most earnestly, to provide some remedy
 for so execrable a designe, which he could not disclose to
 the Magistrates, without violating the seale of Sacramen-
 tal secrecy, which Christ himselfe hath commanded to be
 kept inviolable. I conclude therefore that *Garner*, Cardinal
 Alane,

522 *Anti-Mortuus, or, Doctor Mortons*
Alano, Bellarmine, Creswell, and other Catholikes, whom
you defame with false accusations, are in the number of
them, of whom our Saviour said (Mat. 5. 11. 12.) Blessed are ye, when they
shall revile you, and persecute you, and shall say all that you can
against you untruly, for my sake: be glad and rejoice, for your reward
is very great in heaven.

CHAP. XXXIV.

Doctor Mortons doctrine condemneth the
Saintes, and Martyrs of God.

HAVING now gone through your Ser-
mon preached to his Maiesty, out of
your grand Imposture, I returne to the
continuance of my answer to the same
Imposture. You had before objected
some Fathers, and hauing parted with
them long since, now after many Chap-
ters, you come to scrape acquaintance
with some of them againe. But their Doctrine is to an-
cient, to haue any commerce with your Nouelties.

SECT. I.

S. Polycarpe objected by Doctor Morton.

(e) Pag. 183. **Y**OU beginne your twelfth Chapter opposing (s) that S.
Polycarpe going to Rome, in tyme of Anicetus Pope,
to confult with him about the celebration of Easter, would
not yeild to forsake the Asian custome, contrary to that of the Roman
Church: and yet notwithstanding, Anicetus and Polycarpe, did still com-
municate with each other. True, but if the Asian custome had
bene then condemned by the Church, and the manayners
therof

therof anathematized as heretikes, as afterwards they were by Victor Pope, and the holy Councell of Nice, Anicetus would not have held Polycarpe in his communion, vnlesse he had forsaken the Asian custome, and conformed himselfe to the Roman, practised by all other Churches in the world. Nor would Polycarpe haue stood out in defence of the Asian custome, had he not seene, that Anicetus (though he misliked it, yet) did not condemne it, but permit him still the practise therof vntill the Church defined otherwise. Which Anicetus did, being desirous to giue him all content, for the great reuerence due vnto him, as well for his yeares, as also because he had bene disciple to S. Iohn Euangelist, and was then actually Bishop of Smyrna a principall Church of Asia.

But how great reuerence Polycarpe bare to Anicetus, and to the Church of Rome, appeareth in this, that being a person of so great dignity, and very aged, he yndertake so long, so laborious, and so dangerous a iourney, to declare vnto Anicetus, the reasons of his persisting in the Asian custome; which if Anicetus had then condemned, it is not to be doubted, but that Polycarpe would haue departed from it, as all orthodoxe Bishops did when they saw it condemned by the Church, and the defenders of it declared to be heretikes.

S E C T II.

S. Cyprian objected by Doctor Morton

TO proue that Cyprian beliened not any necessity of vnion with the Roman Church, you repeate here (t) (t) Pag. 185. what you had sayd before, of his being excommunicated 188. by Pope Stephen, & contemning the excommunication; for which you bring no other prooff, then the testimony of Cassander, an heretike *Prima classis*, whose workes you know to be forbidden, and yet shame not to cite him as a Catholike author, that you may call his lies, *Our confessions*; for that they be lies, I haue already proued (u).

(u) Chap. 14.

- And so much the more reproveable you are, because S. Cyprian's testimonies, which shew him to have beleev'd the Roman Church to be the Catholike Church, and all that are divided from her, to be Schismatikes, you shift off (x), with an answere of Goulartius, that Cyprian spake them of his owne only authority against Schismatikes, who troubled his jurisdiction. Which to be a false, and vnconscionable answere, you, and your Goulartius may learne from the Centurists, who reprehend S. Cyprian (y), for teaching, that our Lord hath built his Church vpon Peter; that one Chaire by our Lords voyce is built vpon Peter, as vpon a Rock; that there ought to be one Bishop in the Catholike Church; & for calling Peters chaire, the principall Church, from whence Sacerdotall vnitie is deriued; and for teaching, that the Roman Church ought to be acknowledged of all others, the Mother, and Roote of the Catholike Church. To these testimonies, acknowledged by the Centurists, I adde, that Cyprian (z) exhorteth Antonianus in time of Schisme, to adhere to the Pope, and hold fast his communion, that is (sayth he) the communion of the Catholike Church, and expressly affirmeth (a), that, Who-euer resisteth the Chaire of Peter, nether holdeth the fayth, nor is in the Church. And speaking of some certayne heretikes, he obiecteth vnto them their great boldnesse, in presuming to saile to the chaire of Peter, and the principall Church, from whence Sacerdotall vnitie is deriued, not considering that the Romans are they, whose fayth was praised by the voice of the Apostle, and to whom perfidiousnesse can haue no access. To this you answere (b): No Father of the primitiue times is more vrged by you, then S. Cyprian; no Epistle more insisted vpon, then this; no words more inculcated, then these; and (we may adde) no Father, no epistle, no sentence more egregiously abused and peruerter: for he speaketh not of perfidiousnesse in doctrine, but only in discipline, by the false and perfidious reportes of schismaticall fellowes &c. If this sentence of S. Cyprian be peruerter, not we, but you peruert it. And so it will appeare to any impartiall Iudge, that shall read the words, not cut short, as you rehearse them (that the sense may not be vnderstood) but entire, as I haue set them downe. The Nouatians were not only Schismatikes, but heretikes, as S. Cyprian in that epistle, & elsewhere

where often, calleth them. And in the words alleaged, when he opposeth their perfidiousnesse to the Roman sayth commended by the Apostle, by perfidiousnesse he understandeth error in doctrine, or misbeliefe, which is opposite to sayth, not perfidiousnesse in discipline, for that hath no opposition at all with sayth. Wherefore he reprehendeth the Nouatians, that hauing not only diuided themselves by schisme, from the chaire of S. Peter, which is the principall Church from whence sacerdotall vnitie is deriued, but also forsaken the Roman sayth praised by the mouth of the Apostle, they dare notwithstanding presume to saile to Rome, in hope to deceaue that Church, and get their doctrine approved by her, not considering, that the Romans are they, whose sayth being praised by the Apostle, misbeliefe can haue no acceſſe to them. Which doctrine S. Hierome seemeth to haue taken from this place of Cyprian, when speaking to Ruffinus, he saith (c): Know that (c) *Apol. ad-* the Roman sayth commended by the voice of the Apostle, admitteth uers. *Ruffin. l. 1.* no delusions, and that being sensed by S. Pauls authority, it cannot be altered &c.

S E C T. III.

S. Athanasius objected by Doctor Morton.

THAT S. Athanasius beleued not the necessity of vnion and subiection to the Roman Church, you proue (d), (d) *Pag. 190.* for that being excommunicated by Liberius Pope, he regarded not his excommunication. This we deny: It is peraduenture true though not altogether certaine (e), that Liberius wearied (e) *Onuphr in* out with two yeares banishment, and other vexations by *Not. ad Platib* Constantius the Arian Emperor, yeilded to signe the condemnation of Athanasius, and entred into communion *Ruffin. l. 1.* with the Arians, and thereby became a Schismaticke. But *hist. c. 27. 80-* that he excommunicated Athanasius, is not reported by *Tom. l. 4. c. 14.* any writer: nor is it true, but a fiction of yours. And were it true, the excommunication had not only bene iniust, as being pronounced against an innocent person, (and therefore no way obligatory) but also inualid: for as much, as

Liberius by forsaking the communion of Catholikes, and entring into communion with heretikes, was fallen from his Papacy, and had no power to pronounce excommunication against Athanasius: or if he had pronounced it, Athanasius had not bene bound to obey. To proue, that Athanasius regarded not the excommunication of the B. of Rome, you should haue proued that whiles Liberius was true Pope, he excommunicated Athanasius, and that Athanasius refused to obey; which you proue not, and therefore your obiection is impertinent, and your assertion false.

(f) Socrat. l. 2.
c. 11. Sozom. l.
3. c. 7.

For who knoweth not, that Athanasius acknowledged the supreme power of the Roman Church, when being cast out of his Bishoprick, he appealed to Iulius Pope, and Iulius by the dignity and prerogative of the Roman See, restored him againe to his Church (f)? And what els did he meane, when he and the rest of the Ægyptian Bishops, writing to Marcus Pope, endorsed their letter, To the holy, and Venerable Lord of Apostolicall Eminency, Marke, Father of the holy Roman, Apostolike See, and of the vniuersall Church? And in the letter: *We desire, that by the authority of the Church of your holy See, which is the Mother, and Head of all Churches, we may deserue to receaue the copies of the Nicen Canons, by these our Legates, for the instruction, and comfort of the faythfull, that being sensed by your authority &c.*

(g) Eadem Ep.

And againe (g): *We are yours, and with all that are committed to vs, are, and will euer be obedient to you.* And in his Epistle to Felix Pope: *For as much as our Predecessors, and we, haue alwayes receaued assistance from your holy Apostolike See, and haue had experience of the care you haue of vs, we following the decrees of the Canons, fly for succour vnto it, as vnto a Mother, from whence our predecessors haue receaued their orders, doctrine, and reliefe. And againe (h): Which by no meanes we dare presume to do (to wit to define matters of fayth) without consulting you, the Canons commanding, that in maior causes nothing be determined, without the B. of Rome &c. For therfore Christ hath placed you, and your predecessors in the height of Eminency, and commanded you to haue care of all Churches &c. And he addeth (i), that, It belongs to the Pope to iudge the causes of all Bishops.*

(h) Ibid.

(i) Ibid.

If therefore to appeale to the Pope, as to his Iudge; if to acknowledg in him, power, to restore the greatest Patriarkes to their Sees; if to professe that the iudgment of Bishops belongeth to him, and that all maior causes are to be referred to his tribunall; if to belieue the Roman Church to be the Head, and Mother of all Churches, and the Pope to be Bishop of the vniuersall Church; and finally if to professe actuall, and promise perpetuall obedience to the See Apostolike, be Arguments of S. Athanasius his beliefe of the soueraigne authority of the See Apostolike, & of his obligation to obey her, and to liue in vnion with her, and in subiection to her; then are you guilty of Imposture, in omitting these, and other pregnant testimonies of the same kind, extant in his second Apology, and obiecing in lieu of them, a false tale of Liberius excommunicating Athanasius, deuised by your selfe to seduce your readers.

And hereby you are conuincd of another vntruth, in saying (k), that, *Athanasius sought not any vnion with Felix, who was Pope instead of Liberius*: for these his testimonies shew, that he was in communion with him, and acknowledged himselfe subiect to him, as to the Gouvernor of the vniuersall Church. (k) Pag. 191.

But you say (l) (and that impertinently to the matter in hand, which is to proue S. Athanasius his no subiection to the Roman Church) that, *When we esteeme Felix to be the legitimat Pope, and Liberius a Schismatike remoued from the society of Catholikes, and from his Papall function, wee fight notably against our owne principles, which are: 1. That there cannot be two Popes together: and 2. That no Pope can be deposed, vnlesse he appeare to be a manifest heretike; which if he be, he ceaseth to be Pope, without any iudgement at all. That there cannot be two Popes together, we acknowledge to be a principle of ours. Nor did it happen otherwise, in the case of Liberius: for when he returned to the Papacy, it was by acceptation of the Clergy & people of Rome, equiuallent to a new election; and this, not vntill after Felix his death. For as Sozomen prudently obserueth (m), God by his speciall prouidence called Felix out of this life soone after Liberius returned to Rome, lest the* (l) Pag. 190. (m) L. 4. c. 14.

See of Peter should be defamed with the note of schisme, two Popes governing at once, contrary to the lawes of the Church. The second principle is not ours, but an ignorance of yours: For a Pope ceaseth to be a Catholike, & consequently falleth from his Papacy, not only by publicke profession of heresy, but also by making publicke profession of Schisme, and outward communion with heretikes, though in his hart he detest their doctrine: for to be a Catholike, it is not only necessary to believe the Catholike sayth inwardly, but also to make profession thereof outwardly, abandoning the communion of heretikes. Wherefore the syllogisme which here you make (n), concludeth nothing, the Minor proposition, that, *Liberius notwithstanding his consenting to the condemnation of Athanasius, and communicating with heretikes, was a Catholike Bishop*, is absolutely false. And whereas you professe, to set downe this Minor as the words of Bellarmine, you falsify him: for albeit he say, that if a Pope become a manifest heretike he ceaseth *eo ipso* to be Pope, yet in the same place (o) he sufficiently expresseth, that not only heretikes, but also schismatikes are out of the Church, and loose all spirituall iurisdiction ouer those, which are in the Church.

(n) Pag. 190.
fin. 191.

(o) L. 2. de
Pont. c. 30. §.
Eadem est
sententia.

SECT. IV.

S. Basills beliefe of the supreme authority of the B. of Rome proved; and Doctor Mortons objections answered.

(p) Ep. 52.

IT seemed to vs (sayth S. Basil (p) writing to Athanasius) to be to good purpose, that we write to the B. of Rome, that he consider the affaires of these parts, and giue his iudgement, to the end, that being there is difficulty, in sending from thence persons by a common and Synodicall decree, he may vse his authority, and choose men capable of the labour of such a iourney &c. And that hauing with them the Acts of Arimin, they may disanull those things which haue bene done by force. Bellarmine (q) bringeth this testimony: you except against him, as peruertering S. Basil by false translation, which you proue out of Baronius: for where

(q) L. 2. de
Pont. c. 15.

Bellar-

Bellarmino translateth, *ut res nostras videat*, that the B. of Rome see, or view our affaires, Baronius rendreth, *ut res nostras consideret*, that he consider our affaires. But who seeth not this to be a mere caull? for what difference is there between intreating the Pope to take the affaires of the Easterne Churches into his consideration, as Baronius readeth, or, to see and looke into them, as Bellarmine translateth? Whether you follow the one or the other, it is manifest, that S. Basil thought it a fit way to redresse the calamities of those Churches, that the Pope should take them into his consideration, or have a vigilant eye over them: the requiring wherof from him, living in a Countrey so remote, and in another Patriarkship, sheweth, that S. Basil believed some charge of visiting those Churches to belong to him, superior to that which the Easterne Patriarkes had.

Nor doth your answer satisfy, saying (r), He required (r) Pag. 193.
 not from the Pope, any help or visitation of dominion, or iurisdiction, but only of confortation, of louing and brotherly consideration, hoping, that the persuasions of strangers, especially being indued with Gods grace, would be more prevalent with the Easterne people, then the Counsell of their owne Bishops: for this euasion is conuincd of falshood, by the very words of S. Basil. It is fit (sayth he) (s) that we beseech the Pope to shew his authority in the busines, sending men that may bring with them the Acts of Arimin, and disannull the thinges done by force. And immediatly after, he professeth himselfe ready to be corrected by the Popes Legates, if in any thing he had erred, and acknowledgeth in the Pope authority of a Iudge: *We are ready* (sayth he) *to be iudged by you, provided that they which slander vs, may appeare face to face, with vs, before your Reuerence.* Doth all this import nothing, but, a request of louing, and brotherly visitation, or consideration? Could S. Basil in more effectuell words expresse the Popes power, and iurisdiction over the vniuersall Church, then by requesting him, to send his Legates with authority to annull the Acts of a generall Councell, as that of Arimin was? No: they are testimonies so forcible, that with no glosse can be eluded. But you reply (u) against Bellarmine, (u) Pag. 194.
 that he will needes haue S. Basil to desire the Popes Decree, whereas Baronius readeth, Counsell, or Advice. Here againe you caull: for
 the

the Greeke word is, *γνώμη*, which by interpretation of Budæus, signifieth *voluntatem, sententiam, iudicium*. Why then was it not lawfull for Bellarmine to say, S. Basil desired the Popes decree? for to desire him to giue his sentence and iudgement, what was it els, but to acknowledge in him the authority of a Iudge, with power to sentence, to iudge, to decree Ecclesiasticall causes in the East?

(x) Ep. 73. al.
74.
(y) Epist. ad
Cledo.

Which power he also declareth in other places of his workes: for do not both he (x), and S. Gregory Nazianzen (y) testify, that Eustathius B. of Sebaste, by vertue of Liberius his letters presented to the Easterne Bishops, in the Councell of Tyana, and by vertue of his command intimated in them, was receaued into the communion of the whole Easterne Church, and restored to his See? Eustathius (sayth S. Basil to the Bishops of the West) hauing bene cast out of his Bishoprick, because he was deposed in the Synod of Melitine, aduised himselfe to find meanes to be restored, trauailing to you. Of the things, that were proposed to him, by the most Blessed Bishop Liberius, and what submission he made, we know not: Only he brought a letter, that restored him; which being shewed to the Councell of Tyana, he was reestablished in his Bishops seat.

(z) Ep. 77.

Againe, doth not S. Basil (z) compare the Church to a body, wherof the Westerne part by reason of the Roman See, is the Head, and the Eastern the Feet? And doth he not from this very Metaphor, denominate the B. of Rome, Head of the vniuersall Church, and all other Bishops fellow-members of the same body (a)?

(a) Ep. 70.
ad Episc.
transmar.
edit. Paris. an.
1503.
(c) Ibid.
(d) Ep. 74.

Againe, doth he not beseech Pope Damasus (c) to send Legates with order to examine the accusations laid to his charge, and to appoint a place for him to meet them, that his cause might be iudged by them, and he punished if he were found guilty? And doth he not require the same Pope (d) to giue order by his letters, to all the Easterne Churches, that they admit into their communion all such, as hauing departed from the Catholike truth, shall disclaime from their Errors? and to renounce the Communion of them, that shall persist obstinately in their nouelties? And lastly, declaring the Popes authority in determining all doubts

Doubts and controuersies of sayth, he sayth: In very deed that (e) Ep. 60. which was giuen by our Lord to your Piety, is worthy of that most excellent voyce, which proclaimed you blessed, to wit, that you may discerne betweene that which is counterfeit, and that which is lawfull and pure, and without any diminution may preach the sayth of our Ancestors.

I conclude therefore that if S. Basil beleued aright, the Pope hath authority to restore Bishops deposed, to their Sees, to send Legates with power to dissolue the Acts of generall Councils, to condemne hereticall doctrines, to iudge the causes of Bishops, to punish delinquents. And is this nothing els, but charitable aduice, but perswasion, but counsell? Is it not to vse authority, to exercise iurisdiction?

But you obiect (f) that S. Basil in his owne name, and (f) Pag. 196. in the name of his fellow Bishops in the East, hauing written often to Pope Damasus, and other Westerne Bishops, and sent to Rome foure seuerall legations, requiring helpe, and comfort from them in their afflictions, could not receaue any answer, in so much that S. Basil taxeth them with supercilious pride & baughtinesse, and that they did neither know the truth, nor would learne it. This you obiect out of Baronius, from whom you might haue taken the solution, which is, that S. Basil was oppressed, and as it were, ouerwhelmed with waues of sorow, and affliction, not only for the common calamity of the Orientall Church, but also for his owne particular; for as much, as by Eustathius B. of Sebasie, and others, who hiding the venime of their heresy, feigned themselues to be Catholikes, he was accused, and defamed of heresy in the East, and brought into suspicion. euen with his owne Monkes, and his dearely beloued Neocæsarians. And this made him likewise not to be well thought of in the West: in so much, that Damasus Pope for a time, desisted from that familiar communication by letters (which Basil expected) and differred the sending of Legates to examine his cause, and cleare the truth, which he had required, & greatly desired: Yet (as you (g) confesse) was he then a member of the Catholike Church, and held communion with

(g) Pag. 198.

(h) Baron. an.
no 373. 8070.
l. 6. c. 35.

(i) Apud
Theodo. l. 5.
biflor. c. 11.

(k) An. 373.

(l) Ep. l. in
eddis.

(m) Pag. 197.

the Church of Rome, both in fayth and charity. Nor was Damasus so wholly wanting to his comfort, but that even then when he was suspected of heresy, vpon his letters he called a Councell at Rome, in which he condemned Apollinarius, Vitalis, and Timotheus (h); called Vitalis to Rome, and excommunicated Timotheus, as he testifieth in his Epistle to the Easterne Bishops (i), expressing withall, the profession which they had made to him, of their beliefe of the supreme authority of the Bishop, and Church of Rome. Now if S. Basil in these afflictions (and grievuing at the intermission of such communicatory letters from the Westerne Bishops, and chiefly from Damasus, as he expected) let fall from his mouth some hasty words, as other holy men (whom Baronius (k) nameth) in like occasions haue done, is that by you to be reproached vnto him? or is it any argument of his deniall of the Supremacy of the B. of Rome, which he hath taught so clearely, so constantly, so effectually, in so many places of his workes?

Yea albeit S. Basil gaue a litle way to the motions of nature, yet by vertue he soone recalled himselfe, retracting what he had said, as his letters full of humility, written soone after to Damasus, & the other Westerne Bishops expresse. You (sayth (l) he) are praised by all mortall men, that you remaine pure, and without blemish in sayth, keeping entire the doctrine taught you by the Apostles. It is not so with vs, among whom there are some that presume to bring in nouelties, wherby the Churches are fallen into heresy. Wherefore, O beloued brethren, you as Physicians, cure our soules &c. So S. Basil, freeing the Westerne Churches, & especially the Roman (to which he chiefly writ) both from pride, and error. Wherefore when you object (m), that S. Basil expressing his grieffe said; *The Westerne Bishops neither knew the truth themselves, nor would learne it*, he taxeth them not of error, or ignorance in the true sayth, as you falsely interpret, but that being ignorant of the Asian affaires, they were not carefull to vnderstand them from him, and other Catholike Bishops, that might rightly informe them, but gaue too much credit to the lying reportes of heretikes, who slandered him falsely, as you haue heard.

SECT.

S E C T. V.

Whether S. Hilary excommunicated the Pope.

TO perswade, that S. Hilary B. of Poictou (so you write him, he being not Bishop of Poictou, which is a Province of France, but of Poictiers the chiefe City of that province) held it not necessary, to be in the communion of the B. of Rome, you say (n) : *S. Hilary no sooner vnderstood, (n) Pag. 199. that Pope Liberius (as your Cardinall hath confessed) had subscribed to haue communion with the Arian heretikes, but he made bold to excommunicate the Pope out of his communion, and fellowship, saying, I anathematize thee, O Liberius, and thy fellowes. And you adde, that Hilary had iust cause to do this (o), because it was (o) Pag. 199. alwaies lawfull for any Catholike Bishop to excommunicate any hereticall Bishop, that is, to abandon his fellowship, and communion. Here you shew great ignorance in the ordinary principles of Divinity : for to excommunicate a Bishop, or any other person, is not only to abandon his fellowship, and communion; els euery man, yea euery woman, may excommunicate her Bishop, or any other person whatsoeuer : for she may abandon his fellowship, and communion, denouncing Anathema vnto him.*

There are two kindes of *Anathema* : the one, iudiciary, that is to say, an Ecclesiasticall Censure pronounced by an Ecclesiasticall Superior, against them ouer whom he hath lawfull power and iurisdiction, wherby he abandoneth their fellowship and communion, and commandeth all others to do the like, and withall depriveth them of the benefite of the Sacraments, and seruice of the Church. This *Anathema* is an Excommunication. And this is so certaine, that howbeit euery Protestant Minister, may at his pleasure abandon the fellowship, and communion of any other man, and in that sense, denounce *Anathema* vnto him, yet neuer any was so absurdly ignorant, as to thinke, he could excommunicate any one, ouer whom he had not Ecclesiasticall power, and iurisdiction. And who knoweth not,

(p) *Socrat. l. 1. c. 5.*
hist. c. 5.

that when you excommunicate Catholikes, or others, you do not only deny them your owne fellowship, and communion, but by vertue therof, forbid all others to haue commerce and communication with them? In this sense, the Councell of Nice pronounced *Anathema* against the Arians, in these words (p): *They that say, there was a time when the Sonne was not, the Catholike Church anathematizeth them, that is, depriueth them of the vse of the Sacraments, and commandeth all men to renounce their fellowship and communion.* In this sense S. Hilary neither did, nor was so ignorant, as to thinke, he could denounce *Anathema* to Liberius, being not his Superior: and therefore neither did, nor could excommunicate him.

Another kind of *Anathema* there is, which is not iudiciary, but only executory, wherby euery particular person ecclesiastick, or laick, man, or woman protesteth, and declareth to hold for *Anathema*, such as are excommunicated by the Church. In this sense S. Hilary pronounced *Anathema* to Liberius, for hauing subscribed to the banishment of Athanasius, and therby entred into Communion with the Arians.

The iudiciary *Anathema*, that is, the sentence of excommunication had bene pronounced before, by the Councells of Nice and Sardica against the Arians in generall, into whose communion Liberius was entred. There was no need of pronouncing a new sentence of *Anathema* against him, but of applying the sentence of the Councells vnto him, by abiuring and abhorring him, as one fallen into the sentence which the Councels had pronounced against the Arians. And therefore S. Hilary addes to his *Anathema*, these words, *For my part, saying: For my part, Anathema to thee, O Liberius, to shew, that he spake not with a iudiciary, but with an abiuratory Anathema.* In this sense Iohn Patriarke of Constantinople (q) anathematized Timothy the parricide, surnamed *Ælurus*, whom Felix Pope excommunicated. And in the same sense, Iustine the Emperour (r), denounced *Anathema* to all heretikes, condemned by the Church, who yet being a secular Prince, had not power to excommunicate any.

(q) *Ep. ad Hormisd.*

(r) *Euagr. l. 5. c. 4.*

any. I conclude therefore, that you confound these two *Anathema's*; and because S. Hilary pronounced an abiuratory *Anathema* against Liberius, inferre ignorantly that he excommunicated him:

But if for arguments sake I should grant, that the *Anathema* pronounced by S. Hilary, was indiciary, and that he excommunicated Liberius, it would make nothing for you against the Pope: for when Hilary pronounced this *Anathema*, Liberius was not Pope, but fallen from his Papacy, and Felix substituted Pope in his place.

This I haue said, not questioning, but supposing Liberius his subscription to the condemnation of Athanasius; which yet some haue denied (s). But be it true: it followeth (s) See Bellar. not, that he was therefore a formall heretike in his iudgement, L. 4. de Pontif. c. 9. belieuing the blasphemous doctrine of the Arians, but only *interpretatiue*, for so much as signing with them the condemnation of Athanasius, and outwardly communicating with them, he gaue to some (that iudged of him by his outward actions) occasion to thinke, he belieued their doctrine. And in this sense only it is, in which some Catholike writers condemne him of heresy, and in no other. For the very Arians themselves neuer pretended that Athanasius agreed in fayth with them, but condemned him only for other crimes, which they had maliciously composed against him: wherein though Liberius for a tyme yeilded outwardly to them, yet he was euer most constant in the Catholike fayth, as you may see testified by antiquity (t). (t) Apud Io. doc. Cocci. 10.

Lastly I must aduertise you, that whereas you often re- peate as an article of our fayth, that out of the Roman Church there is no saluation, here (u), and afterwards (x) a- (u) Pag. 199. (x) Pag. 345. gaine you say, part of that our article is, to belieue, that in matters of fayth the iudgment of the Pope is infallible. This you proue by imposing on Bellarmine your owne fictions. His opinion is, that the Popes iudgment in matters of fayth is infallible, and that the contrary is erroneous, and neere to heresy: but he is so farre from affirming this his opinion to be an article of fayth, or the contrary to be hereticall, that he directly (y) L. 4. de fayth (y) it is defended by Gerson, and Almain Doctors of Pont. c. 1.

Paris, as also by Castro, and Adrianus Iexius; and that it is tolerated by the Church. Do not you then ouerlash, saying, that Bellarmines opinion is part of our beliefe necessary to saluation, when he so expressely teacheth the contrary?

S E C T. VI.

S. Hieroms iudgment, concerning the necessity of vnion with the Church of Rome, and subiection to the Bishop therof.

(a) Ep. 77.

(a) Pag. 103.

(b) Ad cop.
16. Matb.

HE declared his iudgment (z), when to assure himselfe to be in the communion of the Catholike Church, he regarded not the communion of Paulinus, in whose Patriarship of Antioch he liued, but professed himselfe to stick fast, to the communion of Damasus Pope, that is, to the chaire of Peter, vpon which (sayth he) I know the Church to be built. You answere (a), that, by chaire he meant not the See, and Bishoprick of Rome, but the true Doctrine of sayth then preached at Rome, euen as Christ spake of the chaire of Moyses, that is (sayth S. Hierome) the law of Moyses. This satisfieth not, both because whē some Fathers expound sayth to be the Rock, on which Christ built his Church, they exclude not, but include the person of Peter; and chiefly, because S. Hierome followeth not that exposition, but euer vnderstands the person of Peter, & his See, to be the Rock, on which Christ promised to build his Church. Christ (sayth he (b)) gaue to Simon, that believed in him, the name of a Rock; and according to the Metaphor of a Rock, it is rightly said to him, I will build my Church on thee. And a litle after: Christ did not then actually build his Church on Peter, but promised to build it on him afterward, saying: I will build my Church on thee, and I will giue to thee the keyes of the kingdome of Heauen. Wherefore as he promised not to deliuer the keyes of the kingdome of heauen, to Fayth, but to Peter and his Successors, so on him and them, he promised to build his Church. And the same is manifest out of the contexture of this his Epistle to Damasus: for doth he not say: I am ioyned in communion to your Blessednesse, that is, to the chaire of Peter? vpon this

this Rock I know the Church to be built: Whosoever shall eat the Lambe out of this house he is prophane: If any one shall not be in the arke of Nœ, he shall perish in the deluge. These words conuince, that S. Hierome by the chaire of Peter, vnderstands not fayth, but the Church built on him, and his Successors: for the house out of which no man can eat the lambe (that is, offer sacrifice) is not fayth, to which the denomination of a house cannot agree, but the Church built vpon Peter, which S. Ambrose (c) calleth, *The house of God, wherof Da-* (c) *In 1. Ti-*
masus was then Gouvernor. And the same is euident out of S. *moth. 3. 15.*
 Hierome himselfe: for fayth is not the Arke of Nœ, but the Church of Peter, out of which whosoever shall be, at the comming of the deluge, shall perish.

And I cannot but admonish you of a fraudulent reticence: for being you make so great accompt of Erasmus, & produce him for your only author (d), that S. Hierome by (d) *Pag. 104.*
the chaire of Peter, vnderstandeth fayth; why do you con-
ceale, that vpon this very passage, Erasmus sheweth S. Hier-
ome to condemne your doctrine of falshood? Here (sayth
he) (e) Hierome seemeth to be wholly of opinion, that all Churches (e) *Anotat.*
ought to be subiect to the Roman See, or surely not diuided from her, in Ep. 77. 8,
which peculiarly glorieth in this Apostle, that had the soueraignty a- Hieron.
mong the Apostles, and which is so Orthodoxall, that of all Ortho-
doxall Churches, she is the chiefest in dignity. This you know to
 be the true meaning of S. Hierome, but shift it of, repeating
 often, and with great variety of words, that, if S. Hierome
 pointed out the Church of Rome as the Arke of Noah, yet thereby he
 conceaued not a perpetuity therof; that Virgin Hierusalem may become
 a harlot, and that she hath no priuiledge neuer to apostatate. But this
 euasion I haue already disproued (f) by the promise of (f) *See aboue*
 Christ made to S. Peter and his Successors, that their fayth *Chap. 12. sect.*
 shall not faile, and that the gates of hell shall not preuaile against the *16. 2.*
 Church built vpon them.

To this I adde, that S. Hierome acknowledgeth Damas-
 sus to be his Pastor (g), and therefore Pastor of the vniuersall (g) *Ep. 77.*
 Church: for when he writ that Epistle, he was an inhabi-
 tant of Palestine, which being in the Patriarkship of An-
 tioch, Paulinus that was then Patriarke of Antioch, was
 actually

actually his Pastor, and he actually a sheep of Paulinus, & therefore could not at the same time be actually a sheep of Damasus, if the sheep of the Patriarkship of Antioch were not actually subiect to the pastorall authority, and iurisdiction of the B. of Rome.

(h) Pag. 202.

Yes, say you (h), *He might be held a sheep of the B. of Rome, in respect of his baptisme.* But this I deny: for he that being baptized in one Dioces, leaueth that, and becometh an inhabitant of another, *eo ipso* becometh a sheep of that Dioces which he inhabiteth, and leaueth to be a sheep of the former in which he was baptized. And as the Bishop, vnder whom he was baptized, can haue no authority ouer him, after he hath left his Dioces, vnlesse he be superior in power, and iurisdiction to the Bishop, whose Dioces he now inhabiteth; so neither could Damasus be actually Pastor to S. Hierome, hauing left the Dioces, and Patriarkship of Rome, and inhabiting that of Antioch, if Damasus had not had pastorall authority ouer the sheep of the Patriarkship of Antioch.

(i) Pag. 205.

Now to your obiections. The first is: (i) *S. Hierome twitted, and taunted Damasus, saying: But away enuy, and let the ambition of the Roman height depart: which he did not say so much in regard of Damasus his owne pride (otherwise an excellent godly Pope) as for the pride of the Roman top, or height, namely the ambition of his state.* This is impertinent, and vnttrue. Impertinent; for were it true (as it is not) that S. Hierome reprehended the pride of the Roman Church; pride is not an error in fayth, but a fault in manners, and therefore no warrant for you, to disauow the fayth, or forsake the Communion of the Roman Church. It is also vnttrue; for S. Hierome doth not only not twite Damasus, but professeth himselfe to be ioyned in communion with his Blessednesse. And much lesse doth he taunt his See, which he acknowledgeth to be *the Rock on which the Church is built.* And indeed who but you, would haue charged S. Hierome with twiting and taunting Damasus, *an excellent godly Pope* (whom you acknowledge to be *his pastor, and spirituall Father*) & that not for any fault of his owne, but for faults feigned by you against other Popes? Those words

words, *Away with enuy*, let the ambition of the Roman height depart, were not spoken by S. Hierome to taxe the person of Damasus, or his Seate, of pride; but to signify, that albeit his Seat were placed in Rome, which being the imperiall City, & head of the world, gloried in her owne greatnesse, yet he was and ought to be free from pride, as being Successor to a fisher man, and a disciple of the Crosse. In regard wherof, he deemed it no presumption in himselfe, to write vnto him, that by his authority, he might know whose communion to imbrace, and whose to auoyd.

Your second obiection (k), is a repetition of what you haue formerly sayd of Liberius his fall from the Catholike fayth, into heresy, by subscribing to the condemnation of Athanasius, & communicating with the Arians. You haue bene answered, that Liberius assented to his condemnatiō, not for any error in fayth, but for crimes forged against him by the Arians: in so much that Athanasius himselfe euen in that excuseth him, saying (l): *He was compelled therto by force of torments, and therefore that which terrors and feares extorted from him, ought not to be thought his sentence, but that which he pronounced freely, when no violence was offered vnto him.* (k) Pag. 206 (l) Ep. ad Soc.

Thirdly you object: S. Hierome in despight, and indignation, calleth Rome Babylon and land of captiuitie, and tearmeth it a purple whore, and strange land, wherein he could not sing the Lords song, concerning the holy Ghost: yea he bespots the whole Clergy of that City with the note of ignorance: and at last (after the death of Damasus) he quit Rome, as a land of bondage, that he might enioy his liberty in Iudaea, among the Christian Iewes. Could this be said of a City priuiledged with a perpetuall residence of the holy Ghost, and deseruing the title of Motherhood ouer the whole Catholike Church? This is your question; and my answere is, That S. Hierome, when he calleth Rome, Babylon, a land of captiuitie, and a purple whore, giues those names to Rome, not as to the seat of Religion, but of the Empire; not to the Church, but to the Imperiall Court, and Senat; not to the ecclesiasticall, but to the politike state of Rome; to the troopes of Courtiers, solicitors, & negotiants; & finally not so much in regard of secular Christians, as of Monkes, by reason of the distractions, that the
Lil noyse,

(m) Ep. 16.

noyse, confusion, and tumult of men, and affaires, in so great a city, brought to Monastical silence & recollection: for so it is plaine out of his Epistle to Marcella (m), in which though inuiting her to leaue Rome, and go to Hierusalem, he call Rome Babylon, yet he presently addeth, *It is true, that in that City, is the holy Church: there are the trophies of the Apostles, and Martyrs: there is the true confession of Christ: there is the sayth celebrated by the Apostle, & the Christian name euery day exalted by the depredation of Paganisme troden vnder foot. But the ambition, the power, and greatnesse of that City, to visit and to be visited, to salute & to be saluted, to flatter, and detraekt, to heare, and speake, nay to see, though vnwillingly so great a multitude of men, are things farre from the purpose and quiet of those, that would follow a monasticall life.* This sheweth, that when S. Hierome calls Rome Babilon, & purple whore, he speakes not of the Church, but of the temporall state of Rome. And when he calls it a land of captiuitie, he speakes it in regard of the noyse, confusion, and tumult, not suiting with the retirement of Monkes: which inconuenience he noteth also in the City of Hierusalem, which otherwise (sayth (n) he) by reason of the places of the Crosse, and Resurrection, were a dwelling much to be desired by Monkes.

(n) Ep. 13. ad
Pauli. de in-
stit. Mona-
stii

The second part of your obiection, that S. Hierome bespots the whole Clergy of that City, with the note of ignorance, is your false comment. He complaineth only of a few Priests, and Deacons of Rome, who being iealous of his fauor with Pope Damasus, and enuiyng the great reuerence which the deuout Ladies of Rome bare to his person, Damasus being dead, toke boldnesse to raise slanders against him, accusing him, that he had translated Didymus an hereticall Author, that he had conuersed too familiarly with the great Ladies of Rome, and perswaded them to quit their Countrey, children, and friends, to leaue the world, and shut themselues vp, as recluses, in the Monasteries of Palestine. Which complaint no way toucheth the sayth of the Roman Church, nor the succession of S. Peter, nor the communion of the See Apostolike, nor maketh against the perpetuall residence of the holy Ghost in that Church, S. Hierome him-
selfe

selfe crying out (o), that her sayib suffereth no delusions, and being senced by S. Pauls authority, cannot be altered.

(o) *Advers. Ruffin. l. 1.*

Your fourth obiection (p) out of his Epistle to Eua-
grius, of the Deacons of Rome sitting in presence of the
Priests is already answered (q). But you adde to it (r) as a
fifth Argument, that, every Patriarke hath a principality & height
of a pastorall watch-tower, by reason of the greatnesse, and dignity
of his Patriarkship, above all Metropolitans, and Bishops whatsoever:
and yet have they not over all Bishops power of iurisdiction, but only
principality of order. If by principality of order, you vnderstand
priority of place, every Patriarke hath in that sense priority of or-
der, over all Bishops, that are not Patriarkes. And in the
same sense the Pope hath priority of order, over all Bishops, &
Patriarkes. But if by principality of order, you vnderstand the
Sacerdotall and Episcopall dignity, conferred on them by
their ordination & consecration, your Doctrine is vntrue:
for the inequality of Bishops consisteth not in any principa-
lity of Sacerdotall or Episcopall orders, which one Bishop
hath over another, but in the inequality of Pastoral power
and iurisdiction. A Bishop in his orders is equall to his Me-
tropolitan; the Metropolitan to his Patriarke; and the Pa-
triarke to the Pope himselfe. In this sense S. Hierome sayth,
(s) *Whersoever there shall be a Bishop, either at Rome, or at Eugu-*
bium; at Constantinople, or at Rhegium; at Alexandria, or at Tanais,
he is of the same merit, and Priesthood: because all Bishops, if we
consider only the dignity of their orders, and Priesthood,
are equall; euen he of Eugubium, a small City in Italy, to
the Pope. Erasmus his Comment vpon this passage of S.
Hierome, which you bring (t) to proue, that the inequality of
Episcopall iurisdiction is not measured by the amplitude of Diocesses,
I approue not. And much lesse, do I allow your inference
out of his comment, that according to the diuine Law, the Pope
hath not any greater iurisdiction then whatsoever other in-
ferior Bishop: for Christ, when he gaue to S. Peter the
charge of feeding his sheep, and lambes (u), gaue him an
vniversall Pastorall power, and iurisdiction over his whole
flock, throughout the world: which power and iurisdic-
tion therefore S. Augustine, and the whole Councell of

(p) *Pag. 107.*

(q) *About Chap. 13. sect. 3*

(r) *Pag. 208, & 218.*

(s) *Ep. ad E.*

(t) *Pag. 208.*

(u) *Ioan. 21.*

Chap. 34.

(x) *Apud*
Aug. ep. 92.

(y) *Pag. 208.*
209.

(z) *Pag. 209.*

(a) *Ep. ad*
Euag.

(b) *In Catal.*
heres.

542. *Anti-Mortonus, or, Doctor Mortons*

Mileuis (x) acknowledge Innocentius Pope to haue from the authority of the holy Scriptures, that is, by diuine Law, from the mouth of Christ himselfe.

Your sixth obiection is (y), that *S. Hierome disagreed from the Roman Church in matter of necessary and Catholike doctrine.* You told vs euen now (z), that, *the Church of Rome was then found in fayth.* Iftherfore *S. Hierome disagreed from her in matter of necessary, and Catholike Doctrine, S. Hierome was an heretike: for all doctrine contrary to the Catholike fayth, is heresy.* But you regard not what you say of that renowned Doctor, if you may make him like to your selfe in disagreeing from the Church of Rome, in matter of necessary and Catholike doctrine. But let vs heare in what he disagreed: Because *S. Hierome sayth, that although formerly all other Churches in the East, did account S. Pauls Epistle to the Hebrewes, Canonically; yet it was not receaued as Canonically in the Latine, or Roman Church.* From whence you tooke these words I know not: for no such are to be found in his Epistle to Euagrius, out of which you alleage them. Part of them I find in his Commentary vpon *Isaias*, and in his Epistle to Dardanus, where he saith: *The Epistle to the Hebrewes is receaued as Canonically, by all the Greeke Churches, though the custome of the Latines receaues it not: But that the Roman Church receaues it not, is an impo-sterous addition of yours to S. Hieromes text: for when he sayth, The custome of the Latines receaues it not, that by the custome of the Latines, he vnderstands not all the Latine or Roman Church, he declareth, saying (a); All the Greekes receaues the Epistle to the Hebrewes, & nonnulli Latinorum, and many of the Latines.* Yea when he insinuateth that some of the Latines receaued it not, he speaketh not of the Latines of his time, but of some that liued before him, as *Tertullian, S. Cyprian, Lactantius & Arnobius*, who in their workes are not found to alleage this Epistle. But since the tyme of *Lactantius*, the Latine Fathers haue bene so far from making any doubt that it is Canonically, that *Philastrius (b)* a Latine Father and Bishop of *Bressa* in Italy, more ancient then *S. Hierome*, ranketh them among heretikes that deny it to be Canonically. And in *S. Hieromes* time, *Innocen-*
tius

tius Pope(c), and soone after him, Gelasius with a Councell of 70. Bishops(d), reckon the Epistle to the Hebrewes in the number of Canonickall Scriptures. If therefore Gelasius Pope, with a Councell of 70. Bishops, and Innocentius, believed it to be Canonickall, with what forehead do you say, that the Roman Church denied it to be Canonickall? or how can it be thought that S. Hierome differed in any point of Catholike beliefe, from the Church of Rome, he that prescribeth to Demetrius (e), as a secure way to avoid the snares of heresy, that *she hold fast the sayth of S. Innocentius Pope?* And finally how could he dissent from the Roman Church in this, or any other point of *necessary and Catholike doctrine*; he (I say) that so often commendeth and recommendeth (f) the Roman sayth, and defineth him to be a Catholike, that holds the sayth of the Roman Church (g)? What followeth of this, you know; namely that by affirming S. Hierome to disagree from the Roman Church, in *matter of necessary and Catholike doctrine*, you make him an heretike. Is not then your Argument a *Grand Imposture*?

And no lesse it is, that the Councell of Trent hauing defined the bookes of Hester, Daniel, Baruch, Ecclesiasticus, Wisdom, Iudith, Tobias, and the two bookes of the Machabees, with all their parts as they are in the vulgar edition, to be canonickall, you (h) in disproofe therof obiect these words, as of Bellarmine: S. Hierome sayd of these bookes, that they were not within the canon of scriptures: for Bellarmine in that place maketh no mention of Hester, Daniel, & Baruch. And though he grant S. Hierome to haue bene of opinion, that the other bookes mentioned, were not canonickall; yet why do you conceale his reason, which is, that S. Hierome was of that opinion, because the Church had not then defined the contrary in any generall Councell? And how do you proue that S. Hierome in that his opinion disagreed from the Roman Church, in *matter of necessary, and Catholike doctrine*, since it was no *matter of necessary and Catholike doctrine*, to belieue these bookes to be Canonickall, vntill the Church had defined it in a generall Councell, as in S. Hieromes time she had not done, sauing only of the booke of Iudith, which afterwards he re-

(c) Eup. ad Exuper.
(d) Decret. de lib. sac. & Eccles.
(e) Ep. 8. ad Demetriad.
(f) Ep. 6. 8. 68.
(g) Aduers. Ruffi. l. 1.
(h) Pag. 109.

ceased, understanding that the Councell of Nice had so declared?

(i) Pag. 302.
fin 303.

But from hence you take occasion (i), to inueigh against Bellarmine; and other our Doctors, for imputing to the Councell of Nice, a decree, whereby they condemn Protestants as sacrilegious persons, for not admitting the booke of Iudith into the number of Canonickall scriptures, and alleaging S. Hierome, as a witnesse to proue that, which he neuer spake; and for profe of a doctrine, which himselfe doth vicerly abandon. In this charge you are twice reproveable: first, for saying, that we falsly impute that constitution to the Councell of Nice: for that the Councell did make such a Constitution, S. Hierome witnesseth,

(k) Prefat. in Iudith.

saying (k): *Librum Iudith Nicena Synodus in numero sanctarum scripturarum legitur computasse*: The Nicen Councell is read to haue reckoned the booke of Iudith in the number of holy scriptures. The same is testified by Rupertus (l), who repeating S. Hieromes doctrine concerning this booke, and almost his words, sayth: *Not volumen &c.* This booke is not canonickall among the Hebrewes, but by the authority of the Councell of Nice, it is receaued for the instruction of holy Church.

(l) De diuin. offic. l. 12. c. 25.

Secondly you are reproveable in pretending that S. Hierome in these words, declareth not that booke to be canonickall: for being requested to translate it, out of the Chaldean tongue, in which it was written, into Latin, he sayth: *The Iewes reckoned this booke among the hagiographes, whose authority is sufficient to decide controuersies.* And the opposing against them, the authority of the Nicen Councell, he addeth; *But because the Councell of Nice is read to haue registred this booke in the number of holy scriptures, I haue yeilded to your request.* In these words he plainly sheweth the Church to be of a different beliefe from the Iewes, touching this booke, & to receaue it, in that sense, in which the Iewes did not receaue it, to wit, as sufficient to decide controuersies of sayth. And in confirmation herof he numbrell this booke among other canonickall scriptures, saying (m), *Ruth, Hester, Iudith were of so great renowne, that they gaue names to sacred volumes.* And in other his workes he often citeth it, as diuine scripture (n).

(m) Ep. ad Principiam.

(n) Ep. 9. ad Salu. Ep. 12. ad Eustoch. & in Isa. c. 14.

But to proue, that he held it apocryphall, you object

Sta-

Stapleton (o), Salmeron, Lindanus, & Acoſta, whom you call our leſſe precipitant Authors. Stapleton you falſify, citing him l. 2. de authorit. Script. cap. 4. for he hath no booke ſo intituled, and much leſſe any ſuch words, as you ſet downe for his. Yea he is ſo far from ſaying, that S. Hierome denieth this booke to be canonicall, that he ſayth directly the contrary: for diſcourſing (p) how ſome bookes of ſcripture which before the definition of the Church had bene held apocryphall, or doubtfull, were afterwards by her authority certainly beleaved to be canonicall, he exemplifieth in this of Iudith, which (ſaith he) S. Hierome moved by the authority of the Councellof Nice, held to be Canonicall, having formerly accounted it to be apocryphall. This is Stapletons doctrine. Are you not aſhamed to produce him as a witneſſe for the contrary?

And as little truth hath your citation of Salmeron: for he alleageth S. Hieromes words expreſſly declaring, that the rule to diſtinguiſh Canonicall Scriptures, from apocryphall, is the authority of the Church. Whereupon Salmeron truly ſayth, that, if S. Hierome ſhould deny this booke to be Canonicall, his authority alone could not be prevalent againſt the whole ſtreame of Ancient Fathers, holding the contrary. Their teſtimonies you may read in Iodocus Coccius, Lindanus and Acoſta I have not ſeene: but you that have dealt ſo with Stapleton, and Salmeron, may be presumed to deale no better with them.

SECT. VII.

S. Ambroſe his iudgment concerning the neceſſity of Vnion, and ſubiection to the Biſhop, and Church of Rome.

S. Ambroſe declared his iudgment, when reporting (q). (q) Orat. de ſhow his holy brother Satyrus in his returne out of Africa, was caſt by ſhipwrack vpon the iſle of Sardinia infected with ſchiſme, he ſaid: Satyrus not eſteeming any fauor to be true, but that of the true faith, called vnto him the Biſhop of that place,

(r) Pag. 113.

(3) L. 1. Ep. 4.
ad Imperat.

(1) Luc. 22. 32.

(u) Math. 16.
18.(x) Iren. l. 3.
c. 3.

place, and asked him, whether he agreed with the Catholike Bishops, that is (sayth S. Ambrose) with the Roman Church? This sheweth, that S. Ambrose, and Satyrus, believed the Roman Church to be the Catholike Church, and all that were not in her Communion to be schismatikes. You answer (r), that, the reason why Satyrus would not communicate with any Bishop that agreed not with the Roman Church, was, because Sardinia was then diuided into diuers schismes, by hereticall spirits: No maruell therefore, though Satyrus asked of a Bishop, whose sayth he suspected, whether he believed as that Church did, whose sayth was known to be truly Catholike; euen as if in tyme of rebellion, the Citizens of some one City (for example Yorke) were more generally knowne to professe loyalty to their Soueraigne, an honest man comming into the kingdome, might aske the inhabitants, whether they agreed with the City of Yorke, thereby to know, whether they were loyall subiects: and yet it would not follow, that therefore Yorke is the head of the kingdome. This your answer framed to puzzell an ignorant reader, is easily rejected. Satyrus did well know, and it was generally knowne both in the East, and West, that at that time, not only the Church of Rome, but also that of Milan (of which Ambrose his owne brother was then actually Bishop, and famous ouer all the world) was sound in sayth, and truly Catholike. Why then did not Satyrus, to informe himselfe whether that Sardinian Bishop were Catholike, aske him, whether he agreed with the Bishop and Church of Milan, but because he knew, that neither the Church of Milan, nor any other, but the Roman, was the head of Catholike Communion, as S. Ambrose himselfe teacheth, saying (s), From the Roman Church the rights of Venerable Communion do flow to all? And why els did he say this, but because he knew, that neither to the Church of Milan, nor to any other, but the Roman, Christ hath promised, that her sayth shall not faile (t), and that, the gates of hell shall not preuaile against her (u)? In regard wherof it is said, that (not to the Church of Milan, but) to her all Churches, and all the faithful from all places must haue recourse (x). And vnlesse you can shew, that Yorke hath an especiall Priuiledge from God, not to faile in her loyalty, as the Roman Church hath, not

to faile in the Catholike faith, and profession thereof, your example is impertinent. Yorke may faile in loyalty, and therefore to be a citizen of Yorke, and to be a good subject, are not termes convertible. But the Roman Church can neither faile in the Catholike faith, nor in the profession thereof, and therefore to be a Catholike, and to agree with the Roman Church (as in themselves they are so.) were they held by S. Ambrose, by his brother Satyrus, and by the generall accord of antiquity, to be all one (y).

(y) See above

2. S. Ambrose declared his iudgment, when he called Damascus Pope, Rector of the house of God, which is his Church (z). (z) In cap. 3. You answer, that we mistake the words (respectively) spoken to prior, and to one person, Pope Damascus, and circumstantially for one time, as if mayb. they were absolutely so meant for the persons of all Popes, at all times.

This answer is not respectiue, but absolutely insufficient: for what dignity, superiority, or power of gouernment had Damascus over the whole Church, in his person, and for his time, which euery Pope hath not had in his person, and for his time? The power of Ruler & Gouernor of the whole Church which Damascus had, was by his Popedom. And as he by the right of his Popedom was, so all his predecessors, and successors in that See, haue by the same title and right, bene Rectors, and Gouernors of the whole Church.

This is so certaine, that you passing lightly over this first answer, fly to a second (a), that the title of Rector, or Gouernor of the whole Church, argueth not Damascus to be Head

(a) Pag. 111.

of the Church, because, Athanasius, Basil, & Gregory Nazianzen haue receaued titles equiualent, if not more excellent, as of Prop. and Buttrasse of the Church and faith, Eye of the world, and others, in which ascriptions (say you) there is not any acknowledgment of authority, but a commendation of their care and diligence, iudgment, and directions in behalfe of the whole Church. In the citation and application of these ascriptions, you deale not vprightly, as is to be seene in Canisius, from whom you tooke them (b).

(b) Catechis.

But leauing that to the readers examination, your owne answer destroyeth it selfe: for those ascriptions (you confess) import no authority. But doth the title of Rector or Gouernor import no authority? As the power & authority

in En- com. Pat.

of the Head of a Colledge, or Governour of a commonwealth cannot be better or more effectually expressed, then by saying, He is Rector of the Colledge, or, Governour of the Commonwealth: so if S. Ambrose, had studied to confute your answer, and expresse the Popes Monarchicall power & authority over the whole Church, he could not have done it more effectually, then by stiling him, *Rector, or Governour of the house of God, which is his Church*: for that title neuer was, nor can euer be giuen to any other, but to the Pope of Rome, whom Christ hath made Pastor & Gouvernour of his whole flock (c). And to this S. Ambrose alludeth (d), when writing to Siricius Pope, he calls him, *A watchfull, and poudent Pastor, that with pious solicitude defends the flock of Christ from wolves*, that is, from heretikes.

(c) Iohn. 21.
15. & seqq.
(d) L. 10. ep.
81.

(e) Ibid.

(f) Pag. 214.

3. What S. Ambrose his iudgment was concerning the intallibility of the Bishop and Church of Rome, he declareth, when writing to Siricius Pope of certaine heretikes whom he had condemned, he sayth (e): *Whom your Holinesse hath condemned, know that we also hold them condemned, according to your iudgment*. S. Ambrose was fars more learned then Siricius, and yet by reason of the infallibility of the Roman Church, in determining causes of fayth, and condemning heresies, he submitteth to the iudgment of Siricius. Impertinently therefore do you obiekt (f), to proue S. Ambrose his no-subiection to the Church of Rome, that the Pope asked his iudgment concerning the day of Easter: for a Counsellor may be more learned then a King, & the King may aske his iudgment; and yet the authority of determining the cause is not in the Counsellor, but in the King. And the Counsellor though he be more learned, is subiect and bound to obey the King, as S. Ambrose was, and acknowledged himselfe bound to obey Siricius. Nor do you find vs to hold, that the Pope in his determinations, ought not to proceed prudently, asking the aduice of learned men.

(g) Pag. 214.

4. To proue that S. Ambrose acknowledged no subiection to the Church of Rome, you report (g) out of Baronius, that certaine Clergy-men of Milan 679. years after the

the death of S. Ambroſe, called the Biſhoprick of Milan, S. Ambroſe Church, and withſtood Petrus Damianus the Popes Legate, alleaging, that the Church of Ambroſe had bene alwaies free in it ſelfe, and neuer ſubiect to the Lawes of the Pope of Rome. But why do you conceale the truth of this hiſtory? The ancient ſplendor, and beauty of the Church of Milan being defaced, and greatly decayed, partly by the impurity of Clergy-men, that being infected with the hereſy of the Nicolaites, lived incontinently, and obſtinately defended the ſame to be lawfull, and partly by Simoniacall Priests; the people of Milan ſent Legates to the Pope, beſeeching him to commiſerate the lamentable ſtate, and cure the deſperate diſeaſes of that famous Church. The Pope (not Leo the Ninth, as you miſtake, but) Nicolas the ſecond (between whom and Leo there were other two Popes, Victor and Stephen) condeſcending to ſo juſt a requeſt, ſent two holy and learned men, Petrus Damiani Cardinall of Oſtia, & Anſelme B. of Luca, as his Legates, to viſit that Church, and armed them with his owne authority, to correct the offenders, and ordayne whatſoever ſhould be thought expedient, for the reformation of ſo great diſorders. The Legates being arrived at Milan, had no ſooner intimated their Commiſſion, but the people ſtirred up by thoſe lewd, and factious Clergy-men, began to oppoſe them, alleaging that the Church of Ambroſe had bene alwaies free in it ſelfe, and neuer ſubiect to the Lawes of the Pope of Rome. Theſe are the only words, which you cull out of Baronius whole narration, leauing out what precedeth, and making no mention of what followeth; which is, that Petrus Damiani ſtepping up into the Pulpit, after he had quieted the people, pruned effectually the ſoueraigne authority granted by Chriſt, to the Roman Church, over all Churches, & that whoſoever denies that authority, is an heretike. The people giuing eare to his words, were appeaſed, and with one accord promiſed to do whatſoever he ſhould ordayne. There was preſent a great number of Clergy-men, and ſcarce any of them, that had not bene promoted to orders by Simony. For the remedy of ſo great a miſchiefe, the Le-

gals required from Guido the Archbishop, an inviolable caution and promise, not to admit any from thence forward to holy orders for money; and also to wipe out the heresy of the Nicolaites. Whereunto he willingly yeilded, with imprecation of Gods wrath, and reuenge on himselfe, if he performed it not. He gaue this caution in writing, & the Priests and Clerkes subscribed vnto it. Which being done, he prostrated himselfe on the ground, asking penance of the Legates for his offence. And in like manner the Clergy-men admitting pennance, were reconciled in tyme of Masse, and receaued new ornaments from the Bishops hand, having first made a profession of their fayth, in which they anathematized all Heresies extolling themselves against the holy Catholike and Apostolike Church, & particularly those of the Nicolaites and Symonians. This is the story: and what greater folly can there be, then to argue, that S. Ambrose a most holy and learned Doctor, opposed the authority of the Roman Church, because a few lewd hereticall Clergy-men of Milan 670. yeares after his death, disclaimed from the obedience of the B. of Rome, to the end they might hold on their damnable courses, and escape that punishment which their offences so iustly deserved? And can there be a greater Imposture, then to alleage a few rash words vttered by the people at the instigation of those heretikes, & to conceale that they together with the people & Archbishop being admonished by the Popes Legats, acknowledged their error with hartly sorrow, and promise of amendment, and obedience to the See Apostolike? By this a iudicious reader will perceane, that you neither regard what you alleage, true, or false, nor stick to patronize vice and heresy in them, that with you will oppose the Bishop, and Church of Rome. But you that follow them in their disobedience, why do you not also follow them in their repentance? When Theodosius in excuse of the great slaughter he had made at Thessalonica, alleaged

(h) Paulinus
in vita Am-
brof.

to S. Ambrose, that King Dauid also had offended, committing adultery and murder; S. Ambrose answered (h),
Sequitur es errantem, sequere penitentem: As you haue followed Da-

uid in his sinne, so follow him in his repentance. And if he were now living, he would in like manner answer you, that as you have followed some wicked Clergy-men of his Church, in their disobedience to the See Apostolike, so follow them in their repentance: and both he and they would condemne you of great perfidiousnesse, in proclaiming their sinne, and concealing their amendment.

5. You object (i) that S. Ambrose refused to follow (i) Pag. 214. the Church of Rome in the custome of washing the feet of infants baptized, which (say you) the Church of Rome iudged to be superfluous, but contrariwise, Ambrose and the Church of Milan held to be necessary. Your custome is to borrow Arguments from Catholike writers, and suppress their solutions. This you borrow from Bellarmine (k), as you do many others. (k) L. 2. de In him read the answer. It shall suffice me to tell you, that Pons. c. 16. the Roman Church obligeth not other Churches, to vse, or omit all the rites, and ceremonies, which she vseth, or omitteth in administration of the Sacraments, or other Ecclesiasticall offices. In such as are of themselves indifferent, she commandeth nothing, as you have heard (l), but leaueth (l) Chap. 22. sect. 3. freedom to other Churches, to follow their owne customes. Such was the ceremony of washing the feet of infants baptized, which though she practized not, she condemned not: and therefore it was free for the Church of Milan to vse it, without any disobedience at all to the Church of Rome. If you had not bene minded to trifle, you should have proved, that S. Ambrose disobeyed the Roman Church in matter of fayth, as you do. This you cannot prove, both because S. Augustine hath testified (m) that in (m) Cont. Iu. the workes of Blessed Ambrose the Roman sayth greatly shineth; & lia. Pelag. l. 1. also, because he himselfe defineth a Catholike Bishop to be c. 2. one that agreeth with the Roman Church (n), and prote- (n) Orat. de steth to Siricius (o), that whom the Roman Church con- obitu Satyri. demneth, he following her iudgment, holdeth in like (o) L. 10. ep. 81. manner condemned: of which number you are one.

SECT. VIII.

*S. Augustines iudgment concerning the necessity of union
with the Church of Rome, and subiection to the
Bishop therof.*

(p) Ep. 162.

(q) Chap. 17.
sect. 2.

(r) Ep. 92.

(s) Pag. 218.

(t) See above

Chap. 19. sect.

3.

S. Augustines iudgment was, that the Roman Church is the Head of all Churches, which he professed saying (p). In her bath alwaies flourished the Princedome of the See Apostolike: Princedome (I say) not only Principality of Order (as you comment) but of true power and authority ouer all the Churches of the world, as hath bene effectually proued (q), and the ensuing testimonies of S. Augustine shall further confirme. For heerein he declared his iudgment, when together with all the Fathers of the Mileuitan Councell (to which he was Secretary) he writ to Innocentius Pope (r): For as much as God by the gift of his principall grace, hath placed you in the Apostolike See, and granted you to be such in our dayes, as we ought rather to feare, that it should be imputed to vs for a crime of negligence, if we should conceale from your Reuerence those things, which for the Church ought to be represented to you, then to imagine that you can receaue them disdainfully, or negligently; we beseech you, to apply your Pastorall diligence, to the great perills of the weake members of Christ. You deny not but that S. Augustine with the whole Councell in these words requirerh the Popes Pastorall diligence, for the repressing of the Pelagian heresy in Palestine and Africk; but your answer is (s), that, Iohn the first writing to an Arch-bishop, granteth, that the charge of the Church for the helpe of all, in repressing of heresies, was committed to him, as well as to himselfe: & that euery Patriarke hath a Principality and height of a Pastorall watch-tower aboue all Metropolitan, and Bishops: and yet haue they not ouer all Bishops power of iurisdiction. But these euasions I haue already proued to be vaine, and not without Imposture (t).

That euery Bishop ought to concurre to the help of all in repressing of heresy, we deny not: but we deny, that euery Bishop hath a watch-tower of pastorall authority to iudge

judge and condemne heretikes whersoever out of his owne Dioces, as S. Augustine, and the Mileutan Fathers acknowledge the Pope to have out of his Dioces and Patriarkship of Rome, requiring him to condemne by his pastorall authority the Pelagians in Africk & Palestine. And that the Popes power herein, exceedeth the iurisdiction of all other Bishops, S. Augustine professeth, writing to Boniface Pope (u): *Thou disdainest not to be a friend of the humble*, (u) *Cont. duas* though thou be placed in a higher gouernment. And againe (x): *The Epist. Pelag.* pastorall watch is common to vs all, that haue the office of Bishops; but *l. 1. c. 1.* thou art supereminent in a higher degree. And yet further he declareth this supereminent power and iurisdiction of the Pope to extend it selfe ouer all the world, writing to Optatus (y): *Pelagius and Celestius by the vigilancy of two Episcopall Councils, with the helpe of God, who vndertakes the protection of* (y) *Ep. 127.* his Church, haue bene condemned in the extent of the whole world, by two reuerend Prelats of the Apostolike See, Pope Innocentius, and Pope Sozimus. If then S. Augustine believed aright, the Pope hath Pastorall power to repress and condemne heretikes, throughout the whole world, which other Bishops haue not; their pastorall power being confined to the limits of their owne Diocesses.

Your obiections against this, are, 1. (z) That S. Augustine (z) *Pag. 219.* speaking of Stephen B. of Rome, and Cyprian of Carthage, calleth *210.* the, Two Bishops of most eminent Churches, Ergo, the B. of Rome hath not iurisdiction ouer the B. of Carthage: for there cannot be, Two most Eminent. Your consequence is vntrue: and such you must confesse it to be: for the B. of Rome, being Patriarke of all the West, the B. of Carthage is subiect vnto him, as you forgetting your selfe afterwards acknowledge (a). Wherefore S. Augustine calling Stephen and Cyprian, *(a) Pag. 220.* two Bishops of two most eminent Churches, intended not to deny the subordination of Cyprian, to Stephē; nor of the Church of Carthage, to that of Rome; but only to signify, that as the Roman Church is most eminent, by reason of her Patriarchall power ouer the West, and her Primacy ouer the whole world; so the Church of Carthage is also most eminent (though in an inferior degree) by reason of her Primacy

may over all Africa. And in this sense both those Churches are most Eminent, the one over all Africa, and the other over all the world.

(b) Pag. 220.

(c) Pag. 221.

d) Ibid.

(e) Pag. 222.

(f) Chap. 22.

sect. 3. Chap.

25. 26. 101.

Chap. 30. sect.

1. Chap. 34.

sect. 6.

(g) Pag. 223.

Your second objection of the Saturday fast (b); your third of the deniall of Appeales out of Africa to Rome (c); your fourth concerning the cause of Cecilian (d); your fifth of the Epistle to the Hebrews, whether in S. Augustines dayes the Roman Church held it canonically (e), are all repetitions of your former Arguments, which in their due places have bene answered (f).

But to them you adde here a Consideration of your iudicious Casaubon (g), requiring vs (who accompt the only note of Schisme to be divided from the Roman Church and Pope thereof), to answer, Why S. Augustine, who in seauen Bookes, besides many other places, confuted the Schismaticall Donatists, yet neuer spake word of the Monarchy of the Pope, or of the infallibility of his iudgement; whereby to reduce them to the vnyty of the Church, and truth. Your iudicious Casaubon shewed great lack of iudgment in making this Argument; and that he had not read S. Augustine, or if he had, that he did not vnderstand him; or if he had read, & did vnderstand him, then you know what he sheweth in concealing the truth. For throughout all those seauen Bookes against the Donatists, there is nothing which S. Augustine so often objecteth, nor so much vrgeth against them, as their separation from the Roman Church, repeating the same not once or twice, but almost in every Chapter of some of those bookes. For when the Donatists did strive to defend their heresy of rebaptization by the authority of S. Cyprian, S. Augustine answered (h), that Cyprians patronage could not auaille them, because they were out of the Communion of the Roman Church, in which S. Cyprian liued & died. And doth he not in other his writings against the Donatists often vrge the succession of Bishops in the Roman Church? If (sayth (i) he), the order, and succession of Bishops be to be obserued, how much more assuredly, and safely indeed do we begin our accompt from S. Peter

(h) L. 1. de

Bapt. c. 18. 19.

l. 2. c. 2. 5. 6. 7.

9. Contra

Crescon. l. 1. c.

32. l. 2. c. 3. &

alibi saepe.

(i) Ep. 165.

(k) Mat. 16.

18.

(k) Vpon this Rock I will build my Church: For Linus succeeded

Peter

Peter, Cleas to Linus &c. And so reckoning all the Popes vnto Anastasius, who then sate in the chaire of S. Peter, he concludeth against the Donatists. In this order of succession, there is not one Donatist to be found: to which I adde no, nor yet one Protestant. And reckoning the moiuues that held him in the Church, among them he setteth downe the succession of Bishops in the See of Rome: There are (sayth he) (1) many thinges, which with greatest reason hold me in this Catholike Church. 1. The vniforme consent of people, and nations (which is not to be found in the Protestant Church, confined to a few Northern countreyes, in a corner of the world.) 2. A certaine authority, begun by miracles (which Protestants confesse themselues not to haue.) 3. The succession of Priests, euen from S. Peter, vntill this present Bishop. Wherefore since that Church in which there is a continued succession of Bishops from S. Peter, cannot be the Protestant Church, (which hath no such succession) but the Roman, it followeth that S. Augustine held the Roman Church to be the Catholike Church. And therefore expressing to the Donatists how much he grieued to see them ly cut of from this Church he said (m): (m) Psal. It greeueth vs to see you ly, so cut of. Number the Priests euen from the cons. part. See of Peter, and consider in that ranck of Fathers, who succeeded Donat. whom. That the Rock which the proud gates of hell ouercome not. Here againe S. Augustine sheweth the Roman Church to be the Catholike Church, built vpon Peter, and his successors, as vpon a rock, against which heresies & schismes, which are the proud gates of hell, shall neuer preuaile, and all that are out of her communion to be as branches cut of from the Vine, and denoid of all spirituall life.

And as he held all that are out of the Roman Church, to be in miserable state, so contrarily he held all that liue in her Communion, to be most hapy and secure from error in sayth: for so he deemed Cecilian Archbishop of Carthage to be, notwithstanding all the plots and conspiracies of the Donatists against him: He might (sayth S. Augustine) (n) (n) Ep. 162. c. 1. contemne the conspiring multitude of his enemies, because he knew himselfe to be vnited by communicatory letters both to the Church of Rome, in which the soueraignty of the See Apostolike hath alwaies flourished,

flourished, and to other Countries, from whence the Gospell came first into Africa.

These few passages among many others, shew, that your iudicious Casaubon failed much in iudgment and truth, when he aduentured to say, that, *S. Augustine* in his workes against the Donatists, neuer spake word of the Monarchy of the Pope, nor of the infallibility of his iudgment, wherby to reduce them to the vniity of the Church, and truth.

(o) Aug.
Ep. 91.

(p) See Iulius
Calvinus
Apol. pro
Eccl. Rom.
pag. 10.
(q) Cont. Iu-
lia. l. 1. c. 4.

(r) L. 2. de
grat. Christi
& pecc. orig.
c. 8.

(s) Pag. 335.

And as he vrged the authority of the See Apostolike, against the Donatists, so hath he testified, that by the same authority taken from the authority of holy Scriptures (o), the Pelagians were condemned: who therefore seeing themselves esteemed as Heretikes throughout all the Westerne Church in which they liued, sought to the Churches of the East, hoping to be admitted into their Communion, as the Protestants of Germany writing to Hieremy Patriarke of Constantinople did (p); whom therefore we may check with S.

Augustines words written against Iulian a chiefe maintainer of the Pelagian heresy: I thinke (sayth he (q)) that part of the world ought to suffice thee, in which our Lord would haue the chiefe of the Apostles to be crowned with a most glorious Martyrdome: To the Gouvernor of which Church, Blessed Innocentius, if thou woldst haue giuen eare, thou hadst ere this, freed thy dangerous youth from the Pelagian snares: for what answere could that holy man giue to the African Councells, but that, which from ancient times the Roman Church with all others perseuerantly holdeth?

And els where he noteth (r), that albeit Pelagius had drawne others into error, he could neuer deceaue the Roman Church: for the most Blessed Pope Sozimus considered what opinion his predecessor worthy to be imitated, had of his proceedings, and what iudgment the sayth of the Romans to be commended in our Lord, had made of him.

But you obiekt (s), It is mere sophistry, to inferre a necessity of vnion with the Church of Rome, to be professed of all Christians, at all times, because the Fathers required it in their times. By this Argument a Pelagian, a Donatist, an Eutychian, or any other Heretike may iustify his departure from the Roman Church, pretending (as you do) that the necessity of vnion
with

with her, was not for all times. Her sayth is built vpon the word of Christ, promising (t) that, *the gates of hell shall neuer* (t) *Matth. 16.* *preuaile against her*, and (u) that, *the sayth of Peters See shall ne-* 18. *uer faile*. Wherefore as it is impossible, that Christ should faile (u) *Luc. 22.* in the performance of his promise; so is it impossible, that 12. the necessity of vnion with the Roman Church should not be perpetuall.

Lastly, you bring examples of antiquity (x) requiring (x) *Pag. 115.* vnion with other Churches, as well as with the Roman.

This Argument you haue prosecuted before (y), *out of your* (y) *Pag. 100.* *owne obseruations of antiquity*, with many examples, some of 101. which you repeate here, adding others vnto them (z). The (z) *Pag. 129.* answere you haue receaued (a); to which I add, that your 130.

Argument is, as if you perswading rebels to ioyne not only (a) *Chap. 15.* with their Soueraigne, but also with other his loyall sub- *sect. 9.*

iects, I shold lay to your charge, that you hold loyall sub- iects to be of equall authority with their Soueraigne. It is

true, that while subiects stand loyall to their Prince, he that ioynes in loyalty with them, is a loyall subiect. But the rea-

son why he is a loyall subiect, is not because he ioyneith with them, but because both he, and they ioyne in obe-

dience and subiection to their Soueraigne: In like manner

it is true, that whatsoever Churches are in Communion

with other Orthodoxall Churches that agree with the

Roman (in which the soueraignty of the See Apostolike

hath alwaies flourished (b) they are to be accompted Ortho- (b) *Aug. ep.*

doxall, and Catholike Churches; but the reason why they 162.

are to be accompted Catholike, is not for their agreement

among themselves, but because they all agree with the

Church of Rome, the Head and originall Source of Ca-

tholike communion: for which cause S. Cyprian explica-

ting what a Catholike is, makes no mention of other Apo-

stolicall Churches, which were extant in his dayes, but ab- (c) *L. 4. Ep. 2.*

solutely defineth (c), that to be a Catholike, is, to communi- 8.

cate with the B. of Rome. And S. Ambrose (d), that, to agree (d) *Orat. de*

with Catholike Bishops, is, to agree with the Roman Church, from obitu Satyri.

which (sayth he (e)) the rights of Venerable Communion do flow (e) *L. 1. ep. 4.*

vnto all other Churches, she being the source, and they streames, de- *ad Imperat.*

Chap. 34.
(f) Innocent.
apud Aug.
ep. 91.
(g) L. 1. c. 3.
(h) Hieron.
Ep. 57. ad Da-
mas.
(i) Aug in
Psal. cons.
partem Do-
nati.

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Anti-Mortomus, or, Doctor Mortons

riued from her, as from their native fountaine (f). And S. Irenæus (g) pronounceth it necessary for all Churches (not excepting the Apostolicall) to agree with the Church of Rome, by reason of her more mighty principality, that is, because her sayth cannot faile, she being the Rock on which the Catholike Church is built (h), and against which the gates of hell cannot preuaile (i), as they haue done against all the other Apostolicall Churches.

SECT. IX.

*S. Hilary B. of Arles acknowledged himselfe
subiect to the B. of Rome.*

(k) Pag. 125.

(l) C. 13.

(m) Apud
Cuiac, obser-
uat. l. 5. c. 38.

THe last witnesse you bring (k) to proue the no-necessity of vnion and subiection to the Pope & Church of Rome, is S. Hilary B. of Arles in France; who though he deserued great commendation for his labors against the Pelagian heresy, and defence of S. Augustines workes, yet for a tyme he stayned his glory, when exceeding the limits of due moderation, and insisting in the steps of Patroclus an inuador of that See, he presumed to vsurpe to himselfe the rights of the Metropolitans of Vienna and Narbona, ordaining & deposing Bishops in their districts; a thing which no way belonged to him, and had bene forbidden by the Councell of Turin (l). This being complained of against Patroclus, first to Boniface, and then to Celestine Popes, & lastly to the blessed Pope Leo against Hilary, that he had presumed to depose Celidonius a Bishop of the Prouince of Vienna, and he being still liuing, to ordaine Proiectus in his place, he was so far from persisting in this crime to the end of his life, that he went himselfe in person to Rome, in a most submissiue, and penitent manner, to make satisfaction for his offence: He vndertooke (sayth the author of his life (m)) a iourney to Rome, on foote, and entred into the City, without any horse, or beast of cariage, and presented himselfe to Pope Leo, reuerently offering him obedience, and humbly intreating, that he might ordaine the state of the Churches after the accustomed manner &c. but if it were not his will, he would not importune. And againe:

gaine (n): He applied himself wholly to appease the spirit of Leo, (o) Ibid. with a prostrate humility. Having pleaded his cause, & being found guilty, he departed from Rome, without staying his sentence, and returned presently to Arles, neuer laying any further claime to the iurisdiction, which formerly he had vsurped, as appeareth out of the Epistle which Leo writ against him to the Bishops of the Prouince of Vienna (o), (o) Leo Ep. 89. wherin hauing fully declared, and proued the supreme authority of the See Apostolike to be instituted by Christ himselfe, he annulled what had bene iniustly presumed by Hilary, and prescribed a rule to be obserued in the creation of Bishops. And lest Hilary shold raise tumults, seeking to support his cause by force of armes (as formerly he had done) Leo required of Valentinian the third, that if any such attempt were made, he would cause it to be suppressed by Aetius, commander of the soldiers in France. This the Emperor performed, writing to Aetius that famous Rescript, which afterwards Theodosius the yonger inserted in his new Constitutions, intituling it, *The Law of Theodosius, and Valentinian*, in which he relateth the whole story of Hilary, and professeth his great veneration of the See Apostolike, and of the Popes supreme authority ouer all Churches, & Bishops, and particularly his right to conuent them before him, and prescribe Lawes vnto them; ordaining withall, that if any Bishop being summoned by him, shall refuse to appeare, the Gouvernor of the Prouince shall enforce him to obey, to the end (sayth he) that in all things, that Reuerence be obserued, which our Parents bare to the Roman Church.

This is the history of Hilary truly related out of the author of his life, out of the Epistle of Leo, & out of the Rescript of Valentinian. Is it not then vnshamefastnesse in you to say (p), that we without any prooffe would make you believe, that at length Hilary yeilded to the Pope, making no further apology for the defence of his cause? What? Is the relation made by the Author of his life, no prooffe? Is the epistle of that renowned Pope S. Leo the great, no profe? Is the Rescript of Valentinian inserted into the ciuill law, by Theodosius, & neuer doubted of by any man of learning or iudgment, no

(q) Pag. 225.

proofe? But you tell vs that Iacobus Capella your fellow-
 Nouellist sayth (q): *The Imperiall Rescript is either forged by some*
Gnatho of Pope Leo, or els forced from the Emperer, by the impor-
tanity of Leo himself. Good God! If the asseueration of a fayth-
 lesse man, vttered merely vpon spleene and hatred to the See
 Apostolike, may be believed, what may not be called in
 question? what though neuer so false, may not be defen-
 ded? what neuer so true, may not be denied?

(r) Aug. Ep.
91.

(s) Pag. 225.

Your answere, that *when all is done, this Rescript is but a*
humane Constitution, cannot auaise you: for Valentinian
 performing the duty of a godly Emperer, made this *humane*
Constitution, to defend, and mantaine that authority, which
 by *diuine institution* was giuen to S. Peter, and his successors,
 and which (witnesse the Councell of Mileuis (r)) is taken
 from the authority of the holy Scriptures.

(t) Anno
445.

But you say (s): Hilary, notwithstanding the displeasure of
 Pope Leo, was worthy for singular sanctity, to be registred in the Ro-
 man Martyrologe of Saints. True. King Dauid also is a Saint,
 but not for his adultery committed with Bethsabee, nor
 for his murthering of Vrias. He is a Saint for his vertuous
 life before, and his great pennance after the committing of
 those finnes. So likewise Hilary is a glorious Saint, cano-
 nized not for transgressing the limits of his iurisdiction, but
 (sayth Baronius (t)) for his zeale in the Catholike sayth, for his
 great labors against the Pelagians, for his pious liberality to the poore,
 & other his excellent vertues: and finally, because though for a tyme
 defending (as he supposed) the right of his See, he exceeded the limits
 of his iurisdiction, yet that serued him for a spurre, to returne to him-
 selfe, with greater courage, seruor, and humility.

And I cannot but maruaile at your sharpe sight, that in
 this history can espy any thing to argue in S. Hilary diso-
 bedience to the Pope of Rome. Was his entrenching vpon
 the priuiledges of other Bishops, done to oppose his autho-
 rity? No. It was (as he supposed) to defend the rights of
 his owne Church. When he was cōplained of to the Pope,
 did he deny his authority? Nay, did he not of his owne ac-
 cord, goe to Rome, to giue account of his proceedings to
 him, as to his lawfull Superior? And when he was conuin-
 ced

ced of his error, did he shew himselfe refractory? Did he, not presently returne to Arles, desisting from his claime, & neuer so much as once opening his mouth, to make any the least complaint against Leo? If therefore a mist of hatred to the See Apostolike had not obscured your eyes, you would haue seene, that as this history of S. Hilary doth no way infringe, but many wayes confirme the authority of the Pope; so it doth also shew your inconsideration, who to disgrace S. Hilary, report his offence, but conceale his repentance, yea & deny it; that so he may seeme to haue died impenitent, because that fitteth your purpose, and suiteth best with your spirit, which whether it be good, let the reader iudge: for what spirit can that be, which teacheth you to publish the imperfections of the Saints, and deny their vertues?

CHAP. XXXV.

Of Titles attributed to the Pope.

TH E Titles giuen to Popes by the ancient Fathers and Councells, shew, that their vniuersall iurisdiction was beliened, & acknowledged in the primitive tymes of the Church. Concerning the titles giuen them by Councells, you say nothing, but what hath bene already answered. One only testimony you adde here (u) of the Council of Constantinople vnder Menas, calling not only the Pope, but also Menas Patriarke of Constantinople, *Oecumenicall Patriarke* (x), that is to say, *Vniuersall*. True: but that Title was neuer giuen to him nor to any other Patriarke of Constantinople in the West, but in the East only: and that not in regard of any vniuersall iurisdiction, which those Patriarkes had equall with the Pope, but vnder the Pope, and in respect of the Patriarkes of the East only, as hath bene proued (y). And the same appears out of the seauenth Law 4.

(u) Page 37.

(x) Act. 5.

(y) See above Chap. 19. sect.

of

(z) Ep. ad Sy-
nod. Apost.
in 6. Syn.
A. 18.

of the Code, where Iustinian calls Epiphanius Patriarke of Constantinople, Oecumenicall Patriarke; and yet in the same Law, he calls the Pope, Head of all the holy Prelates of God. And Constantine Pogonate in the sixth Councell (z), intitles the Pope, Vniuersall Arch-Pastor, and Protothrone of all Patriarkes, and the rest of the Patriarkes, Synthrones to the Pope.

(a) Pag. 236.
(b) Pag. 140.

The testimony of S. Gregory Nazianzen, which here you object (a) as above also you had done (b), is borrowed out of Salmeron, whose discourse whocuer pleaseth to read, will soone find your dealing to be imposterous, and that you cuttall Nazianzens words to your owne advantage, leaving out the later part of them.

(c) Ioan. 9. 6.
(d) Math. 5.
24.
(e) 1. Cor. 10.
4.
(f) Math. 16.
18.

The Titles attributed by ancient Fathers to the Pope, you seeke to elude by parallels, of equall titles, giuen to other Bishops. But in vaine. 1. For albeit some of the titles, which anciently were, & are still giuen to the Pope, if you regard the sound of the words only, may haue bene giuen in some occasion to other Bishops, yet you proue them not to parallell the Popes titles, vnlesse you can shew, that they were giuen to any other Bishop, in the same sence, in which they haue bene alwaies giuen to the Pope. Christ said of himselfe (c), *I am the light of the world*: And the same title he gaue to his Apostles, saying to them (d), *You are the light of the world*. Again he is called a *Rock* (e); & the same title he gaue to S. Peter (f). Loe here parallels like to yours: Behold the same titles, in words, giuen to Christ, and his Apostles. But doth this proue, that the titles of *Rock*, and *Light of the world*, do equally, and in the same sence agree to Christ and his Apostles? Do they import the same excellency, and dignity in the Apostles, that they do in Christ? No: & therefore your disproving the Popes supremacy by parallels of titles, like in words, giuen to the Pope, and to other Bishops is mere sophistry: for as the titles of *Rock*, and *Light of the world*, if you regard the sence, import a far greater dignity in Christ, then in his Apostles; so likewise, though some titles giuen to the Pope, and to other Bishops, may be equi- valent in words, yet not in sence: for they importe a far greater dignity in the Pope, then in any other Bishop.

The

The title of Pastor, may be given to other Bishops, and Priests, but in a degree far inferior, then to the Pope. He is called, The chiefe Pastor, Prince of Pastors, Vniuersall Arch-Pastor, Pastor of all the sheepe for which Christ shed his blood, Pastor that feeds the flock of Christ committed to him, throughout the whole world, Pastor of our Lords flock, and Gouvernor of the vniuersall Church, Pastor of the sheepe, not of one City, nor of one Countrey, but of all the sheepe of Christ, without any exception, or limitation (g). In this sense the name of Pastor was neuer giuen to any other Apostle, or Bishop, but only to S. Peter, and his successors. The rest of the Apostles (sayth S. Bernard (h) obtayned each of them, their peculiar flocks: Iames contented with Hierusalem, yielde the vniuersality to Peter. And long before him, Eucherius, that famous and learned Bishop of Lions (i): Christ first committed to Peter his Lambes, and then his sheepe, because he made him, not only a Pastor, but Pastor of Pastors: Peter therefore feedeth the Lambes, and the sheepe; he feedeth the yong ones, and the dammes: he gouerneth the subiects and the Prelates, and is therefore Pastor of all; for besides Lambes, and sheepe, there is nothing in the Church. Your euasion (k), that, if by Pastor we vnderstand, curam & studium, care and study, towards the good of the vniuersall Church, in this all other Bishops are Pastors, as well as the Pope, is impertinent: for charity obligeth not only Bishops, but euery Christian man and woman to haue a care and study, towards the good of the vniuersall Church, according to their abilities. But the Pope is not only bound to a charitable care and study, as all others are, but by reason of his Pastorall office, and function, is the guide, and Gouvernor of the vniuersall Church throughout the whole world. And vntill you can shew the like Pastorall power, and iurisdiction attributed to any other Bishop, you must confesse his title of Pastor, to be without parallel.

(g) See all this
proued aboue
Chap. 14. sect.

(h) L. 2. de
consideras.
(i) Hom. in
Vigil. S. Pet.

(k) Pag. 243.
n. 10.

The like hath bene proued (l) of his titles of Doctor, of Pope (m), of Vicar of Christ (n), of Apostolicall man (o), and Apostolate, applied to his person, and function; and of Apostolicall See, to the Roman Church. Nor is it hard, to proue the same of all the other titles mentioned by Bellarmine. He is called Father of Fathers, and Prince of Priests; which titles, though

(l) Aboue
Chap. 14. sect.
(m) Chap. 23.
(n) Chap. 14.
sect. 2.
(o) Chap. 14.
sect. 3.

they may, in a true sense, be given to every Patriark, and Archbishop, in respect of other Bishops subject to them; and to every Bishop, in respect of the inferior Pastors of his Dioces, yet not in the same sense in which they are given to the Pope.

(p) See Spond.
anno 646. n. 1.

(q) L. 2. hist.
Angl. c. 1.

In like manner the name of *Pontifex*, and *Summus Pontifex*, are sometimes given to other Bishops, but not as to the Pope: for he is called by the four Primats of Africa (p), & their Synods, *Pater Patrum*, & *Summus omnium Praesulum Pontifex*, the Father of Fathers, and the chiefe Bishop of all Bishops. And Venerable Bede (q) sayth of S. Gregory, that, *in toto orbe gerebat Pontificatum*, that, his Episcopall power was over the whole world: which S. Anselme also expressed, dedicating his booke, *De incarnatione*, to Urbanus Pope with this inscription, *Domino & Patri vniuersae Ecclesiae in terra peregrinantis, Summo Pontifici Urbano: To the chiefe Bishop Urbanus, Lord & Father of the vniuersall Church militant on earth.* Where do you find any parallell to this title of the Pope?

(s) Conflic.
Nouell. Tit.
14.

(t) Ep. ad Re-
nat.

(u) Can. 39. ex
Grac. & A-
rab.

(x) Insert. in
fragment. Hi-
lar. & citatur

The like I say, of the title of *Rektor domus Dei*, Ruler or Gouvernor of the house of God: for albeit each of the Apostles were Rulers and Gouvernors of the Church (and so S. Andrew is so called in the Collect vsed on his festiuall day) yet the ordinary Episcopall authority, and iurisdiction of none of them, nor of any other Bishop whatsoever but only of S. Peter, and his successors, extends to the rule, & Gouverment of the vniuersall Church. For which cause Valentinian the third intituleth the Pope, *Rektor of the Vniuersality of Churches*. And both he and Theodosius say (s): *So the peace of the Church shall be conserued by all, if the Vniuersality acknowledge her Rektor.* And Theodoret being deposed in the second Councell of Ephesus, appealed to Leo Pope, because (sayth he) (t). *The holy Roman See hath the sterne of gouernment of all the Churches of the world.* Where do you find the title of Ruler or Gouvernor of the Church, attributed to any other Apostle, or Bishop, in this sense?

The same I say of the title of Head of the Church: for in the Nicen Councell (u), the B. of Rome is called, *Head and Prince of all Patriarkes.* The Councell of Sardica (x) expres-
seth

seth the same in their Epistle to Pope Iulius: It is very good & a Nicol. ^{with} fit, that from all the Provinces, the Bishops haue reference to their Ep. ad Episc. Head, that is, to the See of the Apostle Peter. In the Councell of Gal. Ephesus (y), when the Legates of Celestine Pope arriued (y) Part. 2. thither, they gaue thanks to the Fathers there assembled, ^{Act. 2.} that, by their holy and religious voices, they had shewed themselves holy members to the blessed Pope, their holy Head. The Fathers of the Councell of Chalcedon (z) call Leo Pope their Head & ^{(z) In relat. ad Leon.} themselves his members, and acknowledge him (a) to rule ouer them, as the Head doth ouer the members. And his Legates in the ^{(a) Ibid.} same Councell said (b): We haue the commands of the Pope of ^{(b) Act. 1.} Rome, who is the Head of all Churches: and the Councell contradicted not, but presently obeyed his commands. S. Prosper sayth (c): Rome the See of Peter, is made the Head of Pastorall bo- ^{(c) L. De im-} nor to the world, possessing by religion, what it doth not by force of ar- ^{grat. c. 2.} mes: which S. Leo also expresseth saying (d): Rome by the sa ^{(d) Serm. 2. in} cred See of Peter, being made Head of the world, hath a larger extent ^{Nata. Apost.} of gouernment by diuine religion, then by earthly dominion. Eugenius ^{Petri & Pau-} B. of Carthage (e) calls the Roman Church, The Head of all ^{li.} Churches. S. Fulgentius (f), The Top of the world. And En- ^{(e) Viñ. V-} nodius sayth (g): The dignity of the See Apostolike is Venerable ^{tic. n. l. 7.} throughout the whole world, whiles all the faithfull are subiect vnto ^{(f) De incarn.} it, as being the Head of the whole body. Iustinian intitleth the ^{& grat c. 11.} Pope (h), The Head of all the holy Prelates of God, and, the Head ^{(g) Lib de Sy-} of all Churches. And the Bishops of the lower Mæsia (i) pro- ^{nod sub Sym-} fesse Leo B. of Rome to be, Truly the Head of all Churches. ^{(h) Cod. Tit. 2.} You answered first (k), that S. Basil calls Athanasius, ^{L. 7.} Top or crowne of the head of all. S. Basil meanes not that Atha- ^{(i) Apud Bin.} nasius was the top, or head of all, but, *omnium nostrum*, of vs all, ^{so. 2. pag 154.} as the Latine translation hath, that is to say, of all the Or- ^{(k) Pag. 143.} thodoxe Pastors, which in those Easterne parts applied themselves to remedy the calamities of that distracted Church. 2. You say (l): Cyrill in a Councell (the first of Ephe- ^{(l) Ibid.} sus) is called, The Head of the assembly. True; he presided in that Councell, as Vicar to Pope Celestine, whom therefore Cy- ^{(m) See above} rill, and the whole Councell acknowledged to be their ^{Chap. 18. sect. 1} Head (m). 3. You say (n): S. Chrysostome calls Antioch, The head ^{(n) Pag. 243.} City of the whole world. S. Chrysostome by the whole world, vn-

derstandeth not all the nations vnder heauen, but the East only, as a litle before he had declared, speaking of Flavianus: *He knew well, that the busines (of his embassy to the Emperor) was not for one City, but for all the East: for of all the cities seated in the East, our City is the Head and mother.* If you can shew that the Fathers and Councells, when they call the Roman Church, *The head of all Churches*, and the B. of Rome, *The Head of all the holy Prelates of God*, explicate themselves to speake of the West only, or of any part of the world, your answere shall be accepted: but vntill then, it shall stand for sophistry, as it is, and you well know it to be. The rest of your answeres to the titles giuen to Popes by the ancient Fathers, are of the same straine: but to dwell in the examination of euery particuler, is a superfluous labor, especially the supreme authority of the Bishop, and Church of Rome, being vnanswearably proued, by the Titles, which I haue declared.

(n) Pag. 258.

But you obiekt (n), that of later times, blasphemous titles are giuen to the Popes by their Parasites, and swallowed vp by them, as their spirit, and vitall breath. I cannot but meruaile, that a man of your learning, yeares, and calling, should make such obiections in good earnest, which consist merely, in your owne violent wresting of words, contrary to the sense, & meaning of them that spake them, and contrary (I dare say) to your owne knowledge: for you cannot be so simple, as to thinke, that those titles were euer giuen to any Pope, in that sense, in which you misconstrue them. But your good will to the Bishop, and Church of Rome, is such, that so you may make them hateful to your readers, you regard not how you delude them, nor how you wronge our Authors.

(o) Pag. 248.
251.

First then, the Pope is called, *Sponsus Ecclesie*, *The bridegroom of the Church*. This title you except against (o), as blasphemous, because the Church (p) is called, *The Spouse of Christ*. But why may not the name of *Bridegroom*, which is one of the titles of Christ, without blasphemy and without wrong to Christ, be giuen to his Vicar on earth, in an inferior degree, as the name of *Light of the world* (another of his titles)

titles) is without blasphemy or wrong to him; giuen to his Apostles (q)? Shall we thinke, that 500. Reuerend Bishops in the second Generall Councell of Lions (r) blasphemed, when they approued that title vnto the Pope? Shall Doctor Morton now after 350. yeares, come to controule them, and teach them how to speake? But you aske (s), how S. Bernard did like of this diuinity? He (say you) writing vnto Pope Eugenius admonisheth him not to call himselfe the Bridegroom of the Church, which is the spouse of Christ; for, sayth he, *Nemo committit sponsam suam Vicario: No man will commit his spouse to his Vicar,* Can there be a more wilfull falsification? S. Bernard hath no such words: They are yours, and directly contrary to S. Bernards words and Doctrine, who in that very Epistle (t), sayth to Eugenius, *Tibi commissa est Domini tui sponsa,* (t) Ep. 337. The spouse of thy Lord is committed to thee. And to Innocentius Pope (u): To thee is committed the spouse of Christ: thou art a friend of the Bridegroom: It belongs to thee, to present a chaste Virgin, to one man Christ. In what sense therefore S. Bernard admonished Eugenius (x) to call the beloued spouse of Christ, *Princesse*, & not my *Princesse*, these passages of his giue sufficiently to be vnderstood, and our authors haue declared (y). Nor can this diuinity seeme strange to any man that is a Diuine for although there be but one chiefe Bridegroom of the Church, which is Christ, and in respect of him, all Bishops are but Paranymphe, & friends of the Bridegroom, yet who knoweth not (what Demetrius B. of Bulgaria writing to Constantinus Cabasilas, hath rightly obserued) that as in carnall marriage the Bridegroom by a ring weddeth himselfe to his Bride, so a Bishop hath a ring giuen vnto him, to signify the spirituall marriage betweene him, & his Church. And as euery particular Bishop, without any wrōg to Christ, is a Bridegroom of his particular Church vnder Christ, cooperating extrinsically with him, to beget children vnto him, by preaching his word, & administering his Sacraments, so likewise in the same sense, the Pope is Bridegroom of the vniuersall Church, and the his spouse, without any wrong to Christ. 2. You object (z) out of Bzouius; Innocentius the eight was called by Abrahamus Polonus,

(q) Matb. 18.

(r) C. vbi peric. De elect.

(s) in 6. Pag. 246.

(t) Ep. 337.

(u) Ep. 191.

(x) Ep. 337.

(y) See Bellar. l. 2. de Pont.

c. 31.

(z) Pag. 352.

Regno & unione Christus pra participibus suis: In Royalty, and union Christ above his fellowes. This title also you will have to

(a) Heb. 1.9. be blasphemous, because S. Paul (a) gives that name to Christ. But what then say you to S. Bernard, who (b) calls
(b) L. 2. de Eugenius Pope, *Peter in power, in Vnion Christ?* Did he not
considerat. know how to speake? Did he blaspheme? And if he did not, why do you misinterpret Polonus his words, who spake in the same sense S. Bernard did?

(d) Pag. 251.

3. You object (d); *The Orator of the Venetians called Paul the second, Celestiall Maiesty.* But what say you to Bassianus B. of Ephesus, who in his petition to the Emperors Valentinian, and Martian (e), sayth: *I cast my selfe at your Diuine feet, quatenus dignetur Vestra caelestis Potestas &c. that your celestiall Power may vouchsafe to write to the Councell &c. Et vestram Diuinitatem exoro, And I beseech your Diuinity &c.* What to that learned Doctor Theodorus Studites and his fellow Regulars saying (f) to Michael the Emperor, *If your diuine Magnificence seeme to doubt of any thing, or not to belieue, the declaration is piously to be required from the Pope.* What to the Bishops of the Councell of Mopsuestia saying (g) to Vigilius Pope: *The things which concerne the state of the Churches, are to be referred to your Diuinely honored Blessednesse?* Did not these men know, how to speake? Or will you presume to charge them with blasphemy? Wherefore, as they by *Celestiall power, by Diuinity, and Diuine Magnificence*, did not vnderstand the increated power and Maiesty of Almighty God, but the great dignity, and power giuen by him to Emperors, and Popes vpon earth; so if you had not bene minded to cauill, and spend paper in objecting silly sophismes, instead of solid Arguments, you might haue knowne, that the Venetian Orator, by the title of *Celestiall Maiesty* giuen to the Pope, vnderstood nothing els, but the great power and dignity of supreme Gouvernor of Gods Church, giuen him from heauen.

(e) In Conc.
Chalced. Act.
II.

(f) In Ep. ad
Michael. Imper.

(g) Ep. ad Vi-
gil.

(h) Pag. 251.

(i) Ioan. 9.6.

4. You object (h); *Galbus Embassador of France, called Pius the fourth, The voyce, and oracle of Truth, proper to Christ, who sayth, I am the truth.* So likewise Christ sayth (i), *I am the light of the world:* doth he therefore blaspheme, that calls the Apostles, and Doctors of the Church, *lights of the world?* This Syr

is not to argue, but to trifle. If it be blasphemy, to call the Roman Church, or the definitions of the B. of Rome, *The oracle of truth*: what thinke you of 289. Bishops assembled in the sixt Councell generall (k), calling the Epistle of Aga- (k) Act. 8. & tho Pope, *The suggestion of the holy Ghost, dictated by the mouth* 18. of S. Peter, Prince of the Apostles? And what of the Bishops of France, who speaking to Leo Pope of the instructions of fayth which he had sent them, said (l): *From the See Aposto-* (l) Inter Ep. like, *spring forth still the Oracles of the Apostolicall spirit?* which Leonis post what are they, but Oracles of truth? for the Apostles were Ep. 51. pen-men of the holy Ghost, and guided by the spirit of truth. And why did the Councell of Milevis say (m), that (m) Aug. Ep. God ruleth the Pope in his consultations of fayth? And why S. Au- 92. gustine speaking of the Roman chaire (n), that Christ in the (n) Ep. 1661 chaire of vniity, hath placed the doctrine of Verity? And why did Christ assure S. Peter, that his successors shall not faile in their definitions of fayth (o), but because the definitions of the See Apostolike are of truth? (o) See this proued aboue Chap. 22. sect. 1. & 2.

5. If an orator of Portugall, speaking of the dignity of the B. of Rome, called it, *A dignity aboue all Principalities, and Powers*; why may not you vnderstand, that he vseth that manner of speech, to professe, that so great a dignity hath not bene conferred on any other, either Man, or Angell? Which if to you it be Blasphemy, is to Orthodoxall people, a certaine Truth: for to be the supreme Vicar of Christ on earth, and gouernor of the vniuersall Church, is a dignity, that hath bene given to no man, nor Angell, but only to S. Peter, and his successors.

6. If Bellarmine (p) called Sixtus Quintus, *The Corner-* (p) Cont. de Rom. Pont. Prefat. *stone in Sion, proued, precious, and chiefe foundation*, what was it els to say, but as Christ sayd to S. Peter, & in him to his successors, that he was *the Roocke*, and foundation of the Church, signified by Sion? and that whereas, the rest of the Apostles are secondary foundations, Peter & his successors are in that ranck the chiefe, and next vnto Christ, and therefore in a secondary sense participate with him, and as his Vicars, the title of *Corner stone in Sion*?

7. You bid vs, *stop our eares* (q), that we may not heare (q) Pag. 352. *San*

(r) Philip. 3.

(s) Authen.
ad Ioan. Pap.
Vt Eccles.
Rom.

(t) Pag. 392.

(u) Psal. 81. 1.

(x) Exod. 7. 1.

(y) Ioan. 10. 35.

(z) L. 1. hist. c.

(p) 392.

Strapleton call Gregory the thirteenth, *Supremum in terris Numen*, which you english, *Power, Might, and Maiefty of God on earth*. But you must be put to your Grammer againe, to learne, that *Numen* doth not only signify the increated power and Maiefty of God, but any great earthly Power: why els did Cicero say (r), *Magna est vis, magnum Numen, vnum & idem sentientis Senatus*? And why did Iustinian say, (s) *Necessarium duximus fontem Sacerdotij speciali nostri Numinis lege sancire*? Strapleton therfore blasphemeth not, but you falsify, obtruding for his sense, your owne ignorance of grammer, or (which is worse) your wilfull misconstruction of his words.

8. You object (t) that the Glosse calls the Pope, *Our Lord God the Pope*. This is a malicious cauill: for the word *Deus, God*, is not in the Roman copy; nor in the ancient edition of Paris, anno 1522. by Thielman Keruer, Printer to that famous Vniuersity; nor in the edition of Turin per Nicolaum Beuilaquam anno 1520. Only I finde it in the Parisian edition of the yeare 1585. which hath no name of printer, and therfore giues cause of suspicion, that it is of an hereticall printer: or if he were a Catholike, why may it not be thought to be an error in the print, or that, wheras the Pope is sometimes called, *Dominus Dominus noster Papa*, & in the second place *Dominus* for breuity sake, is wont to be expressed only by the letter D, the Printer thinking that *Dominus* was not to be repeated twice, for *Dominus* in the second place, said *Deus*? But to giue you your greatest aduantage, let the edition be Catholike, let the words be, as you object them: must you presently cry blasphemy, and bid vs stop our eares? Doth not *Deus* often signify an earthly dignity? Did not David (u) call Magistrates, *Gods*, when he said, *God stood in the assembly of Gods, and in the midst iudgeth Gods*? Did not God himselfe (x) call Moyses, the *God of Pharo*? Did not Christ say (y) to all that are his children by grace, *You are all Gods*? Did not Constantine the Great (z) speaking to the Bishops of the Nicen Councell, say, *You are constituted Gods by the true God, and therefore end your strifes among your selues, for it is not fit, that Gods should be iudged vs vs*? And did not

not

not S. Gregory (a); alleaging this testimony of Constan- (a) L. 4. ep. 31.
tine, adde vnto it, that God himselfe in the holy Scripture
hath honored Priests with the name of Gods? And did not
our late Soueraigne King Iames say (b) that Kings are Gods (b) *Præfat.*
upon earth? Did he, or any of the other heere named, blas-
pheme? I suppose you will not presume to lay so foule an
aspersion on the: or if you do, we shal make bold to tel you
that you blaspheme, whiles in your late Sermon preached
at Durham before his Maiesty, you call Kings *Mortall Gods*.

Yf then the name of God, may not only without blas-
phemy, but in a true, Catholike, and pious sense, be giuen to
all Kings, to all Magistrates, to all Bishops, to all Priests, to
all Gods adoptiue Children; shall it be blasphemy only to
giue it to the chiefe of all Priests, to the Bishop of Bishops?
Did S. Bernard blaspheme (c), when he called Eugenius (c) L. 2. de
Pope, *The God of Pharao*, as God called Moyse? Did Ladis-
laus, that famous King of Hungary, blaspheme when he
called Nicolas the fifth, *A God upon earth* (d)? Acknow- (d) *Orat. ad*
ledge then, that this your obiection is an imposterous ca-
uill against the Bishop and Church of Rome, or rather a
calumny inuented to mantaine a bad cause, which with o-
ther Arguments you cannot vphold.

CHAP. XXXVI.

The nullity of Doctor Mortons answares,
to the testimonies of ancient Fathers,
discovered.

SECT. I.

Some of his Answares examined.



H A T hath bene produced hitherto, out of
antiquity, conuincingly proueth the vniuer-
fall Authority, and Iurisdiction of the B. of
Rome, to haue bene acknowledged from the
beginning by all the Catholikes of the world.

P p p

Here

Here you undertake to answere the testimonies of ancient Fathers, alleaged by Bellarmine, but performe it not. Some of them you passe ouer, not only without answere, but without any mention of them; as of Valentinian the Emperor, Venerable Bede, S. Anselme, Hugode S. Viçore, and S. Bernard, whom yet Calvin (e) cites for himselfe, & acknowledgeth to be a Saint.

(e) L. 4. instit.
c. 7. §. 22.

(f) Chap. 25.
sect. 5 & 6.

(g) Chap. 34.
sect. 4.

(h) Chap. 30.
sect. 5.

(i) Pag. 270.
fin. 271. init.

(k) L. De
ingrat. c. 2.

2. To the testimonies of S. Ignatius, and Irenæus, you answere, but satisfy not, as hath bene proued (f). And the like hath bene shewed of your answeres to the testimonies of S. Basil (g) and Iustinian (h) the Emperor.

3. Of S. Prosper you say (i): *His meaning might haue bene better knowne, if he had written in prose, and not assumed vnto him the liberty of a Poet.* But who seeth not this to be a mere shift, void of truth? for as in verse he sayd (k),

*Now Rome the great Apostle Peters seat,
Head of Pastorall Honour here below;
Hath by fayths Empire made her selfe more great,
then she by all her armed powers could grow:*

(l) De vocat.
gentium c. 16.

So likewise he said in prose (l); *The soueraignty of the Apostolicall Priesthood hath made Rome greater by the Tribunal of religion, then by the Throne of Power.* Bellarmine alleageth both the one, and the other; as well in prose, as in verse. But because both of them are vnanswerable, you vnder colour, that the one is in verse, reiect S. Prosper, as fabulous in both: for the liberty which Poets assume vnto them, is to report fables instead of truthes. This is the reuerence, you beare to that holy and renowned Father: and such the solutions, wherwith you shift off the testimonies of antiquity; and yet beare your Readers in hand, that you belieue as they believed.

(m) Liberat.
in Bren. c. 22.

4. The B. of Patara in Licia (m), vpon the banishment of Pope Siluerius, represented to the Emperor Iustinian the iudgment of God, vpon the expulsion of the Bishop of so great a Seate, saying: *There are many Kings in the world, but not one of them, as the Pope, who is Head ouer the Church of the whole world.* You answere (n) Liberatus, who reported this history, *was an author deceaued by beretikes, & believed not himselfe, what*

(n) Pag. 156.

he

be reported for the Pope. Give vs any one author that excepted against this relation of Liberatus before your selfe, or that sayd, *he himselfe believed not, what he reported for the Pope?* If it shall be lawfull for you to reiect testimonies of antiquity vpon no other ground, but because they are against your selfe, what authority may not with such answeres be eluded? You know this not to satisfy, and therefore haue inuented another, that *this Greeke Author must be taken in the Greeke sense of Primacy of order.* This satisfieth as litle as the former: for the B. of Patara compares the spirituall authority of the Pope, with the temporall of Kings, protesting that no King hath temporall power ouer all the Kingdoms of the earth, as the Pope hath spirituall *ouer the Church of the whole world.* Againe, that the Popes Primacy in the Greeke sense is not Primacy of iurisdiction, but of Order only, is said *gratis*, and vnruly. The Greeke Fathers in the Councell of Chalcedon spake in the Greeke sense, & yet they acknowledged (o) the Pope to be *their Head, and to rule* (o) *In relation ouer them, at the Head doth ouer the members.* Theodoret spake *ad Leon.* in the Greeke sense, when he laid (p), *The See of Rome hath* (p) *In Epist.* *the sterne of gouernment, ouer all the Churches of the world.* Theodorus spake in the Greeke sense (q), when he called the (q) *Confessio* *Pope, Rector of the vniuersality of Churches.* This therefore is *Novel. Tit.* the Greeke sense, and in this sense the B. of Patara spake to ^{24.} Justinian.

5. S. Epiphanius (r) reporteth, that Ursacius & Valens (r) *Heres.* Bishops, & chiefe sticklers of the Arians, touched with remorse for their treachery against Athanasius, went vp to Rome, and presenting libels of penance to Iulius Pope, craued pardon for their offence, and promised to stand to his iudgment: which sheweth, that they acknowledged him to be the Head and Iudge of Bishops. This testimony though set downe in your Latine margent, curtalled (s), (s) *Pag. 254.* yet in your English you make no mention of it, but pretending to answer by a similitude, tell vs a tale of a tubbe of A. R. in the County of Suffolke crauing pardon of the Sheriffe of Middelsex for a notorious offence done vnto him. But (to omit that hereby the English reader can haue no notice at all of the

force of this testimony) your answer is neither similitude, nor solution, but *petitio principij*, a false supposition, that Ursacius, and Valens asked pardon of Iulius for a notorious offence done vnto him. Their offence was not against Iulius, but against Athanasius: and yet of this offence, they asked pardon of Iulius, because they knew that to him, as to the Head of the Church, it belonged to remedy the disorders of the Church; and that as he had power to punish them for their offence, so he had also to pardon them, vpon their submission, and promise of amendment, which to that end they made.

6. No lesse impertinent is the other flimsie, which
 (t) Pag. 254. you adde (t), as an answer, to the testimony of Dionysius Alexandrinus, of two Gentlemen, the one being a Iustice of peace, agreeing to haue their difference to be ordered by another Iustice of peace: for when Dionysius Patriarke of Alexandria, was fallen into suspicion of heresy (u), the Catholikes of Alexandria went vp to Rome, to accuse him before the Pope: The Pope admonished him to cleare himselfe; and he obeying, presently sent vp a booke of defence, and apology: which sheweth that both the people & Patriarke of Alexandria acknowledged that the cause of Bishops, and of fayth were to be tried at the Popes tribunall: and that the Pope knew himselfe to haue, and practised the same authority.

(u) Athanas. de sent. Dion. Et de Sin. Arim. & Seleuc.

7. Not vnlike to these, are the answers you giue to St
 (x) Pag. 254. Athanasius (x), S. Chrysostome, (y) and Theodoret, who
 (y) Pag. 255. being iniustly deposed from their Bishopricks appealed to Iulius, Innocentius, and Leo Popes with manifest acknowledgment of their authority ouer all Bishops and Churches of the world, as shall be proued.

SECT. II.

Others of Doctor Mortons Answers, to the ancient Fathers, examined.

SOME Easterne Bishops, who with great scandall of the Church, and perturbation of the people, refused to insert

set the name of Chrysostome into the Dyptikes, or tables of publike records, were for that cause excommunicated by Innocentius, with command, that they should not be admitted into the peace, and communion of the Roman Church, vntill they restored him. This though it be an Argument of the supreme power of the B. of Rome, you wrest it to a contrary sense.

Among them, that refused to restore the name of Chrysostome were, Alexander Patriarke of Antioch, and Acacius Bishop of Beroë: but these two, to the end they might be admitted into the Communion of the Roman Church, restored his name, and performed what els Innocentius inioyned them(a). Of these two you are silent: they were (a) *Spond.* not for your purpose. But because some others stood out *anno 408. n.* for a time, you lay hold on them, who vpon due examination will proue as litle to your purpose, as the two you conceale.

Your first example (b) is of Theophilus Patriarke of Alexandria, who stood out vntill the end of his life. But (b) *Pag. 258.* God, that would not haue a man so well deseruing of his Church, to die in the state of excommunication, ordained by his prouidence, that the soule of Theophilus could not depart out of his body, vntill an Image of S. Chrysostome being brought vnto him, he adored it, doing pennance for his former error, and by that meanes restored himselfe to the peace of the Church. This his recantation is reported by Isidorus Diaconus, and out of him by S. Iohn Damascen (c). Wherefore your deniall of it, is a falsity framed with- (c) *L. 3. de* out ground by your selfe, out a desire, that Theophilus *imag. prope* should haue died out of the Communion of the Roman *fin.* Church, as you liue.

Your second example (d), is of Atticus Patriarke of Constantinople, who being excommunicated for the same cause, persisted sometime in his error: but at length moued by the example of Theophilus, and Maximianus a Bishop of Macedonia making intercession for him (e), Innocentius yeilded to absolue him; provided, that he would himselfe aske absolution, and restore the name of Chrysostome. (d) *Pag. 257.* (e) *Baron. anno 408.*

(f) L. 5. hi. c. 34.

(g) Anno 435.

(h) Pag. 358.

(i) Pag. 359.
260. 261.

(k) Pag. 359.
fin

(l) Pag. 261.

Hereupon Atticus (witness Theodoret (f)) sent many embassages to Rome, to obtaine the communion of Innocentius, but could neuer obtaine it, vntill partly by perswasion of the Emperor, and partly fearing a tumult of the people, he restored the name of Chrysostome, and writ letters to Cyrill B. of Alexandria, perswading him to do the like. Wherefore Baronius truly sayth (g), that *Atticus restored Chrysostome by the command and compulsion of Innocentius*, and not by the distraction and tumultuoulnesse of the people only, as you comment: for if he feared the tumult of the people, it was in regard the people were incensed against him for not restoring Chrysostome, as Innocentius had commanded. And if (as you object (h)) *he called two Bishops, that had died in the communion of the Roman Church, Schismatikes*, he spake in passion, seing himselfe excommunicated by the B. of Rome, and knew (as you also do) that he spake vntuly: for if it were thought Schisme to be in the communion of the Roman Church (as you say he did,) why did he so earnestly desire, and send so many Embassages, to be admitted into her communion? Was it to make himselfe a Schismatike? Nay was it not to free himselfe from schisme? Why do not you imitate him?

Your third example (i) is of Cyrill Patriarke of Alexandria, who if for a tyme he obeyed not Innocentius, in restoring the name of Chrysostome, it was because he iudged the command of Innocentius to be against the Canons, witness his owne words alleaged by your selfe (k). But his iudgment was erroneous: and because what he did, was out of a pious zeale, as he conceaued, God reduced him by a miraculous Vision, wherein he saw himselfe cast out of the Church by Chrysostome, and a troupe of Saints that assisted him therein; but that the Blessed Virgin Mary did make intercession for him, as one that had defended her honor against Nestorius. Cyrill moued with this vision, condemning his owne iudgment concerning Chrysostome, and calling a Prouinciall Synod restored his name to the sacred records, as the other Patriarkes had done.

To this you make two replies: first (l) you call this, *A tale of*

of Nicephorus, a fabulous Author, that liued 800. yeares after Cyrills death. But you wrong Nicephorus: for he reportes it out of Nicetas, that liued almost 500. yeares, nearer Cyrills tyme, then himselfe, and out of other ancient historians. Hoc (sayth he (m) in arcana Niceta Philosophi historia, (m) L. 14. c. 1 & apud alios inueni. 28.

2. You reply (n), that, Cyrills restoring Chrysostome cannot any whit serue our turne, because he did not simply by submission to the Popes decree, but by vertue of a Vision in a dreame. Surely you seeme to haue bene in a dreame, when you denised this answere: for there cannot be a greater Argument of the Popes authority, then that God by a miraculous vision, should notify to Cyril, that by reason of his resistance made to the decree of Innocentius, he was out of the Church. And in how great Veneration did Cyrill hold the B. of Rome; he (I say) that being greatly exasperated against other Bishops for the name of Chrysostome, yet neuer let slip from his mouth any the least irreuerent word against Innocentius? And who can be ignorant, that he firmly believed the supreme authority of the Roman Sec, when he presided in the Councell of Ephesus, as Vicar to Celestine Pope (o)? (o) See above Without whose order, as he durst not depart from the Chap. 18, sect. Communion of Nestorius, so he executed on his person punctually, what Celestine commanded. And finally his beliefe was, that saluation cannot be had out of the Roman Church (p). (p) See above Chap. 1. sect. 4.

SECT. III.

Doctor Mortons Answer to the testimony of Acacius examined.

A Cacius Patriarke of Constantinople writing to Simplicius Pope, professed, that the care of all Churches belonged to him. You answere (q): The vniuersall care of all Churches was applied to S. Paul, in the dayes of Peter, and to other Bishops, in whom there was no Monarchicall Popedom. This satisfieth not: for the vniuersall care of all Churches may be of Charity only:

(f) L. 5. hist. c.
34.

(g) Anno
425.

(h) Pag. 258.

(i) Pag. 259.
260. 261.

(k) Pag. 259.
first

(l) Pag. 261.

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(r) See this
proued Chap.
27. sect. 2.
Chap. 19. sect.
3.

(s) Ep. ad
Simplic.

(t) Hom. 87. in
Ioan.

(u) Hom. 80.
ad pop.

(x) Ad c. 21.
Ioan.

(y) L. 3. c. 7.

(z) Ep. 84.

(a) Ep. 46.

(b) L. 4. ep. 32.

(c) L. 7. ep.
70. indict. 2.

(d) Serm. 3. de
7. misericord.
frag.

only: that every Bishop, and every Christian is bound to haue, according to the measure of his ability. Or it may be of Iustice: and such is the care or charge, which every Bishop hath of his owne Dioces, and the Pope of the Vniuersall Church: for to him by reason of his office of supreme Pastor, belongeth not only a charitable care, but the rule & gouernment of the vniuersall Church (r). In this sense Aca-
cius spake, when he said (s), *Simplicius Pope had the care of all Churches*. And the Fathers euermore speake in this sense, when they say, that to Peter, and his Successors in the See of Rome, was committed the care of the vniuersal Church. In this sense S. Chrysostome said (t): *The care of the whole world was committed to Peter*: and what he meaneth by Care, he explicateth saying (u): *The gouernment of the Church throughout the whole world was committed to Peter*. Euthymius (x): *Christ committed to Peter pascendi curam, & gubernationem, the care of feeding, and gouerning his flock*. So Sozomenus (y): *Iulius Pope restored to their seates Athanasius, and other Bishops banished by the Arians, because the care of all belonged to him by reason of the dignity of his See*. S. Leo speaking to Anastasius B. of Thessalonica (z), and making him his Vicar in the East, *To the end (sayth he) thou maiest supply the place of my gouernment, and help me in that care, which by diuine institution I owe to all Churches, and in person visit those Prouinces remote from the See Apostolike*. And to Anatolius Patriarke of Constantinople (a): *If they who haue so grievously offended against Flavianus, offer satisfaction, let relation therof be made to the See Apostolike, that our solicitude may ordayne, what is to be obserued*. S. Gregory (b): *To all that know the Gospell, it is manifest, that by the voyce of our Lord the Care and Princedome of the whole Church was committed to Peter Prince of the Apostles*. And againe (c): *By the care of our vnder-
taken gouernment, we are enforced to extend with vigilancy, the solici-
tude of our office*. S. Bernard (d): *Witnesse Peter, to whom the Pa-
storall care of the whole Church was committed*.

These and a thousand more testimonies conuince, that when the ancient Fathers speake of the care of all Churches committed to the B. of Rome, by Care, they vnderstand the Pastorall charge and obligation of ruling and gouerning the Vniuer-

Uniuersall Church, and thereby condemne you of falsity, who to the testimony of Victor N. i. i. calling the Roman Church, the Head of all Churches, and were (e) that he (e) Pag. 276. calls it not Head of all Churches in power, and iurisdiction; and that we could neuer proue this out of any ancient Father: for you have heard it proued by their most expresse and vnanswearable words. Therefore to expresse this vniuersall authority, (f) Above and iurisdiction of the Pope over all Churches, they vse Chap. 17. (f. 87. sometimes the word, Care; rather then Government, it is be- 2. Chap. 19. cause (as S. Chrysostome (g) speaking of the Pastorall au- (g) Hom. 3. in thorty of S. Peter over the other Apostles, hath noted) Emi- A. 8. nency of spirituall power is a care of subjects, not a Lord-like do- minion.

And this sheweth the wrong you do to Costerus (h) (h) Pag. 235. when to disproue the Popes vniuersall iurisdiction you al- leage him calling it, Care; for with what conscience could you possesse your reader, that by Care he vnderstands not power, and iurisdiction, but only a charitable sollicitude, knowing (as you do) that in the same Chapter (i) he pro- (i) Eusebius. ueth out of Scripture, and Fathers, the Pastorall charge of Tract. de reting and gouerning the vniuersall Church, committed Pont. solut. 7. by Christ to S. Peter, and his Successors? He that readeth this in Costerus, and alleageth him for the contrary, what can his intention be, but to decaut his readers?

You (1) object Acacius his deedes full of pride and arro- (1) Pag. 262. gancy against the Roman Church, so that Baronius for his defending Peter Mogg by him established in the Bishopricke of A- lexandria against the will of the same Pope Simplicius, calleth him a Traitor, a man violently opposite vnto the Bishop of Rome. I an- swer that Acacius, so long as he continued Catholike, did (2) Euseb. lib. 3. c. 20. Libera- rity of the Roman Bishop; but it is grosse ignorance in- tus in Bren. you, not to know, that after ward he fell to be (2) a fliffe e 18. N. ceph. manaynes of the Euysh Heretikes, namely of Peter Mogg 7. 16. c. 17. in those dayes the chiefe defender, pillar and Patriarke of Spondam. that damnable Sect: for which cause he was excommuni- An. 484. 488. cated by the Pope, & dying obstinate in his sinne, his name (3) Spond. was blotted out of the Dypliches, euen (3) with the con- An. 510. sent

sent of the Bishops of Constantinople his successors, whereby we learne this lesson, that men so long as they be Orthodox Christians, still honor & obey the Pope and Roman Church; so they are no sooner blasted with the spirit of heresy, but they become *Frankish* opposers thereof, as your Luther was.

(4) Pag. 103.

And whereas to make men believe, that this *Acacius* was of great authority and esteeme, even in the Latin Church, you bid us remember (4) that the two Patriarches Cyrill and Acacius were they that sent the Copies of the Canons of Nice unto the African Bishops, by which our Popes were convinced of fraude &c. We can remember no such matters, but wonder how a man so learned as you would be thought, could be so childishly mistaken, seeing Acacius was made Patriarche in the yeare 472. that is, forty eight yeares after the sending of the Nicene Canons to the African Bishops, the Copies whereof (sent by Atticus, not by Acacius) to have been imperfect, wherein many Canons were wanting, we have already demonstrated.

(5) Pag. 104.

As for the decree and sanction of Leo Emperour in behalfe of the Church of Constantinople, and Acacius the then Patriarche thereof, wherein he termeth the Church of Constantinople, the mother of all Christians of the Orthodox Religion; whatsoever might be the meaning of these wordes in *Acacius* (who moved the Emperour to make that decree) his ambitious conceits which *Baronius* censureth; yet according to the mind of the Godly Emperour, they import no more, then Mother of all Orthodox Christians in the Church of Constantinople, as is cleere by the text, Mother (sayth he) unto our Piety, and unto all Orthodox Christians, and of this Royall City the most sacred See. You make the Emperour say (5). the Mother of all Orthodoxall Churches; noting the wordes in a distinct letter, as the very phrase of his Sanction manifestly against his meaning. For in that very Sanction, or Decree, he declareth, that the cause that moved him to publish it, was to disanull the attentats, and Innovations against the Venerable Churches, as well those whereof the Patriarche Acacius hath the Priesthood, as those places in other sundry Provinces, which second

cond part, about other Churches and Provinces, you (6) leave out (6) Pag. 166. in your Marginal Latin, to deceiue the Reader, in making him to thinke, that Constantinople is stiled absolutely Member of all Orthodoxall Churches; that thereby you may more colourably clude the like Titles, attributed vnto the Roman Church. So as nothing is related, or alleaged by you without fraudulency and falsehood.

SECT. IV.

Doctor Mortons Answer to Vincentius Lyrinensis confuted.

Vincentius to proue, that the Latine Churches agreed in Doctrine, with the Churches of the East, produceth as witnesses, Felix and Iulius Popes, calling them the Head of the world, and S. Cyprian and S. Ambrose, The sides of the world. You to put off this testimony, offer violence to Vincentius his word (k), interpreting him to meane, by (k) Pag. 172. Head of the world, not the Bishop, but the City of Rome. But knowing this to be a false comment, you adde as a second answer (l), that if he vnderstood the B. of Rome to be the (l) Ibid. Head of the Catholike Church, we must also belieue, that Cyprian of Carthage, and Ambrose of Milan, were alwayes to continue the sides of the Catholike Church. This we deny: for the Churches of Carthage, and Milan, haue no promise from Christ, that the (m) See above gates of Hell shall not preuaile against them, nor that their fayth shall Chap. 1. sect. 1. & 2. not faile, as the Roman hath (m).

But to bolster vp one falsity with another, you say (n): (n) Pag. 171. If Lyrinensis, by Head of the world, vnderstood the Ecclesiasticall Order, he could meane no more, then that the Pope is Head of the Westerne part thereof. But this hath bene already disproued (o) by the (o) See Chap. testimonies of Councells, and Fathers, Greeke, and Latine, 17. sect. 2. directly affirming, that the B. of Rome is Head of all Chap. 19. sect. Churches, and faythfull whatsoever, throughouth the 3. Chap. 35. whole world; and that his spirituall power extends even to them, whom the temporall forces of Rome could neuer subdue. And to goe no further for proofes, Lyrinensis him-

(p) Cap. 9. 10.

11.

selfe declared this (p), when he said, that all Priests in all places made resistance to the doctrine of Rebaptization defended by Agrippinus, & Cyprian, but Stephen B. of Rome more then the rest, thinking it reason to excell all others in deuotion towards the faith, so much as he was superior to them in the authority of his place. And what els doth he throughout that whole Treatise, but declame against you, who haue brought nouelties into the Church, contrary to that ancient truth which you found in it when Luther began, and when (as Calvin professeth) you made a separation from the whole world.

S E C T. V.

Doctor Morton, in his Answere to Optatus, contradicteeth himselfe.

Optatus proueth the Roman Church to be the Catho- like Church, by the succession of Bishops in the chaire of Rome, numbring them all from S. Peter to Siri-
 (r) L. 2. cont. cius that liued in his time (r), and defineth all them to be
 Parmen. schismatikes, and sinners, that are separated from the com-
 (s) Pag. 169. munion of that only singular chaire. You answere (s), that
 Optatus, by One chaire meant not the particular chaire of Rome, but the whole vniuersall Church. But the contrary is e-
 uident: for he reckoneth not the succession of Bishops in
 (t) L. 2. cont. any other Church, but only in the Roman, and sayth (t),
 Parmen. that the Episcopall chaire was set vp in Rome for Peter, to the end, that in that chaire vniy might be preserved to all, and that he might be a schismatike, and a sinner, that against this only chaire should set
 (u) Ibid. vp another. What expression can be more effectually to proue you to be a schismatike, and a sinner, then these words of Optatus, who condemned the Donatists (u) of bold and sacrilegious presumption, for fighting against this Chaire of Peter, as you do.

(x) Pag. 169.

But you reply (x): The particular Church of Rome is but a portion of the vniuersall Church, and therefore Optatus obre-
 -eth against the Donatists their want of vnion with the Churches of Asia, commended by S. Iohn in the Revelation, as well as with Rome.
 This

Grand Imposture discovered.

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SECT. 5.

This you repeate afterwards againe (y), and had objected (y) Pag. 273. the same before (z). Your answer you have received al- (z) Pag. 100. ready (a), to which I adde, that as he who should object to 101. 229. 230. rebels their want of vnion with their Prince, & his loyall (a) Chap. 15. subjects, doth not therby deny the supreme authority of sect. 9. Chap. the Prince ouer all the subjects of his dominions: so Op- 34. sect. 8. tatus objecting to the rebellious Donatists, the want of vnion with the Roman Church, and other Orthodoxall Churches of Asia subiect to her, doth not therby deny her authority ouer all the Churches of the world.

But you say (b): Rome hauing departed from the sincerity of (b) Pag. 270. the Apostolicall profession (as Asia hath done) the departure from that, must dissolve necessity of Vnion with Rome. You grant then that the Asians haue fallen from the Apostolicall profes- sion, as Rome hath done: and Rome (if we belieue you) hath fallen so far, that her doctrine is false, impious, bereticall, blasphemous, damnable, sacrilegious, Antichristian, Satanicall &c. Ergo the Asians haue fallen from the Apostolicall profes- sion, as Rome hath done, their doctrine is also damnable, bereticall, blasphemous, Satanicall &c. And yet afterwards you say (c) the Asians haue continued visible partes of the Catholike Church, and Protestants stand in Christian vny with them. I con- (c) Pag. 407. clude therefore, that when it is for your purpose, the Asians are truly professed Christians, and partes of the Catholike Church, and Protestants stand in Christian Vnion with them: and when it is not for your purpose, they haue fallen from the sincerity of the Apostolicall profession, as Rome hath done: from whence it must follow, that it is as vi- lawfull to be in vnion with them, as with Rome, whose doctrine to you is Hereticall, blasphemous &c.

SECT. VI.

Other vnttruthes of Doctor Merton discovered, & his trail- ling against the Title of Holinesse giuen to the Pope.

Y On set downe (d) this Thesis as of Bellarmine: When (d) Pag. 273. the Father say, that the Church of Rome cannot erre, the word (cannot)

(e) L. 4. de Pont. c. 4.

(f) Pag. 273.

(g) Pag. 276.

(h) To. 1. the
Jau. 1. 7. art. 4.
s. 6. 7. 8.
(i) V. 1. Mo.
par. 3. 6.
Clen. David.
102.

(cannot) is not to be taken absolutely, and simply, but with this caution, so long as the Apostolicall See continueth at Rome. This is not a Thesis of Bellarmine, but of a few other Deuines, who hold that S. Peter fixed his See at Rome not by diuine ordination, but by his owne free election: and therefore that if the Successors of S. Peter should remoue their See from Rome, the Roman Church in that case might erre. This opinion (sayth Bellarmine (e)) is not hereticall, nor manifestly erroneous: but he holdeth and proueth the contrary, namely, that the See of S. Peter was fixed at Rome by especiall command from Christ, and cannot be remoued from thence, and therefore that when the Fathers say, *The Roman Church cannot erre*, the word (cannot) is to be taken simply and absolutely, without the caution which you falsely ascribe to him. You adde (f) Bellarmine should haue said with you, that the Roman Church cannot erre, so long as the ancient and sincere sayth is preserved at Rome, which is to say, that she cannot erre, as long as she erres not. Bellarmine was of more iudgment, then to proue *idem per idem*.

But you say (g): The list of all the Fathers which Bellarmine in the strength of his learning, and iudgment hath produced to guard, & defend the Monarchy of the Church and B. of Rome, is, of the Greeke Fathers, but thirteene, & of the Latin, not aboue eleuen, within the space of the first 600. yeares. This is notoriously vnttrue: for in the two Chapters immediatly preceding, he produceth the testimonies of aboue 1340. Fathers in the foure first Generall Councils, and that vnder Menas: and of 26. Popes, the greater part of them, glorious Martyrs, and the rest holy Confessors, as S. Iulius, S. Damasus, S. Siricius, S. Zozimus, S. Innocentius, S. Leo, S. Gelassus, S. Gregory. Were not all these Fathers, that liued within the first 600. yeares, which

you call the primitive times? But what if Bellarmine had produced no more, but thirteene Greeke, & eleauen Latin Fathers? Doth not Cardinal Baronius throughout his learned Annals? Doth not Iodocus Coccius (h)? Do not Doctor Sanders (i), and other Catholike writers produce testimonies of Popes, Councils, and of the most religious Emperors,

persons, and Kinges, that haue liued since Christ, in great numbers, all of them professing their belife of the vniuersall iurisdiction of the Pope, and necessity of vnion with the Church of Rome? Why do not you subscribe to so great a cloud of witnesses, rather then to Martin Luther, and a few Sectaries broaching Nouellisme, & opposing all Orthodox antiquity?

Lastly to close vp your answeres to the Fathers, you produce Tertullian (k) after his defection into Montanisme, calling the Pope, The blessed Pope, and the chiefe Bishop of Bishops; but that he did it by Irony, and scorne. So indeed sayth Massonius a forbidden author. But be it true, that he spake it by Irony: yet that very manner of speech sheweth, it was then the custome of the saythfull, to giue those titles to the Pope. If Tertullian called him so by Irony, and scorne, it was because he was an heretike. And so you imitating him, cauilt at vs, for instiling the Pope, *Tour Holinesse*: which title say you (l) (1) *ibid*: being first giuen to Pope Leo. for his Holinesse sake, and sanctity of life, is continued to Popes, who haue bene most wicked, and retayned only in respect of their functions. The case is this: Benedict the cleauenth (m) calleth Boniface the eight, his Predecessor *bona memoria*, of good memory. The (n) *Extra*: gloss sayth: If a Pope haue defiled the Church, with excommunications, simonies, and filthy speeches, he is not therefore to be instiled *mala memoria*, not of euill, but of good memory, according to the ciuill Law, determining that regard is not to be had, to what he did, but to what it was fit for him to do, that is (sayth the gloss) not to his person, but to his dignity: for although his person haue offended, his dignity hath not: and his personall offence is not to redound to the damage of the Church. And howsoeuer Prelates haue offended, they are Presidents, and Fathers of the whole community, and therefore to be honored, as the Philosopher teacheth, & also the Ciuill Law, calling them, Gods, for the Excellency of their Order, and dignity of their office. And for the same cause Kings, albeit wicked in their lines, are instiled *Clara memoria*, vel *Inclita memoria*, of famous or renowned memory; and Emperors, *Dina memoria*, of soueraigne, or diuine memory. To which I adde (n), that S. Paul called Festus President of Iury, *Optime Feste*, Most excellent Festus, (n) *Act. 16.*

(e) Baron.
Anne 58. 12.
33.

(p) Serm. be-
fore his Ma.
at Durban
pag. 14.

(q) Pag. 277.

he was a wicked man) but for his Office, the custom being, that all Presidents of Provinces were so intitled (o) All this I suppose you will allow: for having read most of it in the Glosse, you except not against it, nor if you do, your exception is without ground. Other Prelates therefore although they be of vicious lives, may be intitled *Bona memoria*: Kings, *Clara, vel Inclita memoria*: Emperors, *Diva memoria*: Temporall governors may have the title of *Optimi*, yea, and be called Gods, for so you call Kings (p). The Pope only (forsooth) who is the Vicar of Christ on earth, because it displeaseth you: must not be saluted by the title of Your Holinesse, whiles he lives, nor be said to be, *Bona memoria*, after he is dead. Other governors must be honored by reason of their dignities, and offices: The Pope only must be excepted, and Doctor Morton to helpe out the matter, must falsify the Glosse, making it say, that an ill Pope after his death is to be intitled, *Of blessed Memory*; which words, howsoever you (q) set them downe, as of the glosse, and in great letters, to make your falsification more remarkable, are not of the glosse, but feigned by you. And finally, whether an ill Pope after his death, be or be not, to be intitled, *Bona, or Mala memoria*, what makes it to your intent, which is to proue, that Salvation may be had out of the Roman Church? But if your volume had not bene stuffed with such impertinencies, it could not have risen to so Grand an Imposture.

CHAP.



CHAP. XXXVII.

Of the authority of the Epistles of ancient Popes.

AS the Arians and other Heretikes haue contemned the Epistles of the Bishops of Rome; so all orthodoxe Christians haue euer held them in great veneratiō. Eusebius Cæsariensis (r) writeth, that the epistle of Clement Pope to the Corinthians, was so highly esteemed, that the custome was to reade it publikey in the Churches: which also he reporteth (s) of the Epistle of Soter Pope. And how greatly these Epistles were reuerenced, may appeare out of S. Irenæus, who highly commending the Epistle of Clement (t), setteth downe a summary thereof. And in like manner Clemens Alexandrinus (u), and S. Hierome (x) haue set downe certaine fragmēt of the same epistle, to the end that what was not lost of it, might come to the knowledge of posterity. And for the authority of the Epistles of Popes in generall, we haue the third Councell of Toledo (vnder Ricaredus King of Spaine, newly conuerted from Arianisme) which for the cleansing of that kingdome from heresy, and restoring it to the purity of the Catholike fayth, among other decrees, ordayned, that the Synodical Epistles of the Bishops of Rome remaine in their force. And how great a crime it hath euer bene held to contemne them, the Councell of Tours, vnder Landramus Archbishop of that city declared (y), condemning and threatening excommunication to Nomenoius Prior of Britaine for not obeying the Popes Epistle.

(r) L. 3. bist. 6.

12.

(s) L. 4. bist. c. 22.

(t) L. 3. c. 31

(u) Serm. 4. 4.

a. 7.

(x) Ad cap. 52. Isai.

(*) Capit. 1.

(y) Inter Ep. Lupi Ferrari ep. 84.

S E C T. I.

*Of the Epistles of Popes living within the first 300.
yeares after Christ.*

(z) L. 2. de
Pont. c. 14.

Bellarmino (z) in prooffe of the Roman Primacy, allea-
geth the Epistles of 14. holy Popes, that liued within
the first 300. yeares after Christ; which though he dare
not affirme to be vndoubtedly certaine, yet he proueth to
be most vndoubtedly ancient, and conuinceth the Centu-
ri's of a lye, in saying; That no Author worthy of credit
cited the before the time of Charles the Great. For he pro-
ueth that an ancient Councell in the time of Leo the first,
350. yeares before Charles, (which was not long after the
first 300. yeares) cited the epistles of S. Clement, as now
they are. He proueth, that Ruffinus 60. yeares before that
tyme cited other of those Epistles. And that Iſidore 200.
yeares before the same Charles, out of a Councell of 80.
Bishops cited the epistles of Clement, Anacletus, Euaristus,
and the rest of those Popes. Againe you know, that Tur-
rianus hath written an especiall volume in defence of the
Epistles of ancient Popes, and learnedly dissolued the ca-
uils of heretikes against them.

Of all this you take no notice, but to disprove the Epi-
stles of ancient Popes, liuing within the first 300. yeares
(a) Pag. 279: after Christ, object (a) Cusanus his *Concordia* (which you
know he hath retracted) and Robert Cooke a Protestant
Minister, who (say you) proueth the objected Epistles to be vn-
doubtedly bastard, and adulterate, partly by the errors that are ap-
parent in them, no lesse absurde, then to turne Cephas into Caput,
A stone into a Head. This he proueth, or you for him, by the
testimony of Bellarmine, out of the third epistle of Ana-
cletus, the first of Clement, and the first of Anicetus. But
his and your dealing is vndoubtedly fraudulent: for Bel-
larmino in that place (b) makes no mention at all of Ana-
cletus, nor of Clement; and much lesse, of turning Cephas
into a Head. Wherefore you, and your Cooke falsify Bellar-
mino,

(b) L. 1. de
Monachis c.
40.

mine, and with him those holy Popes: for Anicetus in his first epistle, makes no mention of Cephas. Clement sayth; Peter by the merit of true fayth was appointed to be the foundation of the Church, and for that cause, by the diuine mouth of our Lord, surnamed Peter: but of turning a stone into a Head, or of Cephas there is no mention at all. Anacletus sayth; *A Domino concessum est Petro, ut reliquis omnibus praeesset Apostolis, & Cephas 1. caput, ac principium teneret Apostolatus.* It was granted by our Lord to Peter, to be the chiefe of the Apostles, that is to say, that he should haue the Head and principality of the Apostolate. If this be to turne Cephas, into Caput, why do you not for that fault (if a fault it be) blame Optatus that most learned and holy Bishop, highly esteemed by S. Augustine? Doth he not (c) L. 1. contra say (c), Thou knowest that the Episcopal chaire was first set vp in Rome *Parmen. c. 2.* for Peter, in which first sate the Head of all the Apostles Peter, from *& l. 2. de do-* whence he hath bene called Cephas? Optatus alluding to the *ctri. Christi* Greeke word, κεφαλῆ, which signifies Head, and resembles *6. 40.* the Hebrew word Cephas, that signifies a Rock, declared, that because Peter was Head of the Apostles, and foundation of the Church, our Sauour called him Cephas, that is, a Rock: for in buildings the foundation is the same, that the Head is in the body. And in this explication other learned and ancient writers agree with Optatus. Philo Carpathius time-fellow with him, sayth: (m) *Petrus, qui & Cephas, (m) Ad cap. caput Ecclesia futurus erat: Peter who is also Cephas, was to be Head,* Cant. vers. 11 of the Church. And Vigilus Pope (n): The election of all the (n) *Ep. 2. a-* Apostles was alike; but it was granted to Peter, that he should be a- *pud Bin. 10. 2.* boue the rest; from whence he is called Cephas, for as much as he is the *pag. 481.* Head, and chiefe of all the Apostles. And an ancient manuscript of the Bauarian Library (o), set forth by Petrus Steuartius, (o) *Tract.* Vice-chancellor of the Vniuersity of Ingolstade: Our Lord *cons. error.* sayd in the Ghospell to Peter: Thou shalt be called Cephas, which is *Græcor. di-* in Latin, a Head, that by the very imposition of his name he might shew *stinct. 4. pag.* him to be Head of the Church. Wherefore as it were a vaine ca- *530.* uill to except against the writings of these ancient and learned Authors, for explicating Cephas applied to S. Peter, to import the same that Head; so it is in Cooke, and your selfe, to reject the epistle of Anacletus, as apocriphall, vpon the same ground.

2. Anicetus commandeth Priests crownes to to be shaven: from whence you inferre (p) the epistle not to be his; because Bellarmine proueth out of all antiquity, that not, *Rasura*, but *Tonsura*, not shauing, but poling, was the cut of Priests in those daies. You might haue solued your owne argument, together with Bellarmines doubt, if you had pleased to obserue that in the very same sentence, the author of that epistle vseth the words, *rasura*, and *tonsura* indifferently, taking the both for the same. And therefore when he commandeth that Priestes haue their heads shauen, his command it not, that it be done by a rasor precisely, but only, that they weare not long haire, but keep it thort, by shauing, or poling. His words are (q): *Clergy men (who ought to be a paterne of vertue, honesty, chastity, and gravity to lay people) command them with the Apostle, not to weare long haire, but to shau the crownes of their heads, in forme of a sphere, because as they ought to be discreet in their conuersation, so likewise to shew themselves discreet in tonsura, & in omni habitu, in their poling, and in their whole habit.* Whereby it is euident, that by shauing he meaneth nothing els, but keeping the haire short, either by rasure, or tōsure. And this sheweth your exception against this Epistle to be of no force.

(p) Pag. 281.

(q) Anicet.
ep. 1.

(r) Pag. 281.

3. You except (r) against the Epistle of Pius, because you will not belieue him to haue commanded, that if any drops were shed out of the Chalice, in the Eucharist, they should be licked vp, and the board scraped. You belieue not this, because you belieue not the reall presence of the body and bloud of Christ in the Eucharist, but thinke it reuerence inough, if your Clerke take home your bread that remaines, and crimble it into his potage, and drinke vp the wine merily with his guests at dinner: and yet some of you tell the people, it is the body and bloud of Christ. Howfocuer, your Argument is wholly from the matter: for this command of Pius, is not in his first Epistle, which you deceitfully cite in your margent, nor in any of his Epistles, but in his decrees which the Church approueth (s): from whence to inferre that his Epistles are apocryphall, is a consequence which I suppose you will not grant, & I am sure,

(s) Breviar.
Roman. l. 11.
110

euery

every one will see to be absurd. The error which out of Baronius you mention (t) in two of Pius his Epistles, (t) Pag. 281. might easily creepe into the copies, by negligence, or mistake of the Scribe, and therefore is no sufficient Argument to disauthorize them, and much lesse the rest, in which there is no such mistake.

4. You reject (u) the Epistles of Soter and Alexander, (u) Ibid, because you cannot thinke the vse of Incense at the Altar, nor the expiation of small offences by holy water to be so ancient. For your better instruction concerning the ancient vse of incense at the altar, I remit you to (x) Duratius (who sheweth how foolishly it is rejected by heretikes) to Bellarmine (y), and Brekeley in his Liturgy of the Masse (z). Concerning the antiquity of holy-water for the expiation of small offences, casting out of Diuels, and other great miracles, wrought by sprinkeling therof, read Baronius (a), Bellarmine (b), Durantius (c), and Brekeley (d): They will certify you, that both these ceremonies are Apostolicall traditions vsed in the Church from the beginning, & shew your rejecting of those ancient Epistles, because they are mentioned in them, to be cauilling without ground.

5. Because Cooke findeth in some of those Epistles a word, or a phrase, which some one Author thinkes not to be so ancient in that sense, or (forsooth) not so elegant and Ciceronian, you are pleased to call them all, *horrid and barbarous* (e): & to help out the matter, you exemplify in Caius, which is none of the fourteene alleaged by Bellarmine. But you consider not, that diuers of those Epistles were written in Greeke, and that the Latine phrase is not of the authors, but of the translators. And as Nicolas the first (f), speaking to the vngodly Emperor Michael, of Latin translated into Greeke, sayth: *If it beget barbarismes, the fault is not in the Latin tongue, but in the Translators, straining not only to keep the sense, but vsing force to render word by word:* so I say to you; If in the Epistles of ancient Popes, you find some words, or manners of speech, not so vsuall, the fault is not in the Epistles, but in the Translators, straining to render them, word by word. And to go no further for the confutation of this ca-

(g) Pag. 191.

(h) Chap. 33.

sect. 2.

(i) Chap. 33.

sect. 2.

(k) Orat. P.

Qui.

(l) Answer

to the Prot.

Apol. Epist.

Dedicat.

will you object against vs (g) out of an Epistle of Adrian the first, that lived almost 800. yeares after Christ, these words: *Consecrationes Episcoporum, & Archiepiscoporum, sicut olitana constat traditio, nostra diocesis existentes*; in which, whether you regard the word, *olitana*, or the phrases, *sicut olitana constat traditio*, & *consecrationes nostra diocesis existentes*, you may vnder colour, that the phrase of this Epistle is horrid and barbarous, reiect it, with as much ground, as you do the Epistles of Popes that lived in the first 300. yeares after Christ. The truth therefore is, that you reiect those, because they make wholly against you; and receave this, because you find something in it, which may serue you for an Argument against vs, though without ground: for Adrian in that Epistle most effectually proueth the authority of the Roman See, wherof something hath bene spoken already (h).

S E C T. II.

The nullity of Doctor Mortons answers to the testimonies of Popes, that lived in the second 300. yeares after Christ.

THERE is no stronger Argument, then that, which is drawne from the confession of the Aduersaries: for (as Tertullian obserueth (i) No man lieth to his owne shame: and therefore he is foner to be believed that confesseth against himselfe, then he that denieth in his owne behalfe. Which truth the Father of the Roman eloquence vnderstood by the light of nature, saying (k): Thy testimony, which in another mans cause is little to be regarded, when it is against thy selfe is of great weight. And you acknowledge (l), that the testimony of the aduersary is the greatest reason of satisfaction. Let vs then see, whether you wil not beare witnesse for vs against your selues, that the Popes of the first 600. yeares after Christ, acknowledged, and exercised their authority, and iurisdiction over all the Churches of the world, and this chiefly in their Epistles; for of most of them there are no other writings extant. Their testimonies in this behalfe, are plentifully alleaged by Master

Her Brekeley (m): and in particular concerning the Popes (m) Protest. of the second 300. yeares, of whom our question here is, he sayth: They (Protestant writers) confesse and say, that in the fifth age the Roman Bishops applied themselves to get, and establish dominion ouer other Churches. To this end they vsurped to themselves the right of granting priuiledges, and ornaments to other Archbishops: they confirmed Archbishops in their Sees, deposed, excommunicated, and absolved others, arrogating (also) to themselves power of citing Archbishops to declare their causes before them; and that against a Bishop appealing to the Roman See, nothing should be determined, but what the B. of Rome censured: That they appointed Legats in remote Prouinces, which were sometimes no meaner men, then some one or other of the Patriarkes: That they challenged authority to heare, and determine all vprising controuersies, especially in questions of fayth: That they tooke vpon them power of appointing generall Councils, and to be Presidents in them, and euen by their Deputies, when themselves were absent.

These testimonies of your owne Brethren are so many sharpe wedges in the hart of your cause, and shew in you either ignorance, or lack of conscience, in denying so manifest a truth. Nor do your Writers testify this of those Popes in generall, but in particular euen of those very twelue, whose testimonies you heere seeke to elude. Of Iulius (whom you (n) call, the first man of the inquest) they say (o), (n) Pag. 241 that wheras the Ecclesiasticall canon decreed, that no Councell should be celebrated without the sentence of the B. of Rome; Iulius made challenge therby: for which Danæus reproveth him and other Bishops of Rome. M. Cartwright and the Centurists say of him (p), (p) Ibid. n. 63. that in the Councell of Antioch he ouer-reached in claiming the hearing of causes that apperteyned not to him: and M. Symonds (q), (q) Ibid. n. 64. that he decreed, that whosoever suspected his Iudge, might appeal to the See of Rome. And wheras in his Epistle to the Easterne Bishops, extant in the second Apology of S. Athanasius, he expresseth the authority of the Bishop, and Church of Rome ouer all others, in these words: *An ignoras &c. Are you ignorant, that the custome is, we should be first written vnto, and that from hence the iust decision of things should proceed? And that if any suspicion were concealed against your Bishops there, you should*

haue

have written to this Church; for the things which I signify to you, we
 (r) Pag. 284. have received from the blessed Peter? You answer (r); Iulius
 plainly speaketh of document, and instruction received from Peter,
 not of dominion or jurisdiction: which may be an answer to many of
 the rest. But this answer is refuted, not only by the ancient
 historians (as afterwards you shall heare) but also by the
 Centurists, who set downe these very words of Iulius (r),
 and (u) reprehend him for them; and out of that his Epistle
 shew, that with the authority of a Iudge he summoned the Easterne
 Bishops, commanding them to come to Rome, assigned them a day of
 appearance before him to be iudged, and having heard the whole
 cause, gave sentence, rebuking the Eusebians, and by the prerogative
 of his See, restored the Catholike Bishops to theirs. The same Epi-
 stle is alleaged by D. Philippus Nicolai (x) a learned Pro-
 testant, who out of Socrates, Sozomen, and the Epistle it
 selfe, witnesseth, that Iulius doth more then once declare himselfe
 alone by especiall privilege to be Bishop of the primary See; and that
 by diuine ordinance the right of calling Councells, and of iudging the
 causes of Bishops, and other weighty affaires of that nature belonged to
 him alone. I conclude therefore, that Iulius speaketh not, of
 document and instruction, received from Peter, but of authority,
 and jurisdiction.

(r) Cent. 4.
 col. 746.
 (u) Col. 519.

(x) De reg.
 Christi. l. 2.
 pag. 149.

(y) Pag. 284. Not vnlike to this answer, is your affirming (y), that
 the Bishops of the East challenged Iulius for writing to them alone, &
 (z) Extat Ep. by his owne authority: for there is no such challenge in their
 apud Bin. 20. Epistle (z): Yea, as Sozomen (a) testifieth, and the begin-
 2. pag. 401. ning of the Epistle it selfe sheweth, in it they professe the
 (a) L. 3. c. 7. primacy of the Roman Church, though otherwise falsly
 objecting to Iulius, the breach of the Canons; a thing not
 to be wondred at: for they that wrot, were Arians, & in ha-
 tred of him, because he had annulled their Councell of
 Antioch, and restored Athanasius. And as the Epistle was
 written by Arians, so it is also reported by Socrates, and
 Sozomen, from Sabinus, a Macedonian Heretike, who
 tooke part with the Council of Antioch against the Pope,
 and against the Councell of Nice; to which, as also to Atha-
 nasius, and to the Blessed Trinity it selfe, he was a profes-
 sed enemy. In regard wherof their Epistle is of no more
 weight,

weight, then if Lutherans, or Calvinists should now write the like. And hereby it appeareth, how vntuly you say (b) that, Some (of the testimonies of ancient holy Popes expressing the vniuersall iurisdiction of the Roman See) may be confuted, and indeed confounded by as ancient oppositions of the Orientalls against Pope Iulius &c. for those Orientalls were hereticks. (b) Pag. 183.

Having thus shifted off the testimony of Iulius, (whom you call the first man of the inquest) you passe immediately to S. Gregory, the last of the twelve, which Bellarmine alleageth, omitting all the rest. And whereas he out of the works of this holy Pope, produceth diuers testimonies, clearly conuincing the subiection of all Churches to the Roman, you omitting the rest, as being vnanswearable, find meanes to except against one (d), which is: *Who doubts, but that the Church of Constantinople is subiect to the See Apostolike, which the most religious Lord the Emperor, and our brother Eusebius Bishop of the same City continually protest?* This testimony of S. Gregory you reject, vpon pretence, that the Epistle is supposititious and counterfeit. Some (of the Popes alleaged by Bellarmine (say you) speake not, but their counterfeites, as the last Turist, Pope Gregory in an Epistle, wherein Eusebius B. of Constantinople is said to haue bene subiect vnto him, when as (as our Doctor Reynolds hath proued) there was no Eusebius B. of Constantinople in the dayes of S. Gregory. But to Doctor Reynolds I oppose the most eminent Cardinall Peron, a man of greater renowne, learning, & authority, who answereth (e) 1. That Cyriacus, which was then Bishop of Constantinople, might haue two names, and be called Eusebius Cyriacus, as S. Hierome was called, Eusebius Hieronymus. 2. That Eusebius might be there taken adiectiuely, and signify pious, or, religious, as when Arius (f) writ to Eusebius B. of Nicomedia, *ἀλλήθως ευσεβίς*, Farewell Eusebius, truly Eusebius, that is, Truly religious. And 3. that it is an error of the Exemplarist, who of *eiusdem* ill written, and blotted, made Eusebius: for the ancient copies of this Epistle current for the space of 200. yeares after S. Gregory, make no mention of Eusebius, but read simply, and our brother B. of the same City, as it ap-

(d) Pag. 184.

(e) Repl. l. 1. Chap. 34.

(f) Apud Theod. l. 1.

bist. c. 5.

(f) De dimi.

offic. l. 4. c. 2.

in Biblioth.

Pat. edit. Co-

lon. to 9. part.

1.

(g) L. 7. ep.

64.

(h) L. 4. inst.

c. 7. §. 12.

(k) Pag. 183.

(l) L. 1. ep. 6.

(m) L. 1. ep.

56.

(n) Cod. tit. 1.

l. 8.

(o) Cod. tit. 1.

l. 7.

(p) Pag. 184.

peares out of the relation of Amalarius Fortunatus, who lived 800. yeares since, and setteth downe this whole Epistle of S. Gregory, word by word (f): and his testimony alone, living 800. yeares nearer S. Gregories tyme, then Doctor Reynolds, or your selfe, is a sufficient proove of the authority of this Epistle against you both.

But what? Though you except against this Epistle, yet in the next, which no man hath doubted of, S. Gregory in like manner sayth (g): For whereas, he (the B. of Constantinople being accused of a certaine crime) professeth himselfe subiect to the See apostolike, if any fault be found in Bishops, I know not what Bishop is not subiect vnto it. Doth not this testimony immediately follow in Bellarmine? Yes, and it is so euident that Caluin (h) on the rack of truth is enforced to confesse, that, S. Gregory in no place of his workes vanteth more of the greatness of his See, then in these very words; and that in them, he attributeth to himselfe the right of punishing Bishops, when they offend. Is it not then impofterous, to conceale this so cleare an euidence, and others brought in by Bellarmine, and reject them all, because you haue found a way to caviil at one; especially since not only out of S. Gregories workes, and the testimonies of your Protestant Brethren, it is a truth not to be denyed, that he beliened himselfe to haue, and practised iurisdiction over all Bishops whatsoever?

But you say (k): If Gregory in some tearmes seems to speake somewhat lowd, as though he were very Great, yet he confined himselfe to the Constitution of Iustinian. He resolueeth according to the constitution of Iustinian, that the triall of Bishops causes in the first instance, belongs to their Metropolitan, as the cause of the Metropolitan doth to his Patriarke. But withall he teacheth (l), that they may appeale to the See Apostolike; and furthermore addeth (m), that, If a Bishop haue no Metropolitan, nor Patriarke over him, then (sayth he) his cause is to be heard, & decided by the See Apostolike, which is the head of all Churches. And this is agreeable to the profession which Iustinian himselfe made in the Law Inter claras (n), and in the Law to Epiphanius Patriarke of Constantinople (o).

In the rest of this Section (p), you tell vs, that in of these Popes

Popes (cited by Bellarmine) call the Church of Rome, and Bishop thereof, Head of all Churches, or one that hath the care of all Churches, or one having principality. They do so: and withall so vnanswerably affirme the Vniuersall iurisdiction of the Roman Church, that you thought best not to mention their words, but to put them off, saying: The like attributes haue bene anciently ascribed to other Churches, and Bishops: which how false it is, you haue already heard (q).

To giue a good farewell, you conclude thus (r): There are diuers other testimonies out of Leo, Gelasius, and other Popes, who breathed out many sentences full of ostentation of their owne greatness. Hitherto you haue held vs in hand, that the primitive Popes did not challenge any iurisdiction ouer the vniuersall Church: but now you say, that, S. Gregory in some termes seemes to speake somewhat loud, as though he were very Great; and that Leo, Gelasius, and other Popes breathed out many sentences, full of ostentation of their owne greatness; but whatsoever they vented out, it was typhus facularis, and a swelling impostume, which was lanced (that is bled withall) by the Councell of Carthage vnder S. Cyprian, and the Councell of Africke vnder S. Augustine; and that selfe-loue bewitching many Popes of the more primitive times, they boasted themselves to be the only Vicars of Christ, and haue bene reuiled for their great arrogancy, by the ancient Fathers of their owne times.

And afterwards (s) you compare S. Leo, and S. Gregory to Adonias, that fought traiterously to pull the crowne from his Fathers head, and make himselfe King, to which he had right. This (forsooth) is the reuerence you beare to the primitive Popes, whom antiquity hath had in so great veneration, as of S. Leo, and S. Gregory in particular you haue heard (t). Truth (which enforceth testimony from her enemies) compelleth you to confesse (u), that the Primitive Popes were, Holy Popes, Holy Fathers, excellently goodly, & learned, and that many of them, are glorious Martyrs, and Saints, whose memory is blessed. And yet the same truth enforceth you heere to confesse, that those Popes acknowledged themselves to be, the only Vicars of Christ on earth, to haue an vniuersall authority, and to haue practised the same: for which, albeit you taxe them with great arrogancy, yet in adding, that the ancient Fa-

(q) Chap. 17.

Sect. 2. Chap.

19. Sect. 3.

Chap. 35.

Chap. 36 Sect.

3.

(r) Pag. 285.

fin. 280.

(s) Pag. 303.

fin. 304.

(t) Chap. 15.

Sect. 3.

(u) Pag. 173.

178. 182. 187.

thers of their owne time, did the like. you passe the limits of modesty, and truth.

And who seeth not the absurd manner of arguing which in prooffe hereof you vse? Your words are (x): *Our generall discovery of the vanity of your proofes of Papall Monarchy, from the mouthes of Popes themselves, who haue bene anciently noted of pride.* Your assumpt then is, to disproue the Papall Monarchy from the mouthes of Popes themselves. But you produce not any one testimony, nor any one word of any one Pope, but make a brieft repetition of your Arguments, which in their severall places haue bene proued to be partly impertinent, partly false, and partly hereticall. Impertinent, as of Tertullian: False, as of the African Councell, S. Cyrill, S. Basil, S. Ambrose, S. Hierome, S. Augustine: Hereticall, as of Polycrates resisting Victor, and of the Arians, whom (to conceale that they were heretikes) you call, *The Orientalls*. And finally, part of them, of such as for a time defended the false doctrine of Rebaptization, as S. Cyprian, and his Councell of Carthage, which though S. Augustine haue answered (y), and confuted word by word, you take no notice therof, but vrge it as currant, and of authority, against the B. of Rome; yet that all may not seeme to be repetitions, you bring forth one new Argument (z), as drawne from the mouthes of Popes themselves, which is, that one Flaccidius relying on the greatnesse of the Citty of Rome, equalled the Deacons of Rome, with Priests. This you object, as the testimony of S. Augustine himselfe, pointing at the vaine boasting of Rome: whereas it is not S. Augustines, but of the *Author questionum noui & veteris Testamenti*, whom heretofore (a), when he was not for your purpose, you reiected as an hereticall author: but now his words are of S. Augustine himselfe, and an Argument drawne from the very mouthes of ancient and holy Popes. Necessity enforceth you to such absurdities: for better Arguments are not to be found in such a cause.

The blindness of your zeale permitted you not to see the inconsequence, & contrariety of your doctrine, whiles you professe (b), that the primitive Popes were *Holy men,* and

(x) Pag. 286.
in title sect.
23.

(y) L. 6. de
Baptism. per
sor.

(z) Pag. 286.

(a) Pag. 52.

(b) Pag. 287.

and yet, that they were proud, arrogant, and challenged dominion above others, beyond the limits of their owne jurisdiction. Yes (say you (c)), why not? They were holy Disciples of Christ, who ambitiously wished, that they might sit, the one on the right hand of Christ, and on the other on the left in his kingdome. They were holy Apostles, that sought among themselves, without any ordinance of their Lord, who should be chiefe. They were indeed Disciples, and Apostles of Christ, but as yet imperfect: nor did they arrogate to themselves, & much lesse seeke to practise superiority over the Church of the whole world, as the Popes from the beginning haue done. Which, if it were not giuen them by Christ, could not stand with Christian Modesty, & much lesse, with sanctity: for such a claime is not a small blemish, nor a veniall offence, but the very height of Luciferian pride (for so you call it (d)), and the very marke of Anti-christ himselfe. Againe, the ambition of the Apostles was reformed, and they perfected, and confirmed in grace, by the coming of the holy Ghost. But there is no testimony of antiquity, that any one of the primitive Popes (whom you taxe with pride, and great arrogancy) did at any tyme, before their death, relinquish that claime: yea contrarily, all of them constantly maintained their authority, as giuen them by Christ, in S. Peter, and exercised the same over all the Churches of the world vntill their dying day. And if this were in them, great arrogancy, and Luciferian pride, they were far from being holy Saints of God: which yet you truly confesse them to haue bene, condemning thereby your doctrine against their supremacy, of falshood, and your selfe of slanderings Gods Saints with Luciferian pride and arrogancy.

Your last refuge (e), that Popes are not so withesles in their owne cause, was refuted aboue (f).

(e) Pag. 286.

(f) Chap. 15.

sect. 3.



CHAP. XXXVIII.

The Vniuersall iurisdiction of the B. of
Rome proued by the Exercise of his
Authority ouer other Bishops.



AS among the Arguments for the Popes vniuersall iurisdiction, there is none more conuincing, then that from the first ages after Christ, by their authority they haue ordayned, deposed, and restored Bishops, throughout the whole Church; so there is none, which with more sleights you seeke to elude. That the Popes anciently exercised this authority, is a thing so certaine, that Danæus a learned Protestant is enforced to acknowledge the truth therof (g), and answere: *It followes not, that because the B. of Rome vsed that right, he had therefore that right: for certainly he had no right to do this, but only tyranny, and usurpation.* Which to be an vnconscionable answere, no man can doubt: for the B. of Rome, as now he doth, so much more did he then, want temporal power, to cōpell Bishops, especially in Countres far remote from Rome, to obey him, which yet he must haue had, if that vse of his power had not bene from a true right, giuen him by Christ, but only by *tyranny and usurpation*. Wherefore you finding this answere of Danæus not to satisfy, haue made a bold aduenture, to deny, that the ancient Popes exercised any such power: which how vntrue it is, the ensuing Sections shall demonstrate.

(g) Resp. ad
Bellar. pars. 1.
pag. 117.

READ

SECT.

SECT. I.

The Popes universall authority proved; by the Institution, and Confirmation of Bishops: and of the use, and signification of the Pall, or Mantle granted to Archbishops.

Y Our first position is (h): Anciently, Institutions of Metropolitans, and Patriarkes, were done by communicatory letters to the chiefe Patriarke, which were letters of correspondence, to shew their agreement in fayth: in which case, the B. of Rome sent his Pall in token of his consent. (h) Pag. 288.

That the B. of Rome hath ever accustomed to institute Bishops in the most remote Prouinces of the world, appeareth out of the booke intituled, *Vita Romanorum Pontificum*, written by Damasus, or (as others more probably thinke) by Anastasius Bibliothecarius, in which are reported the ordinations of Bishops made by Linus, immediate successor to S. Peter, and successively by all other Bishops of that See: The letters you mention, of Metropolitans, & Patriarkes, written at the tyme of their Institution, to the chiefe Patriarke (the B. of Rome) were not only of correspondence, to shew their agreement in fayth: for howbeit they did containe a profession of their agreement in fayth with the Roman Church, that therby they might be receaved into her communion, and haue the title of Catholike Bishops: yet moreover, they contayned an oath of Obedience, and subiection to the B. of Rome. And by the same letters, they asked his Pal, which (S. Gregory witnesses (i) was granted to none, vntill they did humbly, and earnestly desire it. (i) L. 7. epis. indic. 1.

It is true, that the Pope by sending his Pal to Archbishops, did expresse his consent to their Institution. But if they did not owe subiection to him, there had bene no need of requiring his consent, and much lesse, of asking his Pal: for the Pal did not only containe an expression of

(k) Part. 4.
q. 10. memb. 5.
art. 2. §. 6.

(l) C. 5.

(m) Myfter.
Miffæ l. 1. c.
63.

(n) Ep. ad
Suffragan. &
Episcop. Tyri.
(o) Vita S.
Malach. cap.
19.

(p) Spond. an.
723. n. 2. &
Author Vita
eius apud Sur.
3. Iunij.

(q) Greg. 3.
ep. 2. ad Boni-
fac.

(r) L. 4. Ep. 8.

of the Popes consent to their Institution, but a grant of great authority, and power, which by the Pal was signified, and giuen vnto them. So testified the irrefragable Doctor Alexander of Hales 400. yeares since: *When the Pal is giuen (sayth he) there is giuen fulnesse of Pastorall power; for before a Metropolitan be honored with the Pal, he is not to ordaine Priests, consecrate Bishops, or dedicate Churches.* And before him the fourth Councell of Lateran consisting of 1280. Fathers, declared (l), that after the Patriarkes of the East haue taken their Oath of Fidelity, and Obedience to the B. of Rome, and haue receaued the Pal from him, as a token of the plenitude of Pontificall office, they may grant it also to their Suffragans, receauing in like manner from them an oath of Obedience both to themselves, and to the Church of Rome. And before the Councell of Lateran, Innocentius the third (m): *The Pal containes the fulnesse of Pontificall office, for as much as in it, and with it, the fulnesse of Pontificall office is conferred: for before a Metropolitan be honored with the Pal, he ought not to ordaine Priests, consecrate Bishops, or dedicate Churches, nor haue the Name of Archbishop.* Which also was testified before him, by Honorius the second (n), and by S. Bernard (o) reporting of S. Malachias, that hauing founded a Metropolitan See in Ireland, and knowing it to want authority, vntill it were confirmed by the See Apostolike, he traueled to Rome in person, to procure the Pal, as well for that See, as also for another, which Celsus had founded: And before him Wilfrid an English Abbot, who for his great labors in preaching the Gospell to the Germans, and conuerting that nation to Christ, hath deserued to be intituled, *The Apostle of Germany*, coming to Rome, and bring consecrated Bishop by Gregory the third, and in his consecration called Boniface, after he had taken the oath of obedience to the See Apostolike, as all Bishops vsed to do (p), returned into Germany, & Gregory sent him the Pal, conferring on him the authority of an Archbishop (q). And before him S. Gregory the Great (r), writing to Iohn Bishop of the first Iustinianes: *The relation of our brethren, and fellow-Bishops (of Illyria) hath declared vnto vs, that thou art called to the Episcopall*

pall dignity, by the agreeing consent of all the Councell, and by the will
 of the most excellent Prince (Mauritius the Emperor) wherunto
 we also give our consent &c. And send thee the Pall according to the
 custome, and decree, by a reiterated innovation, that thou exercise the
 Vicarship of the See Apostolike. And before him, Celestine Pope
 sending the Pal to Cyrill Patriarke of Alexandria^(s), made ^{(s) Balsam. in}
 him his Vicar with full power, to preside in the Councell ^{Nomocan.}
 of Ephesus, and iudge the cause of Nestorius. And againe ^{Phot. sic 3. c.}
 before him, Marcus Pope granted the Pal to the B. of Ostia ^{1. Niceph. l. 24.}
^(t), confirming to him, and his successors, the authority of ^{c. 34.}
 consecrating the B. of Rome. All this sheweth, that the Pal ^{(t) Vit. Rom.}
 which the Pope sendeth to Archbishops, is not only an ex- ^{Pontif. in}
 pression of his assent to their election, and institution, but a ^{Marco.}
 grant of most ample power, and authority, which they re-
 quire from him, by asking the Pal, and receive from him,
 together with the Pal. And moreover, that their letters to
 him, are not only to professe their agreement in fayth with
 the Roman Church, but also to acknowledge their subie-
 ction, and to promise obedience to him. Which promise
 was likewise made by all Bishops, at their returne from
 Schisme, to the Catholike Church, as appeareth by the
 forme of oath, which Hormisdas Pope ^(u), S. Gregory ^(x), ^{(u) Apud}
 and the eight generall Councell ^(y), prescribe to be taken ^{Baron. anno}
 by them, as also, by the profession, which Iohn Patriarke ^{517.}
 of Constantinople ^(z), made to Hormisdas Pope. And fi- ^{(x) L. 10. Ep.}
 nally, the ancient custome (which Sophronius Patriarke ^{10.}
 of Hierusalem ^(a), calls, An apostolicall tradition) was, that ^{(y) Bin. 10. 3.}
 when Bishops were first instituted, they should send a pro- ^{pag. 933. Ca-}
 fession of their fayth to the B. of Rome, which he appro- ^{nus l. 6. c. 6.}
 ving, did therby confirme them in their Bishoprikes. This ^{pag. 100.}
 custome (sayth Sophronius) we following, write unto you, who ^{(z) Ep. ad}
 haue the knowledge of diuine things, to the end we may give testimo- ^{(a) Ep. ad}
 ny of what sayth we hold: We write, I say, to you, who haue know- ^{Honor. Pap.}
 ledge not only to discern true doctrines from false, but are able to sup-
 ply whatsoeuer is wanting.

SECT. II.

A shift of Doctor Marton rectified.

(b) Pag. 188.

YOur second answer is (b), that at the sending of the Pall to Archbishops was only a declaration of the Popes assent to their institution, for his deposing of other Bishops without the Roman Diocesis, was but an expression to others that he thought them unjustly deposed: & that his power in restitution of others that had bene deposed, was the like manifestation of his consent to have such, and such restored; even as other Patriarches often did. These are words, but not an answer. For any inferior, as a Suffragan Bishop, or a lay man, may expresse his opinion, or his assent, that his Metropolitan is to be deposed, or if he be already deposed, that he is unjustly deposed, and yet nether depose him, nor any way concur to his deposition, but leave him in the state he found him: for deposition (whether it be of an Ecclesiasticall Prelate, or of a temporall Officer) is a iuridicall sentence, wherby a Superior actually exerciseth the authority of a Iudge, and really depriveth his inferior of a dignity wherof he was possessed; and therefore can be performed by none, but by him, that hath power of a Iudge to condemne his inferior. And so likewise, the restitution of a Bishop to his seat, is an operative act of power, wherby the sentence of deposition pronounced against him is reversed, and annulled: which therefore can be performed by none, but by one, that is Superior in power, as well to the Bishop deposed, as to the Superior that deposed him. In this manner, the Fathers of the Councell of Chalcedon requested the Legates of Pope Leo, Presidents of the Councell, (c) to pronounce sentence of condemnation against Dioscorus Patriarke of Alexandria, which they accordingly performed, deposing him in Leo's name, from his Episcopall dignity, and from all Sacerdotall function. And the Ecclesiasticall histories are full of examples of the same nature.

(c) M. A.

SECT. III.

The Popes power of instituting, and confirming Bishops, proved by Examples.

Your third answer is (d): You produce no one example, wherein it can appear, that the Pope could either institute, confirm, depose, or restore any Bishop by his own authority alone, without the help of a Council. This answer is a shift, vaine, as the former was, and withall a notorious yntertruth. A shift; for when his Majesty makes a law, with the assistance of his Parliament; or the Lord Archbishop of Canterbury an Ecclesiasticall decree, with a Council of his Suffragans, were it not sophistry to argue from thence, that his Majesty is not supreme governor in his dominions, or that the Archbishop of Canterbury hath not iurisdiction over his Suffragans? No lesse then it is to argue, that the Pope hath not iurisdiction over other Bishops, because he deposeth, or restoreth them not, without a Council. For as it is not necessary, that a King in his kingdom, or an Archbishop in his Dioces, exercise all actes of Iurisdiction alone, without the advice, or helpe of their subiectes; so neither is it, that the Pope institute, depose, or restore Bishops, alone, without the advice, and helpe of a Council. And so much the more, because when Councils have proceeded to the deposition of Bishops, they have acknowledged the last definitive sentence to belong to the Pope. So did the Council of Ephesus, professing themselves to depose Nestorius, (c) *Drakova* by the command of Pope Celestina (e) and in reserving *Chap. 18. sect. 1.* to him the last sentence against Iohn Patriarke of Antioch. (f) And when the Council of Chalcedon was to depose *(f) See ibid. sect. 2.* Dioscorus, they beseeched the Popes Legates, as representing his person, that was supreme governor of the universall Church, and Iudge of all Bishops, to pronounce the sentence of condemnation against him, which the Legates performed (g). And when they admitted Theodoret, that *(g) See above Chap. 19. sect.* had bene deposed in the second Council of Ephesus, to

enter, and take his place among the Bishops, they did it vpon this ground, that the most holy Archbishop Leo had restored him to his Bishoprick (h).

(h) See above
ibid.

(i) L. 2. de
Pont. c. 28.

And as this your third answere is a shift, so it is an vntruth: for euen Bellarmine (i), against whom you write, and in that very place which you cite for the contrary, pro- neth, that all Archbishops, Metropolitans, and Patriarke were instituted, or confirmed by the Pope, and that by sending them the Pal, he conferred on them, the plenitude of Pastorall power: which being an act of supreme autho- rity, & a conuincing argument of his vniuersall iurisdic- tion, and performed by him alone, proueth vnanswerably, that he instituted Bishops by his owne authority, alone, with- out the helpe of a Concell.

(k) See this
proued about
Chap. 30. sect.

(l) Extant E-
pistola apud
Bin. 10. 2. pag.
994. 995.

(m) Bede hist.
Anglor. l. 2.
c. 17.

(n) Bede l. 1.
hist. Angl. c.
29.

(o) L. 7. c. 35.

And to proue the same by particular examples: When Agapetus Pope came to Constantinople, he deposed An- thimus in the Imperiall city, in the presence of Iustinian the Emperor, and this alone, without the helpe of any Cou- cell, yea and without any support at all (k). And Honor- us the first Pope of that name (as appeareth out of his epi- stles to Edwin King of England, and Honorius B. of Do- ner) (l) according to the petition made to him by Hono- rius, sent to him, and Paulinus two Palls (m) with Apo- stolicall authority, that the Superiour of the two, might ordaine an Archbishop in place of him that first departed this life. And S. Gregory a litle before that tyme, sent the Pal to Augustine Archbishop of Canterbury (n), who con- uerted vs to Christ, giving him thereby full authority, to or- daine Bishops subiect to him, and to erect a new Arch- bishoprick at Yorke. And doth not Socrates report (o), that Perigenes being ordained B. of Patras in Achaia, and the Citizens not receauing him, the B. of Rome commanded, that he should be Bishop of the Metropolitan Church of Corinth (the Bishop of that place being dead), and that he gouerned in that Church all the dayes of his life? And when in the false Councell of Ephesus, Anatolius had bene ordai- ned Patriarke of Constantinople, and Maximus of An- tioch, by what meanes was their Ordination legitimated, and

and they confirmed in these Seas, but by the authority of
 Leo Pope alone? You wish vs (p) in good fayth, p. 101. (p) Pag. 196.
 whether we can believe, that Maximus of Antioch, was canonically in-
 stituted, or confirmed by Pope Leo, because his own Legates said so?
 We tell you in good fayth, that you are quite mistaken: for
 not only the Legates of Pope Leo said so, but also Anato-
 lius Patriarke of Constantinople, with approbation of the
 whole Councell of Chalcedon (q): My voyce is (sayth he) (q) Conc.
 that none of the things ordayned by the pretended Councellof Ephesus, Chalc. Act.
 remaine firme, but only that, which was done for Maximus B. of great
 Antioch; for as much as the most holy Archbishop of Rome, Leo, recea-
 ving him into his Communion, hath judged that he rule the Church of
 Antioch. And because you aske vs in good fayth, we must
 needes say, that you are no lesse mistaken concerning A-
 natolius: for when Theodosius the Emperor requested Leo
 Pope to confirme him in the See of Constantinople, Leo
 answering (r), beseeched the Emperor, not to take it in (r) Ep. 33.
 ill part, if he did not confirme him, vntill he had performed
 the things, which he ordained. And when Anatolius had
 performed them, Pulcheria the Empresse giuing notice (s) Ep. ad
 therof to Leo (s), he confirmed him, verifying, that by his as- Leo, inter Ep.
 sent Anatolius obtained the Bishoprick of so great a City. But what preambul.
 if there were no other prooff extant, but the bare affirma- Conc. Chalced.
 tion of Leo? Was not Leo a most holy Prelate, worthy of
 all credit? And when he said that Anatolius by his as- sent ob-
 tained the Bishoprick of so great a City, did he not speake it to
 Marrian the Emperor, who knew the truth of that busi-
 nesse?

But what need we to dwell in the rehearsal of more
 particulars? Did not S. Leo, alone (t), without any Con- (t) Ep. 84.
 cell, make Anastasius B. of Thessalonica his Vicar in the
 East, with full power to confirme the ordinations of Bi-
 shops lawfully made in the Orientall Churches, & to an-
 null those, that were made against order? And did not S.
 Gregory (u) write to the Bishops of Illyria, following the de- (u) L. 4. ep. 7.
 fires of your demand, we confirme by the consent of our authority,
 our Brother Iohn in the Bishoprick of the first Iustiniene? And this
 power is is, which S. Bernard exprest saying (x): The (x) Ep. 131.
 Roman

Letting them know that the Bishopricke, where he hath
not beene, is of his jurisdiction, he may depose him, &
admit others, as he hath done with the Bishop of
the same power to make Archbishops, and contrary, if in some con-
currence.

not only the Legates of Rome, but also the
the to nomination of the

whole Council of Chalcedon (p) sayth he (p) Con-

The Pope's power of deposing Bishops without a Council,
proved by Examples.

If the Pope have not authority to depose Bishops alone
without the helpe of a Council, why did S. Cyprian

(f) L. 2. ep. 13.
ad Stepha.

(f) write to Stephen Pope, that by his letters addressed into the
province, & to the people of Arles, Marcian Bishop of that city might
be deposed, and another substituted in his place? And S. Cyprian
did to little doubt of Stephens authority in this kinde, that
he beleeueth him, to let him vnderstand, who was instituted in
Marcians place at Arles, to the end, he might know, to whom to direct
his brethren, and letters. Wherefore you are much mistaken,

(g) Pag. 201.
text. & marg.

when you say (g), Stephens letters were but admonitory, signifying
that Marcian ought to be deposed. If you will not beleeue S.
Cyprian, beleeue Danæus your Protestant Brother, who
speaking of this very example (h), findeth it so conuincing,
that he is enforced to confesse, that the Bishops of Rome
did anciently depose other Bishops; which (sayth he) they
had no right to do, but only tyranny, and vsurpation. So he, confu-
ting you, and confessing against you, & himselfe, that Cy-
prian speaketh absolutely of deposing Marcian, not of admo-
nishing that he ought to be deposed.

(h) Respon/
ad Bellarm.
part. 2. pag.
317.

This power was likewise acknowledged, when the Fa-
thers of the first Council of Constantinople beseeched
Damasus Pope, to depose Timothy, an hereticall Patriarke
of Alexandria, and Damasus answering them said (i):
What as your charity (my deare children) yeildeth due reuerence to
the Apostolike See, it shall turne you to great honour &c. But what
was there to reuerence from me, the deposition of Timothy, seeing he
was long since deposed here, by his Master Apollinarius, by the iudg-
ment

(i) Apud
Theodoret. l.
5. hist. c. 20.

ment of the See Apostolic. And againe (k): *Enchiridion*, (k) *Ibid.* paulb
that we have long since deposed that Nestorian Timothy, disciple to A-
pollinarius the heretike. And Theodoret reporting the same (l): (l) *Ibid.*
Damasus a man well worthy of all praise, as seems as he understood
that this sect was brouched, deposed not only Apollinarius, but also
Timothy his Disciple.

The same appeareth by the authority, which the Popes
of Rome have shewed in the deposition of eight Patriarks
of Constantinople (m), Maximus, Nestorius, Acacius, An- (m) *Nicol.*
thymus, Sergius, Pyrrhus, Paulus, Petrus: for not to di- *primus Ep. 8.*
pute, whether all of them were deposed without Coun- *apud Bin. 50.*
cells, it cannot be denied, that Agapet Pope coming to
Constantinople, deposed Anthymus, in the very Imperiall
City, in presence of the Emperour Iustinian, that favored
him, and excommunicated the hereticall Emperesse Theo-
dora, that protected him; & this not only without a Coun-
cell, but being very poore, and without assistance; yea con-
trarily the Emperesse tempting him with promises of great
rewards, if he would leave Anthymus in that seat, & with
great threats, if he deposed him: The Emperesse in secret (sayth
Liberatus (o) promising great presents to the Pope, if he would leave (o) *In Brev.*
Anthymus in his seat, and on the other side tempting him with threats, *cap. 11.*
the Pope persisted in not bawking to her demand. And Anthymus, see-
ing himselfe cast out of his seat, gave up his mantle to the Emperour, &
retired himselfe, where the Emperesse took him into her protection.
And then the Pope for the Emperours sake, ordained Menas Bishop in
his stead, consecrating him with his owne hands. The same is re- (p) *Novel.*
ported by Iustinian himselfe (p), and by Victor of Tunes (q) *In Chron.*
(q) set forth by Ioseph Scaliger (r), adding hereto the ex- (r) *Ad calc.*
communication, which Agapet pronounced against the *Chron. Euseb.*
Emperesse.

To this I adde, that Celestine Pope by his authority a-
lone commanded Cyrill Patriarke of Alexandria to depose
Nestorius an hereticall Bishop of Constantinople, writing (s) *In Rom.*
thus vnto him (s) adding to this the authority of our See, and Ephesians.
with power the representation of our place, thou shalt execute exactly
and severely this sentence, namely, that if within ten dayes after signi-
fication of this admonition given to Nestorius, he do not so expresse
words

words in the Bible be not to be taken too literally, but by the Holy Spirit shall provide for the Church without any, and declare him to be wholly cut off from our body.

In like manner S. Leo the Great deprived Hilary B. of Arles from the authority of ordaining Bishops in the Province of Vienne, which he had iniustly vsurped. Hilary is to know (sayth Leo to the Bishop of Vienne) that he is deprived of all power over the Province of Vienne, which he had vsurped unlawfully. And Valentinian the Emperor acknowledging that Leo might for this fault have iustly deposed Hilary, from his Bishoprick of Arles, said (u): The Popes clemency alone, permitted Hilary to beare still the title of a Bishop. And Gelasius 40. yeares after, speaking of the power of Leo Pope, sayd (x): Flavianus having bene condemned by the Congregation of the Greeke Bishops, the See Apostolike alone, because he had not consented therunto, absolved him: and contrarywise by his authority condemned Dioscorus Prelate of the second See, who had bene there approved, and alone unmailed the wicked Synod, in not consenting to it; and by his authority alone, ordained that the Councell of Chalcedon should be kept.

(e) Ep. 89.

(u) Nou.

Throd. 11. 11.

(x) De anathem. Vinc.

In like manner, when Iohn Archbishop of Larissa in Thessaly, had iniustly condemned Adrian B. of Thebes, one of the Bishops of his iurisdiction, that had appealed from him to the See Apostolike, S. Gregory exempted the B. of Thebes from his iurisdiction. We ordaine (sayth he (y) to Iohn Archbishop of Larissa) that thy brotherhood abstaine from all the iurisdiction which thou hast formerly had over him, and his Church &c. And if at any tyme, or for any occasion whatsoever, thou shalt attempt to contradict this our statute, know that wee declare thee deprived of the sacred communion, so as it may not be restored to thee, except in the article of death, but with leaue of the B. of Rome.

(y) L. 2. ep. 7: indict. 11.

Finally omitting other examples (of which Ecclesiastical histories are full) to these I adde the testimony of S. Bernard, who speaking to Eugenius Pope, said (z): The power of others is confined within certaine limits; thine extendeth even to them, who haue power over others. Hast not thou power, if there be cause, to shut beauen to a Bishop, to depose him from his Bishoprick, and deliuer him to Satan? And vpon this knowne right

(z) L. de Con. fides.

right of the Pope, he required him to depose the Bishops (a) Ep. 217. of Yorke(a), and Winchester, & likewise(b) a wicked Bishop of the Ruthens. (b) Ep. 239.

S E C T. V.

The Popes power of restoring Bishops without a Councell, proved.

A Nastasius Patriarke of Hierusalem that lived 1100. yeares since in acknowledgment of this power, writ to Felix B. of Rome (c): *The prerogative of your Apostolike See, (c) Ep. ad Br. hath ever bene, to restore by the authority of your power, them, that lic. haue bene iniustly condemned, or excommunicated, and to returne vnto them, all that hath bene taken from them, and by the Apostolickall priuiledge, to punish those, that condemned, or excommunicated them, as we know it to haue bene done, both in our, and in former tymes.* The practise of this authority is no lesse certaine, out of the Ecclesiasticall writers. Eustathius B. of Sebaste in Armenia, being deposed from his Bishoprick by the Councell of Melitine, trauelled to Rome, and bringing letters of restitution from Liberius Pope, the Councell of Tyana in Cappadocia, obeying, receaued him, without inquiring of the conditions, by meanes wherof he had bene restored. The things (d) that were proposed to him, by the most blessed Bishop (d) S. Basil. Liberius, & what submission he made, we know not: Only he brought Ep. 74. a letter, that restored him, which being shewed to the Councell of Tyana, he was reestablished in his Bishops seat. Againe, when the Emperor Valens had driuen Peter that famous Patriarke of Alexandria (whom Theodosius and Valentinian call (e) (e) Cod. titule a man of Apostolickall sanctity) from his See, and placed in it Lucius an Arian heretike, Peter going to Rome appealed to Damasus Pope, & obtained letters of restitution from him. Peter (sayth Socrates) (f) being returned from Rome to Alexan- (f) L. 4. c. 30. dria, with letters from Damasus B. of Rome, which confirmed the creation of Peter, the people encouraged, draue away Lucius, and restored Peter in his place. And whē Theodoret B. of Cyre bordering vpon Persia, was deposed from his Bishoprick by

(g) *Ad. 1.*

the Councell of Ephesus, he was restored by Leo Pope. Whereupon the Senators which assisted at the Councell of Chalcedon, sayd (g): Let the most religious Bishop Theodoret come in, that he may take part in the Councell, because the most holy Archbishop Leobath restored him to his Bishoprick.

These examples shew, that the venerable Councils were so far from thinking, the Pope could not restore Bishops, without their help, that they made themselves executors of his authority, & caused the letters of restitution which he had grated to Bishops iniustly deposed, to be obeyed.

S E C T. VI.

Doctor Morton, to crosse the Popes Authority in restoring Bishops deposed, takes part with the Arians, and iustifies their impious proceedings against S. Athanasius, and other Catholike Bishops.

(h) *Pag. 190.*(i) *De Synod.*(k) *L. 2. c. 5.*(l) *L. de Syn.*(m) *L. 2. c. 5.*

TO proue the Popes authority of restoring Bishops, by his letters, & authority alone, we haue for precedents the examples of the great Prelates, Athanasius Patriarke of Alexandria, Paul of Constantinople, Marcellus Primate of Ancyra in Galatia, Asclepas B. of Gaza in Palestine, & Lucius of Adrianopolis in Thracia, who being iniustly deposed by the Arians, appealed to Iulius Pope, and he by his authority restored them to their seats. You not knowing how otherwise to auoid the force of these examples, haue thought best to take part with the Arians against S. Athanasius, to iustify their opposition against Pope Iulius, & maintaine their contempt of his authority. To this end, you say (h): Among those Easterne Bishops (which condemned Athanasius in the Councell of Antioch) there were many orthodoxe. There were indeed in that Councell according to the relation of S. Athanasius (i) and Socrates (k), 90. Bishops: and according to S. Hilary (l). 97. or if we beleue Sozomen (m), 96. Of this number there were only 36. Arian Bishops. These only were they that plotted the deposition of Athanasius; these only made the decrees of that Councell and

and subscribed to them, as Iulius in his Epistle afterward written to them, and out of it Athanasius (n) testify. These only were they, that capitulated with Iulius Pope, to haue communion with him, not vpon condition, that he should communicate with those Bishops, whom they had ordeyned, (as you ignorantly affirme), but, vpon condition, that he should abandon the communion of Athanasius, and the other Catholike Bishops, which being deposed by them, had appealed to him for redresse, and by his authority recovered their Churches againe. And because the decrees of that Councell were made by Arians only, they haue euer bene held to be absolutely hereticall: The Arians (sayth Sozomen(o) after they had with calumnies circumuented Athanasius, and cast him out of his Church of Alexandria, fearing lest things might be brought about againe, made this Canon, endeavoring to haue their plots against him remaine indiscussed. The same is expressly affirmed by S. Chrysostome (p); against whom, when his aduersaries, that had deposed him, to iustify their fact, and blame him for returning to his Church, alleaged a Canon of this Councell of Antioch, he answered; It is not a Canon of the Church, but of the Arians. And the same is testified by the holy Pope Innocentius (q), so much commended by S. Augustine. Wherefore you cannot be excused from an vntruth, in saying, that among those Easterne Bishops (that condemned Athanasius, & reproued the Pope for restoring him) there were many Orthodoxe: for none of the Orthodoxe Bishops consented thereto. But that the Arians, who had spit in the face of Christ, and trampled his Diuinity vnder their feet, should also contemne the Pope, his Vicar on earth, tis no wonder; as neither it is; that you should therein bandy with them: for no heretike euer fell from the Church, but he toke the Pope for his enemy at the same tyme.

2. To iustify your disobeying, and resisting the authority of the Church of Rome, and Bishop thereof, you say (r): The Orientals (to wit the Arian Bishops) resisted, and excommunicated the Pope: and in prooffe herof, you set downe in your margent, these words, as of Sozomen l. 3. c. 7. Illi Iulium Episcopum Romanum, quod cum Athanasio & Paulo communi-

(n) Apolog.

(o) L. 3. c. 204

(p) Apud Niceph. l. 13.

(q) Apud Niceph. l. 13. c.

(r) Pag. 295. lit. O. marg. &

text.

caret, abdicarunt. Sozomen there hath no such words. He sayth, They objected to Iulius, as a crime, that he communicated with Athanasius, and the Bishops that were with him; and accused him that in annulling their Councell, and abrogating their sentence, he had done against the Ecclesiasticall Law (so they called the hereticall Canon, which themselves had made in the Councell of Antioch to iustify their impious proceedings) and promised to communicate with him, on condition he would confirme the deposition of Athanasius, and the Orthodoxe Bishops, which had fled to him for succor.

(s) Pag. 306.
fin. 307.

3. You say (s): The Popes command to the Orientals (who had deposed Athanasius) to receive him againe, was answered with contempt; and they argued, *à paribus*, with him. What els could be expected from sacrilegious Arians? or what from you, but to object against vs, their resistance to the Bishop and Church of Rome, as lawfull, to make good yours, not unlike to theirs? But what did all their arguing availe them? for notwithstanding their contempt, and all the resistance, they were able to make by themselves, and by the power of Constantius the Arian Emperor, their abettor and patron; Athanasius, Paul, and the other Bishops, whom they had deposed, were by vertue of Iulius his letters, restored to their Churches, and their restitution embraced as iust, by vniuersall consent of all the Catholikes in the world; in so much, that when the Arians meeting at Philippopolis, required the Orthodoxe Bishops assembled in the Councell of Sardica, to abstaine from the Communion of Athanasius, and those other Catholike Bishops, protesting, that otherwise they would haue no communion with them, the godly Bishops there assembled, and representing all the Orthodoxe Bishops of the world, answered (t), that they neuer had, nor would now abstaine from their Communion; and principally, because Iulius B. of Rome hauing examined their cause, had not condemned them. But that the Arians were not so refractary to the Popes authority, as you are, and would make them to be, to countenance your error, is a truth easily proued: for at last Ursacius, and Valens, the two principall aduersaries of S. Athanasius, departed from their pursuite, and went to Rome.

(t) Sozom. l.
3. c. 10.

to aske pardon of the Pope: They came in person (sayth Seuerus Sulpitius) (u) to aske pardon of Iulius B. of Rome. And (u) Hist. sa- themselves in the Act of their Pennance (x): Your Piety in cra l. 2. your naturall goodnesse, hath vouchsafed to pardon our error. And at (x) Athan. the end of their Act, they made this protestation (y): Moreo- Apol. v. uer we promise, that if vpon this occasion, those of the East, or Atha- (y) Athanas. nasius himselfe, shall maliciously appeale vs in iudgment, we will not ibid. depart from what you shall ordaine.

4. You tell vs (z) out of Sozomen; The restoring of S. (z) Pag. 306. Athanasius to his Bishoprike againe (by Iulius) was only by his lit. k. communicatory letters, to declare, that he thought him worthy to be restored: for if we inquire after the authority, wherby Athanasius was restored, it was by the command of the Emperor Constantius, as the same historian recordeth. These are your words, then which none can be more vnttrue: for that Iulius in his letters, did not only giue his aduice, declaring that he thought Athanasius worthy to be restored, but operatiuely exercised his power, & authority, and by verue of them effectually and absolutely restored Athanasius and those other Bishops, is a truth not only acknowledgeth by your Protestant writers (as you haue heard (a), but in it selfe so certaine, that I thinke no (a) Chap. 37. man, but Doctor Morton could haue the face to deny it. sect. 2. Iulius B. of Rome (sayth Socrates) (b) by reason of the priuiledge (b) L. 2. c. 12. of his Church aboue others, defended their cause, and sent them back, with letters written to the Easterne Bishops, wherby each of them might be restored to their place; and reprehended seuerely those that had rashly deposed them. And they going from Rome, and relying vpon the letters of Iulius recovered their seates againe. Which is also expressed in the title of that Chapter: The B. of Rome (sayth Sozomen) (c) hauing examined their complaintes, and found, that they agreed touching the Decrees of the Councell of Nice, receaued (c) L. 3. c. 7. them into his communion, and because by reason of the dignity of his See, the charge of all belonged to him, he restored to each of them his Church. And in the title of that Chapter: Athanasius & Paul, by the letters of Iulius receaued their seates againe. Are not these words cleare inough? But yet moreouer, doth not Nicephorus say (d) that, Iulius by the greatnesse of his See, and out of (d) L. 9. c. 8. the ancient priuiledge & prerogative therof, knowing that the charge

(e) *Ibid.*

(f) *Ep. ad Athanas. & cet. Episc. Egypt.*

(g) *L. 1. hist. c. 4.*

(h) *L. 3. c. 7.*

(i) *Apolog. 2.*

of all Bishops whersoever, belonged to him, as to a Iudge, armed each of them with powerfull letters, and sending them back into the East, restored their Churches unto them? And do not he, and Sozomen adde (e), that he rebuked the Arians, for that they had rashly deposed those Bishops, and troubled the Churches, not standing to the decrees of the Councell of Nice; and commanded, that some of them in the name of all should on a set day appeare at Rome, to giue account of the iustice of their sentence; and threatened, not to let them passe without punishment, vnlesse they did cease to innoate? And doth not Felix Pope (f), who liued soone after that tyme deliuer the same in most cleare and effectuall words? And finally do not he, Theodoret (g), Sozomen (h), and S. Athanasius himselfe (i), out of the vndoubted Epistle of Iulius report, that Iulius following the Ecclesiasticall Law, commanded the Arian Bishops to come to Rome, and summoned the diuine Athanasius canonically to present himselfe in iudgment; and that as soone as he receaued this citation, he transported himselfe in diligence to Rome; but the Authors of the tragedy went not, because they knew, their lies would be openly discovered.

How thinke you now? Did not Iulius with the authority of a Iudge, restore those Orthodoxe Bishops to their Churches? and that, by the prerogative of his See, and because the charge of all Bishops belonged vnto him? Did he not command, and Canonically cite both Athanasius, and his aduersaries to appeare in iudgment at Rome, and appoint them a day for it? And finding Athanasius to be free from the crimes, which his enemies had maliciously forged against him, did he not threaten to punish them, vnlesse they desisted to innoate, and trouble the Churches? Is this nothing, but to declare, that he thought those Orthodoxe Bishops worthy to be restored? Is it not to exercise the authority of a Iudge?

(k) *Pag. 306. fin.* And this sheweth the falshood of your addition (k), that the authority wherby Athanasius was restored, was the command of the Emperor Constantius. For he being an Arian, was so far from commanding him, or any of those Catholike Bishops

(l) *L. 2. c. 32.*

to be restored, that (as Socrates writeth (l), when he heard that Paul B. of Constantinople was restored by the letters of Iulius, he stormed therat, and caused the Prefect of the City,

City, by his secular power to thrust him out againe, as he in his owne person once before had done (m). And the (m) *See Spon. anno 342. n. 7.* Arian crew supported by him, so molested Athanasius, that anno 342. n. 7. they enforced him to fly againe to Rome: and Constantius himselfe persevered in persecuting him, as long as he durst, which was (witnes Sozamen (n), and Theodore (n) *L. 3. c. 19.* (o) vntill Athanasius, and Iulius made complaint therof to (o) *L. 2. c. 11.* his brother Constans, a Catholike Emperor, who assisting *& 12.* the Ecclesiasticall authority of Iulius, with his Imperiall power, writ threatening letters to Constantius, and so effectually, that he durst resist no longer, but permitted Athanasius according to the iust sentence giuen by Iulius, to returne to his Church, and assisted him therein. And how far Constantius was, from hauing any power to restore Bishops, or to forbid them from returning to their seates, appeareth in this, that when he commanded the Bishops assembled at Ariminum (p), not to dissolve their Councell, but to expect his answer, they sent a peremptory message vnto him, and neglecting his command, as of one that had no authority to meddle in Ecclesiasticall affaires, presently dissolved their Councell, and returned to their Churches. *(p) Soerat. l. 3. c. 29.*

Let the reader now iudge, how many vntruthes you haue told in this one history; and whether you may not be thought guilty of impiety, in defending, and canonizing the outrageous proceedings of blasphemous heretikes, and iustifying the sacrilegious violence offered to Catholike Bishops, for not subscribing to their heresy; and finally in answearing (q), that the testimonies of ancient Popes in (q) *Pag. 185.* prooffe of their authority, may be confuted, and indeed confounded, by as ancient oppositions; as of the Orientals, against the authority of Pope Iulius? Such examples we allow you, to maintaine your doctrine, and disobedience to the Bishop & Church of Rome. But I presume, that euery vnderstanding Protestant, will disclaime from such an Aduocate, and thinke that by such precedents his cause is not defended, but disgraced, condemned, and paralleled with Arianisme.

S E C T. VII.

Other passages of Doctor Morton examined.

(z) L. 2. de
Pont. c. 18.
(a) Pag. 195.
margin lit. l.

(b) Anno
432. fin.

(c) Pag. 195.

(d) Pag. 195.

Bellarmino in proofe (z) of the Popes authority, allea-
geth that Sixtus the third deposed Polychronius. You
say (a); He numbrest him as one of the eight Patriarkes
which Nicolas the first of that name, reckoneth in his Epistle
to Michaell the Emperor. This is another vnt ruth: The
eight Patriarkes which Bellarmine mentioneth out of the
Epistle of Nicolas, were of Constantinople; namely Maxi-
mus, Nestorius, Acacius, Anthymus, Sergius, Pyrrhus, Pau-
lus, Petrus. All these were deposed by the Bishops of Rome,
and are so many witnesses against you, of the Popes autho-
rity, acknowledged, and practised over the Bishops of
Constantinople. Polichronius was B. of Hierusalem, and
deposed by Sixtus Pope, as Bellarmine proneth out of the
Acts of Sixtus: which acts (witness Baronius (b) are cited
by Nicolas the first, by Petrus Damiani, and other later wri-
ters. And if (as you obiekt (c) Baronius found no other
Records of any Polychronius, that was B. of Hierusalem
at that tyme, doth it therefore follow, there was none such?
To omit the later writers he mentioneth, Petrus Damiani,
and Nicolas were men eminently learned: the one liued
600. the other 800. yeares nearer the time of Sixtus, then
Baronius did: and the Acts of Sixtus are yet more ancient
then either of them. Wherefore in those dayes Record
might be extant of Polychronius, and his deposition by
Sixtus, reported in those Acts, which before Baronius his
time were lost; or if not lost, yet might not come to his
knowledge.

2. You answere (d): Your Popes must be thought to haue
restored Bishops only, by endeavoring, and desiring, that they might be
restored. You exemplify in Basilides, whose cause sheweth,
it was a knowne truth in those dayes, that the Pope had
authority to restore Bishops deposed: for why els did Basi-
lides trauaile from Spaine to Rome, to procure letters of re-
stitution

(e) Pag. 189.
fol. 190.

Restitution from him? Of this Basilides you say (e): Cyprian constituted Sabinus Bishop, instead of Basilides, whom he had deposed. But you shew great ignorance in Ecclesiasticall history: for Cyprian neither deposed Basilides, nor constituted Sabinus in his place. Basilides was not an African, nor any way belonging to Cyprians iurisdiction (who was Primate of Africa only) but Bishop of Leon in Spaine; and for his enormous crimes being iustly deposed by the Bishops of that Countrey, fled to Stephen Pope, and by a false information of his owne innocency, deceaued him, that by his authority, and command, he might be restored to his Bishoprick. The Bishops of Spaine, who had condemned him, sent Sabinus and Felix into Africa to informe S. Cyprian truly of the case, to aske his aduice, and require his intercession to the Pope, that he would not restore Basilides. S. Cyprian approued their proceeding, and answered, that if Basilides had obtrayned from the Pope any sentence of restitution, it was surreptitious, by reason of the false information he had giuen; which alone was sufficient to make his restitution void, as not only the Ciuill (f), but also the Canon Law (g) declareth, decreeing in a case like to this of Basilides, that sentences procured from the See Apostolike by surreption, are inualid, and of no force. Wherefore S. Cyprian rightly answered, that albeit Stephen for his incircumspection, might be argued of negligence, in giuing so easy credit to a false information, and suffering himself to be deceaued; therby yet the chiefe fault was in Basilides, who with lies had sought to iustify himselfe. This is all that antiquity recordeth of this controuersy; which sheweth, that in those ancient times, the custome of Bishops, when they thought themselves wronged by their Metropolitans, was, to appeale to the Pope, as Basilides did: against which custome, nor against the Popes authority to admit of Appeales, neither the Bishops of Spaine, nor S. Cyprian excepted, as appeareth in this, that they blamed not Basilides, for appealing to one that had no power to reiuudge his cause, but for his surprisemade vpon the Pope, and the Popes want of circumspection in suffering himself

(f) Cod. cont.
ius L. Esf.
(g) De Res.
crip. C. Di-
lectus.

to be deceived by a false information.

(h) Pag. 190.

3. You say (h) : Cyprian confirmed the election of Pope Cornelius, whose communion both he (as himselfe speaketh) & his Col-leagues, and fellow-bishops gave approbation vnto. To consume the election of a Bishop, is an Act of iurisdiction, which therefore can proceed from none, but a Superior. This authority though you deny to the Pope, yet out of a desire to annihilate his authority, you ouer-shoote your marke so far, as to make him inferior to all the Bishops of Africa, and to stand in need of their confirmation; a thing, which S. Cyprian mentioneth not. He only signifieth to Cornelius, that Nouatianus hauing made a schisme in the Church, and set himselfe vp, as Antipope, in opposition to Cornelius, and the Africans being doubtfull, which of the two they should acknowledge and obey, as true Pope, S. Cyprian sayth, he exhorted all that sailed (out of Africa to Rome) to abandon Nouatianus, and adhere to Cornelius, and procured letters from his brethren at Rome, to those of Africa, that being fully certified of the truth, they might (sayth he to Cornelius) acknowledge and firmly imbrace you, and your communion, that is to say, the communion of the Catholike Church. [All therefore that you haue gained out of S. Cyprian, is to proue your selfe to be out of the communion of the Catholike Church: for to be of the Catholike communion, and to be vnited to the Pope, in S. Cyprians beliefe, is one, and the same thing.

(i) Page 190.

4. The like abuse you offer to S. Gregory, saying, that he sought approbation from the foure Patriarkes. As soone as this holy Pope was placed in the chaire of S. Peter, following the custome of his Predecessors, he writ a circular, or synodical letter (for so anciently those letters were called) to the foure Easterne Patriarkes, that hauing notice of his election, they might know, whom to obey, and whom to haue recourse vnto in all doubts of fayth, and other *maior* causes: which was no more to seeke confirmation, or approbation from them, then if a King of Poland, or any other electiue Prince being chosen, should write a circular letter to his Nobles, giuing them notice of his Election, and admon-

thing them of their duty and allegiance vnto him. This to haue bene the effect of those Synodical letters, is proved out of Gelasius: *Because* (sayth he to Laurence Bishop of Lignidis) *with fraternall loue, you put vs in mynde, that we should send a forme of sayth, as a certaine medicina, to the Bishops throughout Illyria, and others; although this hath bene most amply performed by our Predecessor of Blessed memory, yet because the custome is, that when a Bishop of the Roman Church is newly made, he send a forme of his sayth to the holy Churches, I haue endeauored to renew the same in a compendious breuity, to the end, the reader by this our Epistle may vnderstand, in what sayth he is to liue, according to the ordinations of the Fathers.* And as the Popes when they were chosen, did send these Synodical letters, prescribing a forme of sayth to be obserued by all Bishops; so likewise, all Metropolitans did send to the Popes newly chosen, a profession of their sayth, to the end, it might be approued by the See Apostolike. So did S. Cyprian to Cornelius Pope, calling it (k) *a diuine tradition, and an Ecclesiasticall institution*: and moreover adding, that he had commanded all the Bishops of his Prouince to doe the like. (k) L. 2. ep.

S E C T V I I I.

*Doctor Mortons ignorance concerning Excommunication:
And of heretikes excommunicating the Pope.*

EXcommunication is a most grieuous Ecclesiasticall censure, which can be inflicted by none, but an Ecclesiasticall Superior, that hath iurisdiction & power to binde, and loose, to punish, & absolue the person excommunicated. A thing so certaine, that no puny-Diuine can be ignorant therof. Wherefore you discover more then vulgar ignorance in defining (l), *Excommunicating of others, to be, but, a denying to haue communion with them.* By this definition, euery subiect may excommunicate his Superior, Ecclesiasticall, or temporall: for euery subiect of neuer so meane a ranke, Ecclesiastick, or laick, may deny to haue communion with his Bishop, or his Soueraigne, and therby excommunicate them: (l) Pag. 290.

them: Yea by the same definition, any Heretike may excommunicate the Pope, or any other Bishop, or Councell, by which he is condemned; for he may deny to have communion with them. Is this good Divinity? And yet it is yours; who from this definition, as from a true principle, deduce, that when ancient Popes excommunicated hereticall Bishops of the Easterne Church, it was no act of iurisdiction in them ouer those Bishops, but (m) only a disuniting of themselves from them, by denying to have communion with them, which also the same Bishops might deny to have with the Popes. And vpon this ground, you iustify (as well you may) the Arians, who being excommunicated by Iulius Pope, took to themselves liberty to excommunicate him, in their

(m) *Ibid.*

(n) Sozom. l. 4. false Councell at Philippopolis (n).

3. c. 10.

And vpon the same ground (when Dioscorus Patriarke of Alexandria grew to so great a height of madnesse, as to pronounce a sentence of excommunication against Leo the Great, and first Pope of that name, because he had condemned Eutyches, and his heresy) you say (o), He did it upon the knowne iudgment of the Easterne Church, and vpon a common right, and habilitie to do it: which as it is an answer full of ignorance, so I know not how to excuse it from impiety: for although Dioscorus were an Arch-heretike, though contrary to the Lawes of the Church, he had by his owne authority assembled a Councell at Ephesus, and approued in it the heresy of Eutyches, and condemned the Orthodoxe Doctrine, and not only excommunicated, but beaten, and wounded to death, Flavianus Patriarke of Constantinople, a stout champion of the Catholike fayth; yet none of these crimes were alleaged against him, as the cause of his excommunication, and deposition, but only his presumptuous attempting to excommunicate the Pope, and his disobedience to him. Dioscorus (sayth Anatolius Archbi-

(p) Conc.

Chalced. Act.

3. Socrat. l. 2. c.

28.

(q) Relat. ad

Leon.

shop of Constantinople (p) speaking to the Councell of Chalcedon) hath not bene deposed for the sayd, but because he had excommunicated my Lord the Archbishop Leo, and that hauing bene thrice cited, he would not appeare. And the Councell of Chalcedon it selfe writing to Leo (q): After all these things, he hath

extended

extended blasphemy even against him, to whom the guard of the Vine is committed by our Saviour, that is to say against your Holiness, & hath meditated an excommunication against you, who hasten to unite the body of the Church. So enormous a crime did this holy Councell iudge it to be, for any Bishop (even the greatest Patriarke of the East, as Dioscorus was) to pronounce sentence of Excommunication against the Pope.

But to make this matter more evident, what Christian ever heard, that the iudgment of any Bishop could be valid against the Bishop of the primary See? which (sayth the Councell of Sinuesla (r)) is to be iudged by no man. The primitive Fathers thought it so vnlawfull to be separated from the B. of Rome, that they pronounce all that are diuided from his communion, to be branches cut of from the Vine, which is the Catholike Church, to be heretikes of a peruerse iudgment, or els presumptuous selfe-liking schismatikes, and sumers not to gather, but to scatter, not to be of Christ, but of Antichrist (s). And finally, so absurd a thing it was ever held, for any Christian, to excommunicate the Pope, that the Emperor Martian writing to certaine hereticall Monkes of Palestine, who being enemies to the Councell of Chalcedon, had presumed to excommunicate Leo Pope, telleth them (t), that thereby they had (and with good cause) made themselves a laughing stock to the Heathens themselves.

(r) Nicol. Pat. Ep. ad B. Chap. 1. f. 3. 4.

(s) See above Chap. 1. f. 3. 4.

(t) Apud B. 10. 2. pag. 144.

(u) Pag. 190.

What you object (u) out of Nicephorus, that Menas Patriarke of Constantinople excommunicated Pope Vigilius, Cardinall Peron hath learnedly proued to be a mere fable: and were it true, it was an vnlawfull attempt, and inualid, as you haue heard.

SECT. IX.

Adrian, and Nicolas Popes, objected by Doctor Marton.

ADrian, and Nicolas, the two first Popes of those names, required of Constantine, and Michael Emperors of the East, the restitution not only of the temporall patrimony of S. Peter, unjustly taken away from the Ro-

(x) Pag. 291.
2921
(y) Anno
290.

man Church, by hereticall Emperors, their predecessors, & still withheld by them; but also of the Ecclesiasticall right of ordayning, and governing ten Prouinces of the East, as their peculiar Diocesse, according to the custome of their predecessors. This obiection you (x) tooke from Baronius (y): He hath given you an answere; to him I remit you. But whereas you say, *These Popes did not thinke themselves to haue iurisdiction ouer the whole Church of Christ*, it is worth the nothing, that they, euen in those very Epistles, which you object, not only affirme, but most effectually proue the iurisdiction of the B. of Rome, ouer the whole Church: and of Adrian, something to this purpose hath bene said already (z).

(z) Chap. 13.
sect. 2.

S E C T. X.

Of the deposition of Flavianus Patriarke of Antioch.

(a) L. 2. de
Pont. c. 18.
(b) Pag. 291.
An. 296.

Bellarmino (a) produceth many examples of Easterne Bishops, deposed by the Pope. In answere wherto, you say (b): *The chiefest example which your Cardinall may seeme principally to insist on, is, that Pope Damasus (as he calleth it) deposed Flavianus Patriarke of Antioch.* And therefore haue I singled out this example, for a singular Argument of reuersion, to proue the non-iuridicall, or iudiciall authority of the Roman iurisdiction, ouer the Patriarkes of Antioch. Bellarmine's first, and chiefest examples are of eight Patriarkes of Constantinople, which are so many witnesses of the Popes authority against you. Among these, he chiefly insisteth on the example of Anthimus, whom Agapet Pope deposed in the City of Constantinople it selfe, as you haue heard (c), and he proueth out of Nicolas the first, Liberatus, Zonaras, and Gelasius. The reason therefore why you passing ouer these examples, single out that of Flavianus, is not, because that is the chiefest Bellarmine insisteth on, but because in that you find something to quarrell at, which you finde not in the rest. But vpon examination, the euidence of this very example singled out by your selfe, will shew how vnanswearable the rest are.

(c) In this
Chap. sect. 4.

The case is this. The Church of Antioch being in schisme,

two Bishops; Paulinus, and Meletius pretending right to that Patriarchall seat, and some adhering to the one, some to the other, not without danger of a great tumult, they came to agreement (d), that all such Ecclesiasticks, as were thought fit to governe that Church, or were in expectation therof, (which were sixe in number) should bind themselves by a solemne oath, not to admit of that Bishoprick, so long as either Paulinus, or Meletius lived; and after the death of either of them, to let the superuiuer peaceably enjoy that seat alone. Meletius being dead, the Antiochians, contrary to their oath, aduanced Flavianus to the Bishoprick, in opposition to Paulinus; and he contrary to his oath admitted therof: at which Damasus Pope, and all the Bishops of the West were greatly offended (e); & not without cause, by reason of the new schisme it caused, not only in that Church, and in a great part of the East, but also because it was contrary to the agreement made by oath, and a great wrong to Paulinus, who was very old, and a personage of so great veneration, for his sanctity, and merit, that Valens an hereticall Emperor driving many Catholike Bishops from their Churches into banishment, neuer offered to touch him (f). Wherefore Damasus, and the rest of the Westerne Bishops, writ communicatory letters to him, as to the true Bishop of Antioch, but abstayned from the communion of Flavianus, and excommunicated Diosdorus, and Acacius that had ordayned him (g). And wheras the Council of Constantinople vnder Nectarius, had confirmed Flavianus, they (the Westerne Bishops) annulled that confirmation, and by their letters accompanied with others of the Emperor Gratian (vsing also therein the helpe of Theodosius, who writ to the same effect) they commanded the Councell of Constantinople to come to Rome, (h) & put the election of Flavianus againe in triall, at a generall Councell assembled there, giuing withall to both parties assignation to appeare. Flavianus distrusting the equity of his cause, appeared not (i), but had recourse to excuses, and to the Emperor. But Paulinus obeying, transported himselfe to Rome, in company of other Bishops, and

(d) Socrat. l. 5.

c. 5. Sozom. l.

7. c. 3.

(e) Sozom. l.

7. c. 11.

(f) S. Hieron.

Ep. 61. ad Pa-

mach. Socrat.

l. 4. c. 3.

(g) Sozom. l.

7. c. 11.

(h) S. Hieron.

Ep. 27. ad Eu-

stach. Theod.

l. 5. hist. c. 3.

(i) Theod. l. 5.

hist. c. 23.

(k) Ep. 16. ad
Princip.

(l) Ep. 17. ad
Euflach.

(m) Theod. 1.
s. b. 1. c. 9.

(n) Secret. 1. s.
c. 13. Secom. 1.
7. c. 13.
(o) Amb. Ep.
78.

and renowned personages of the East. Wherof S. Hierome speaking sayth (k): *The Ecclesiasticall necessity drew me to Rome, with the holy Bishops Paulinus, and Epiphanius, wherof, the one governed the Church of Antioch in Syria, and the other the Church of Salamina in Cyprus. And againe (l): When the Imperiall letters had drawne to Rome, the Bishops of the East, and West, Paula saw there the admirable men, and Bishops of Christ, Paulinus B. of Antioch, and Epiphanius B. of Salamina in Cyprus. Wherby it appeareth, that albeit the election of Flavianus had bene confirmed by the Councell of Constantinople, Paulinus was still held to be the true B. of Antioch, and Flavianus his competitor, in reputation of an intruder, for want of confirmation from the See Apostolike. And therefore as he appeared not, so neither did the Bishops of the Constantinopolitan Councell which had confirmed him, but by letters written to to the Pope, and Councell of Rome, excused themselves. For (say they) (m) moved with brotherly charity, called vs, as your members by the letters of the most religious Emperor &c. But beside, that our Churches being newly restored, (if we should haue done this) had bene wholly abandoned, it was a thing, which many of vs could no way put in execution; for as much as we trauid to Constantinople, vpon the letters of your Reuerence, sent the last years, after the Councell of Aquileia, to the most religious Emperor Theodosius, hauing prepared our selues for none, but that iourney of Constantinople only, and hauing gotten the consent of the Bishops, remaining in the Prouinces, for none but that. And in the end of the same Epistle they make intercession for Flavianus, fearing lest the cause of Paulinus would be fauored by Damasus, by reason he had bene ordayned Patriarke of Antioch, by Lucifer a Sardinian Bishop, and Legate to Liberius, predecessor to Damasus.*

The businesse standing thus, Paulinus died, but the schisme lined still. For his Disciples created to themselves Euagrius a new Bishop, in opposition to Flavianus (n): wherby not only that Church, but the whole world was shaken (o), and brought into danger of schisme: for remedy wherof, Sixtus Pope called a Councell at Capua; to which, though the Bishops of the East and West resorted in great

great numbers, yet Flavianus still appeared, not. Flavianus (sayth S. Ambrose (p)) hath cause to feare, and therefore he flies (p) Ibid. triall. And againe (q): One only Flavianus not subject to Lawes, as (q) Ibid. it seemes to him, appeares not when we are all assembled.

The Council to prevent further danger of schisme, ordained, that whiles the cause was in agitation, communion should not be denied to the Catholikes, that adhered to either party: and to make an end of that long strife, committed the examination, and decision of the whole cause, to Theophilus Patriarke of Alexandria, both by reason of the great authority of his See in the East, as also because his Patriarkship bordered vpon that of Antioch, where the parties were present, and finally because he was a man impartiall. The sacred Synod (sayth S. Ambrose (r)) writing to Theophilus (r) Ibid. (us) having committed the right of examining this cause to your unanimity, and to our other Colleagues of Egypt, it is necessary, that you summon againe our brother Flavianus. And moreover he aduertisech Theophilus, that he ought to cary the businesse so, as that the finall decision therof might be referred to the B. of Rome, and confirmed by him. We conceaue (sayth he) (s) that you ought to referre the cause to our holy brother B. of the Ro. (s) Ibid. man Church: for we presume, you will iudge so, as cannot displease him. And a litle after: When having receaued the honor of your acts, we shall see, you haue iudged things so, as the Raman Church shall vndoubtedly allow therof, we will receaue with joy the fruit of your examination.

By this it appeares, that S. Ambrose held the B. of Rome to be the supreme Iudge of Bishops, and that to him appertained the finall decision of their causes. And the same appeares yet further in this, that S. Iohn Chrysostome, who was then Archbishop of Constantinople, and fauored Flavianus, as hauing a litle before bene a Priest of his, beseeched Theophilus (t), to labor with him, and helpe him, to make (t) L. 3. c. 3. the B. of Rome propitious to Flavianus; and to this end, by mutuall consent of both, were chosen (as Legates to be sent to Rome) Acacius B. of Beroa, & Isidore Priest. And the same is confirmed by Sozates (u): Theophilus (sayth he) sending the Priest Isidore, appeased Damasus that was offended; and represented to him, (u) L. 3. c. 23.

that it was profitable for the concord of the Church, to pardon the fault of Flavianus: and for this Communion was referred to him.

Finally, notwithstanding that the Emperor favoured Flavianus, and tooke vpon him to plead his cause in iudgment at Rome, yet he neuer was receaued as Patriarke of Antioch, nor his Legates admitted, vntill the Pope at the intreaty of so great personages, had pardoned his fault, and confirmed him in that See.

This is the true history of Flavianus, which you haue singled out, as an especiall example of retorsion against Bellarmine, to proue the Popes no-iuridicall authority ouer the Patriarkes of Antioch; but you performe it not: for this example evidently sheweth the Popes authority exercised ouer the Easterne Churches, many wayes; as 1. In annulling the Confirmation of Flavianus made in the Countell of Constantinople. 2. In calling those Bishops to Rome, to put the cause in triall againe: nor did they in their answere except against his authority, to call them, but humbly acknowledging him to be *their head, and themselves to be his members*, excused their not coming for want of time, and other reasons exprest in their Epistle. 3. In calling not only the Westerne, but also the Easterne Bishops to the Countell of Capua, they obeying his command. 4. By the Epistle of S. Ambrose, wishing Theophilus to procure a confirmation of his sentence from the B. of Rome. 5. By the intercession of Theophilus, of S. Chrysostome, and of the Emperor Theodosius himselfe, made to the Pope to pardon Flavianus his fault, and to confirme him in the Bishoprike of Antioch. And 6. by the Legates, which Flavianus himselfe in the end was faine to send to the Pope, before he could be receaued, as true Bishop of that See: which he needed not to haue done, if his confirmation had not depended on the Popes approbation.

All this being manifest out of Socrates, and Sozomen; (whom Bellarmine citeth) and also out of S. Ambrose, impartiall relators of this cause, you mention not any of them, but fasten vpon the relation of Theodoret, who being a Suffragan of the Patriarkship of Antioch, and a crea-

ture to one of Flavianus his Successors, was a great fauor of his person, and hath reported his cause, with more relation to fauor, then to truth. For first (x) he makes Flavianus (x) L. 5. c. 32. absolute and lawfull Successor to Meletius; and Paulinus an iniust pretender to that See: whereas contrarywise Paulinus was the true Successor, and Flavianus an intruder, as being bound by oath, not to permit himselfe, nor any other to be ordained Bishop in place of Meletius, but to let Paulinus enioy that dignity alone, and peaceably, whiles he liued. 2. He mentioneth not this oath of Flavianus, but signifieth, that he came to the Bishoprike, by a lawfull and Canonick election, without breach of any oath. 3. To make good the cause of Flavianus against Euagrius, he reporteth, that Paulinus alone, before his death, ordained Euagrius, contrary to the Lawes of the Church, when as Socrates (y) and Sozomen (z) impartiall writers testify, that Euagrius was not ordained by Paulinus, but by his Disciples (z) L. 7. c. 15. after his yeath. 4. Nor is he to be credited in his report, that Theodosius hauing heard Flavianus at Constantinople, did not presse him to goe to Rome, but bid him returne home to Antioch, and that coming himselfe afterwards to Rome, he vnderooke to answer for Flavianus, and to plead his cause in iudgment. And yet notwithstanding, even this relation of Theodoret (partiall as it is) proueth the iuridicall authority of the Pope over the Patriarkes of Antioch, if it be taken entirely, as it is set downe by him; and not mangled as you report it: for he sayeth (a), The Bishops of Rome, not only that admirable man Damasus, but also after him Siricius, and Anastasius successor to Siricius, inueighed greatly against the Emperor, telling him, he oppressed them that practised tyranny against himselfe, but left unpunished those, that by tyranny sought to overthrow the Lawes of Christ. Whereupon, as the Emperor before had commanded him, so now againe he labored to compell him, to goe to Rome, to haue his cause iudged there. This sheweth that the Emperor acknowledged no lesse obligation in the greatest Patriarkes to obey the Pope, then in the subiects of the Empire to obey the Emperor; and that such Bishops, as

(2)
(b) *Ibid.*

(c) *In Ep. ad
Rome.*

(d) *See above
Chap. 28. sect.*

(e) *See this
Chap. sect. 3.*

(f) *Pag. 296.
fin.*

He wth themselves disobedient to him, violate the Lawes of Christ, and deserue no lesse punishment, then subjects that rebell against their Prince. Againe: The Emperor (sayth Theodoret (b) coming long after that 17th to Rome, and being blamed againe by the Bishop, for not representing the tyranny of Flavianus, said, he would take vpon himselfe the cause of Flavianus, and plead his cause in iudgment: which last clause, you in your relation of Theodorets words omit, because it sheweth, that the iudgment of Flavianus his cause belonged to the Court of Rome: for the pleading of causes in iudgment, is only before them, that haue authority to iudge.

Finally, though Theodoret relate partially this story of Flavianus, yet that he intended not thereby, to deny the authority of the Pope ouer the Bishops of Antioch, appeareth, not only by what hath bene here proued to the contrary, but also because in expresse words he professeth (c) that, the Roman See hath the same of gouernment ouer all the Churches of the world; and therefore he being a Suffragan of the Patriarke-ship of Antioch, when he was deposed from his Bishoprike, by the second Councell of Ephesus, had not recourse to his owne Patriarke, for redresse, but appealed to Leo Pope, and by him was restored. He likewise knew that Iohn Patriarke of the same See had bene deposed by Celestine Pope (d), and Maximus confirmed in that See by Leo the Great (e).

All this sheweth, how vntuly you say (f), that Damasus deposed not Flavianus, nor executed any act of inuidie all proceeding against him, but that he was confirmed in his Bishoprike by the Emperor: for Damasus annulled the sentence of the Councell of Constantinople that had confirmed him, and cited both the Fathers of that Councell, and him, to appeare at Rome, to haue his cause tried there; and therupon the Emperor once, and twice vrged him to goe: and Siricius successor to Damasus, gaue to Theophilus Patriarke of Alexandria, power to iudge his cause. And notwithstanding all the Emperors fauor, he was not confirmed in the Patriarke-ship, vntill at the intreaty of Theophilus & Chrysostome, the Pope had pardoned his offence, and he himselfe had

sent

sent Legates to obtaine his confirmation. If this be not sufficient to prove the Popes authority over the Bishops of Antioch, what is?

And when you aske (g), Whether the Christian Churches could be good Catholikes, and in state of salvation, that communed with Flavianus, at the time of his opposition, to the Pope, it is a question sprung from ignorance: for the cause of Flavianus being in agitation, it was so far from being unlawfull to communicate with him, or with them that adhered either to him, or Paulinus, and Euagrius, that for lauyding of further schisme, the Council of Capua ordained that Communion should be denied to neither party.

(g) Pag. 197.

.001 297 (1)

S E C T. XI.

Doctor Morton in defence of his Doctrine, chargeth ancient Bishops, with exercising Acts of authority out of the limits of their owne jurisdiction.

WE have proved the Popes to be supreme Governours of the universall Church, because they have exercised acts of jurisdiction over the greatest Bishops of the East and West. You make your opposition (as you say (h) by parallels, and examples of other Bishops in antiquity, executing Acts of confirming, and deposing Bishops, without the limits of their owne jurisdiction, which is tacitly to contradict your selfe, confessing that the Popes have confirmed, and deposed Bishops out of their owne Patriarkship (to which you confine their authority,) but that they had no jurisdiction over those Bishops. The falsity of this answer, who seeth not? for confirming and deposing of Bishops, is an act of jurisdiction, which no Bishop hath power to exercise out of the limits of his jurisdiction. And therefore to say, that either the Popes or other Bishops, have executed acts of confirming, or deposing Bishops, without the limits of their owne jurisdiction, is to accuse them of pride and iniustice, in arrogating to themselves liberty to transgresse the limits of their jurisdiction, executing acts of authority, where they had no right. But as to deny the

(h) Pag. 197.

.001 297 (1)

.001 297 (1)

venerable jurisdiction of the Popes, you wrong them, so to make good your denial of their authority, you wrong the other Bishops in whom you instance.

(i) Pag. 300. The first is S. Athanasius B. of Alexandria; who (say you) appointed a Bishop over the Indians. This Bishop, though you name him not, was Frumentius, who, having lived among the Indians, and returning from thence, informed S. Athanasius of the great hope he conceived of their Conversion to Christ, if preachers were sent vnto them. The sayth which Frumentius preached, was the Roman sayth, and he serued God after the manner of the Roman Church and induced all Christians that traded with the Indians to do the like (k). S. Athanasius, with the aduice of his Clergy, created him Bishop at Alexandria, and sent him with other Priests, to preach the Gospell to the Indians, and reduce them to the Communion of the Roman Church. Where do you find in all this, that S. Athanasius instituted, or confirmed any Bishop without the limits of his owne iurisdiction? Did he not consecrate Frumentius Bishop in his owne Church at Alexandria? Did he send him to preach, or exercise jurisdiction, within the Diocese of any other Bishop? No. He sent him to a barbarous people, to reduce them to the sayth of Christ, and obedience of the Roman Church; which was then, and is still lawfull for any Bishop, in like case to do, that being no where forbidden, nor contrary to any Law, diuine, or humane, nor any way derogating from the authority of the B. of Rome, but most gratefull to him, whose greatest desire is, to reduce the whole world, to the sayth of Christ, and whose approbation for such enterprises is alwayes iustly presumed: especially since therby the glory of the Roman Church is increased, and her iurisdiction enlarged, as by the conuersion of both Indies, in these later tymes, we see.

(l) Pag. 300.

(m) L. 2. c. 2.

Your second example (l) is, of Theophilus B. of Alexandria, tending to ordaine Chrysostome to be the B. of Constantinople. For this you allege Sozomen, who sayth (m) that Chrysostome being famous for his Vertue, & learning, throughout the Roman Empire, by voyce of the Clergy, and people

people of Constantinople, and of the Emperor himselfe, was chosen Archbishop of that Imperiall City: but that Theophilus Patriarke of Alexandria resisted his ordination, laboring to promote to that dignity, Iudore a Chaplaine of his owne. This is the relation of Sozomen: why do you report it vntuly?

Your third example (n), is of S. Gregory Nazianzen, vnto whom (say you) Meletius B. of Antioch, and Petrus of Alexandria confirmed the See, and Patriarkship of Constantinople. For this you bring Theodoret (o), and Gregorius Presbyter. Theodoret sayth no such thing; but only that albeit the Canons to preuent ambition, forbid the removing of Bishops from one See, to another; yet the opinion of Meletius was, that in those circumstances, Gregory might hold the Bishoprick of Constantinople, by reason of the great damage that Church sustained for want of a Bishop, in so dangerous a time: But that Meletius designed, or ordained him Bishop, Theodoret sayth it not; nor is it true: for he was created Bishop by the Councell of Constantinople, which Theodoret in that Chapter mentioneth. And the same is verified by other historians. Gregory (sayth Socrates) (p) by the common consent of many Bishops was transferred from the Bishoprike of the City of Nazianzum, to the Bishoprike of Constantinople. And Sozomen (q): Gregory by the voices of many Bishops, was designed B. of Constantinople: for no Catholike Bishop, nor Church of Orthodoxe people, being in that City, the doctrine of the Councellof Nice, was in danger to be wholly exploded. How then could you say, that Meletius, and Petrus of Alexandria confirmed vnto Gregory Nazianzen, the See of Constantinople? Especially since Theodoret in that very Chapter expresseth the names of diuers of those Bishops which in the generall Councell of Constantinople conferred that dignity on him, and repressed the insolency of Maximus, whom Timothy B. of Alexandria would haue intruded into that See.

Your fourth example (r), is Moyse, who being a man famous for miracles was ordained Bishop by certaine exiles. It is true: for the Romans, vpon agreement of peace, with Mauiua Queene of the Saracens (who desired to haue Moyse created

ated Bishop of her Nation) brought him to Alexandria or be consecrated by Lucius, then Patriarke of that city, who being an Arian heretike, Moyses refused to be consecrated by him: and therefore the Arians were enforced to permit him to be consecrated by the Catholike Bishops of the Roman Communion(s), who though banished by the Arians had not thereby lost their jurisdiction, and therefore might ordaine Moyses, without encroaching on the liberties of other Bishops, or passing the limits of their owne. And what they did, was confirmed by Damasus Pope, who (saith Socrates (i) by his letters approved the faith of Moyses, and confirmed the creation of Peter, that is to say, of that renowned Patriarke, successor to S. Athanasius, who being expelled by Lucius, appealed to Damasus Pope, and by him was restored to his Church of Alexandria. Wherefore this example sheweth the Roman Church to be the Head of Catholike communion, and that if Moyses had bene brought to you to be consecrated Bishop, he would have shunned you, as he shunned Lucius.

(u) Pag. 300. Your fifth example (u) is of Athanasius B. of Alexandria, deposing Bishops without Egypt. This you report out of Socrates, (x) who hath no such words, nor treateth of any such subject.

(y) Pag. 300. Your last example (y) is of Cyrill of Hierusalem, who was cast out of his Bishoprick by Acacius B. of Casarea. This maketh against your selfe: for the B. of Hierusalem was Suffragan to the B. of Casarea, who therefore might depose him without exceeding the limits of his jurisdiction. It is true, that the Metropolitan cannot without iust cause depose his Suffragan: and therefore because Acacius being an Arian, deposed Cyril merely out of hatred to the Catholike faith, and for certaine crimes which himselfe had feigned against him, the deposition was iniust, and iudged to be such by the Councell of Selencia (z), where Acacius durst not appeare, to have the cause of Cyrill examined: and therefore both he, and his complices for the wrong done to Cyrill, and for other their hereticall machinations, were themselves deposed, and Cyrill restored to his seat at Hierusalem.

These

These are your fixe examples, which vpon examination proue all against your selfe : and therefore your horned argument, framed out of them, doth nothing els, but goare your owne bowels.

CHAP. XXXIX.

Of Appeales to Rome, decreed in the Councell of Sardica.

SECT. I.

Whether the Councell of Sardica were a generall Councell.

IN the Councell of Sardica, it was decreed *. 1. That if in the cause of a Bishop, ^{(*) Cap. 3. 4.} who thinks himselfe to be wronged, a new iudgment be required, the B. of Rome is to giue the Iudges. 2. That if a Bishop deposed by the next Bishops, say, his cause ought to be iudged againe, none is to be placed in his See, vntill the B. of Rome haue pronounced vpon it. 3. That a Bishop accused may haue recourse to Rome, by way of Appeale.

Against the authority of the Councell of Sardica you obieet (a) 1. That Bellarmine produceth in this place this Councell (a) Pag. 301. as a sound argument, which elsewhere he ranketh among those Councels, that are to be partly allowed, and partly reiected : as if coyne partly mixed, and counterfeit, ought to be taken for good payment. This argument is an imposture: for to the Councell of Sardica came 376. Bishops, of which 300. were Catholikes: the other 76. Arians (b). These 76. refused to enter into the Councell at Sardica, vnlesse Athanasius, and Paul were expelled: which condition the Catholike Bishops admitted not, but answered (c) : They neuer had, nor would now ab-

(b) Socras. l. 2. c. 16.

(d) Sozom. l. 3. c. 10.

staine from the communion of Paul, and Athanasius, especially because Julius B. of Rome, having examined their cause, had not condemned them. Hereupon those 76. Arian Bishops, separating themselves from the body of the Councell, held an Anti-synod of their owne, at Philippopolis (a City not far from Sardica) which is reprov'd, as being a Conuenticle of Arians. Of this Bellarmine speaketh, when he sayth; The Councell of Sardica is partly reprov'd. But the decrees for appealing to Rome, were not made in this mock-Councell (yea this reprov'd Athanasius for appealing, and Julius Pope for admitting his appeale) but by the true Councell held at Sardica, which hath ever bene approv'd by the Church, & in no part reprov'd. This Councell of 300. Bishops it is, which Bellarmine alleageth in prooffe of Appeales. How then can you be excused in saying, that he produceth this Councell in this place as a sound Argument, which elsewhere he ranketh among those Councells, that are to be partly allowed, and partly reiect'd? for he neuer sayth, that this Councell of 300. Bishops is in any part to be reiect'd.

(e) Pag. 302.

2. You object (e), that this Councell, is not a generall Councell: for (say you) though in respect of the calling of it by Constantius, we may not unworthily say, that it was generall; yet if we observe, that it was afterwards distracted, and divided into two places, we may rather esteeme it particular. This vrgeth not: for the distraction consisting in so small a number of Bishops, and they Arians, their absence could not take from the true Councell of Sardica (which represented all the Catholike Bishops in the world) the name of a generall Councell, which had bene impos'd on it at the first calling; no more then the Anti-Synod held at Ephesus in favour of Nestorius, by the Bishops of the Patriarkship of Antioch, bindred the true Councell of Ephesus, from being perfectly and absolutely generall. And in conformity to this, you els where suppose and confesse (f). the Sardican Councell to be a generall Councell; according to the testimonies of S. Athanasius, Socrates, Severus Sulpicius, Iustinian, Baronius, & Binius. To which number you might have added Vigilius that ancient B. of Trent (g), Theodoret (h), & Hincmarus (i).

(f) Pag. 144.
fo. 145.

(g) Cont. Eu-
tych. l. 1.

(h) L. 2. c. 8.

(i) Opus. 97.
c. 20.

Not

Nor did Constantius alone call this Councell, but also his brother Constans and that not by their authority, but by the authority of Iulius Pope, who (as it is plaine out of Socrates) (k) called the Bishops, and appointed a day for them (k) L. 3. c. 16. to meete at Sardica, to begin the Councell.

S E C T. II.

Other obiections of Doctor Morton, against Appeales to Rome, answered.

YOU third obiection (l), that the right which the Pope (l) Pag. 303. can claime for Appeales, dependeth altogether vpon humane constitutions, hath bene already answered (m). (m) *About*

4. You except (n) against some of the examples (which Chap. 17. sect. Bellarmine produceth of Appeales made to the Pope) as 4. being of such, as were within his owne Patriarkship, and therefore (n) Pag. 304. rather subiect to him, then to others: from whence to inferre, that appeales out of other Patriarkships may be made vnto him, is (say you (o) as if a Proctor should say: My Client had tith in his owne parish, therefore do the next Parishes adioyning owe their tithes vnto him. But this example condemneth your Doctrine: for if all that are in the Patriarkship of the West, be the Popes subiects, and haue right to appeale vnto him, why do you Protestants (who cannot deny your selues to be within his Patriarkship) disclaime from his obedience? Why do you not submit to your lawfull Superior? Why do you forbid appeales, and all recorse vnto him? And if (as here you confesse) he hath as much right to the appeales of them which are within his owne Patriarkship, as a Parson hath to the tithes of his owne parish, why do you defend, that it was lawfull for the Africans (whom you acknowledge to be within his owne Dioces (p), and therefore rather subiect to him then to (p) Pag. 389. others, (q) to forbid appeales vnto him? Why do you so often (q) Pag. 304. inueigh against the Popes, for requiring and mantaining their owne right herein?

5. You except (r) against other appeales, because they (r) *Ibid.* were of heretikes, or other persons notoriously impious, as of Ba-

slides, Marcion, Fortunatus, and Felix, or Felicissimus, for so you should haue said. But by this Argument you may as well proue, that a King hath no right of Appeales in his kingdome: for who knoweth not, that not only persons that are wronged by inferior Iudges, but also others, which haue bene iustly condemned, do sometimes appeale: the former to be righted, and the later in hope to procure their iust condemnation to be reuoked by fauor, or by misinforming their Soueraigne? Wherfore as it were sophistry, to inferre, that a King hath not soueraigne authority in his kingdome, because some that appeale vnto him, are wicked persons; so it is to except against the Popes supreme authority, because some that appeale vnto him, are wicked persons, that haue bene iustly condemned by their immediat Superiors: Your inference should haue bene, that because all sortes of persons, nocent, and innocent, haue appealed to the Pope from all partes of the world, it rightly followeth, that he is supreme Iudge of the vniuersall Church.

S E C T. III.

Examples of innocent Appellants.

IN prooffe of the ancient custome of appealing to Rome, we produce the examples of S. Athanasius, S. Chrysostome, Theodoret, and Flavianus. You answere (s): *They addressed their requests to the B. of Rome, not as to a peremptory Iudge, but as to a Patron, and arbitrary Days-man.* And of Theodoret, and Chrysostome you had said before (t): *They only required from the Bishops of Rome a subsidiary help, as one King may from another, and as the B. of Arles, may from the B. of Paris.* But this to be false sophistry, I shall easily proue, if first I giue the reader a taste of your ignorance, concerning the antiquity of Appeales to Rome from remote Nations in generall.

(s) Pag. 304.

(t) Pag. 355.

S E C T. IV.

Doctor Mortons ignorance, concerning the Antiquity of appealing to Rome from remote Nations.

Theodoret being iniustly deposed from his Bishopricke of Cyre, a City bordering vpon Persia, appealed to Leo Pope, saying (u): I attend the sentence of your Apostolike throne, and beseech your Holinesse to succour me, appealing to your right and iust iudgment; and to command that I be brought before you, and verifys that my Doctrine followes the Apostolicall pathes. You startling at these so vnanswearable words of Theodoret, bid vs (x) note, that the phrase of appealing to the Pope from remote nations, was very vncouth in those dayes, giuing vs thereby a good testimony of your ignorance in Ecclesiasticall history: for that the phrase of appealing to the Pope from remote nations, was not very vncouth, but very familiar in those dayes, and long before those dayes, euen from the first ages of the Church, who knoweth not, that is versed in antiquity? For 1. Sixtus Pope, that liued 300. yeares before Theodoret, ordaineth (y), that, if any Bishop be wronged he appeale freely to the holy, and Apostolike See. 2. Marcellus the first, declareth (z), that according to the constitutions of the Apostles, and their successors, all Bishops, when there is occasion, may appeale to the See Apostolike. 3. Felix the second (a): As often as Bishops shall thinke themselves wronged by those of their Province, or by their Metropolitan, or haue them in suspicion, let them appeale to the See of Rome. 4. The same is ordained by Victor (b), by Zephyrinus (c), by Fabianus (d), and Melchiades (e). 5. And what these ancient Popes decreed, the holy Councell of Nice related by Iulius (f), confirmed; ordaining, that all Bishops accused of grievous crimes, may freely appeale to the See Apostolike, & fly to it, as to a Mother, for defence, and succour. The authority of this Canon is proued by Pisanus (g): And that the Nicen Councell made such a decree, S. Leo (h) testifieth, and you els where forgetting your selfe, acknowledge (i). 6. The Councell of Sardica related not only by Catholike writers,

(u) Ep. ad Leon.

(x) Pag. 255. marg. lit. m.

(y) Ep. 2.

(z) Ep. 1. ad Episc. Antioch. Prou.

(a) Ep. ad Syn. Alex.

(b) Ep. ad Theoph. caesarosque Episc. Aegypt.

(c) Ep. ad Episc. Sicil.

(d) Ep. ad Hilar.

(e) Ep. ad Episc. Hispan.

(f) Ep. 2.

(g) L. 3. Conc. Niceni. apud Bin. 20. 1. pag. 350.

(h) Ep. 25.

(i) Pag. 308. marg. lit. v.

Chap. 39.
(k) Cap. 4.

640

Anti-Mortonus, or, Doctor Mortons

(l) *Liberatus*.
18.

(m) *Extat*
Ep inter Ep.
preamb. Conc.
Chalced.

(n) *Cap. 12.*
(o) *Ep. 8.*

(p) *Extat Ep.*
inter Ep. Leo.
mis ante Ep. 7.

(q) *Ep. 15.*

ters, but also by the Centurists, decreeth (k), that if any Bishop being deposed by the next Bishops, and protesting, that his cause ought to be iudged anew, fly for succour to the B. of Rome, no other is to be installed in his See, after he hath put in his appeale, but that his cause be sentenced by the B. of Rome. 7. And when Iohn, surnamed Talaia, Patriarke of Alexandria, was cast out of his See by the Emperor Zeno, and Peter Moggus set vp in his place, Iohn (sayth Liberatus (l)) addrest himselfe to Calendion Patriarke of Antioch, and hauing taken from him Synodicall letters of intercession, appealed to the Pope of Rome Simplicius. 8. When Flavianus Patriarke of Constantinople was condemned by the false Councell of Ephesus, Valentinian the Emperor writ to Theodosius his Father-in-Law (m), that Flavianus according to the custome of Councells, appealed by petition to the Blessed Bishop of the City of Rome. And Liberatus (n): That, sentence hauing bene pronounced against Flavianus, he appealed to the B. of Rome, by petition presented to his Legates. 9. And Leo (o) writing to the same Flavianus: Eutyches protestes, that in full iudgment he presented to you a request of appeale, and that it was not receaued. 10. And Flavianus answering Leo (p): Eutyches hath informed you, that in the time of iudgment, he presented to vs, and to the holy Councell beere assembled, libells of appeale to your Holinesse which was neuer done by him. 11. And the same Leo (q) writing to Theodosius the yonger, beseecheth him, that for as much as Flavianus being wronged by the false Councell of Ephesus, had presented a libell of appeale to his Legates, he would command a generall Councell to be held within Italy: for the Nicen Canons require this necessarily to be done, after the putting in of an appeale. To these I adde Theodoret, testifying in expresse words that he appealed to Leo Pope.

These witnesses shew, that the phrase of appealing to the Pope from remote nations, was not very vncouth, but very familiar in the dayes of Theodoret, and in former ages: and that the right of appealing to the Roman See was acknowledged, and testified by holy Popes of the primitive times, by generall Councells, by Emperors, by Bishops, and by all ancient writers. And the same might be proued by other examples, if these were not sufficient to shew your ignorance

ignorance in denying, if not rather your boldnesse, in out-facing so knowne a truth.

S E C T. V.

That S. Athanasius appealed to Iulius Pope, and Theodoret to Leo, as absolute Iudges: and that by their authority, both of them were restored to their Churches.

THat S. Athanasius appealed to Iulius Pope, and by his authority was restored to his seat, hath bene effectually proued(r). And to what there was said, I adde here the testimony of Liberatus, who speaking of Iohn Patriarke of Alexandria deposed by the Emperor Zeno, sayth: (r) Chap. 38. sect. 6.
(s) He appealed to the B. of Rome, as also Blessed Athanasius did. (s) In Breuiar. c. 18.
And that Theodoret appealed to Leo, as to an absolute Iudge, that had power to command him, and sentence his cause, he himselfe witnesseth, as you haue heard (t). Neuerthelesse you taking vpon you to know, what passed in Theodorets cause, better then Theodoret himselfe, say (u): (t) Sect. praeced. init. (u) Pag. 304.
He addressed his requests to the B. of Rome, not as to a peremptory Iudge, but as to a Patron, and arbitrary dais-man, & one vpon whose authority he depending, acknowledgeth in expresse words his reason, to wit, the integrity of the sayth of the Pope; and promising to abide his award, with the assistance of others. And before you had said (x): (x) Pag. 355. marg. lit. m.
The euent sheweth, that there was in this busines no iuridicall proceeding at all: Only Theodoret vpon his confession of his Orthodoxe sayth, was receaued into communion with Leo, as Leo might haue ben with Iohn of Constantinople, in like case. These are your words, to proue, that Theodoret appealed not to the Pope, as to an absolute Iudge, that had authority to annull the sentence of the Councell that deposed him, and restore him to his See, but only as to an Arbitrator, by reason of the integrity of his sayth; when as he contrarily in expresse words beseecheth Renatus (y) to perswade the most holy, and most blessed (y) Ep ad Re-Archbishop (of Rome) to vse his Apostolicall authority, and command him to appeare before his Councell (that is, his Consistory) because that holy See hath the guidance, and gouernment of all the Churches

(2) In Ep. ad
Leon.

Churches of the world. And writing to Pope Leo, he sayth (x) attend the sentence of your Apostolike throne, and beseech your Holiness, to succour me appealing to your right, and iust iudgment, and to command, that I be brought before you &c. And I promise to stand to your iudgment, contenting my selfe with that which you shall determine, what euer it be: And I beseech you, that I may be iudged according to my writings. If Theodoret had studied to expresse the Popes iudiciall authority, to sentence his cause, could he haue done it in more cleare, and effectuell words then these? It is true, that as he acknowledgeth the Roman Church to be priuiledged aboue others, for many causes, so especially, for that she hath remained free from all blemish of heresy, none hauing euer possessed that See, which hath held any thing contrary to truth, or which hath not kept the Apostolicall grace entyre and without blemish. The reason why he mentioneth the purity of fayth alwayes preserved in the Roman Church, is, because he had bene accused, and deposed as guilty of heresy in his writings. And therefore he appealeth confidently to the Pope, as to one, whose iudgment in matters of fayth is infallible, and to whom the decision of all such Controuerfies belongeth, acknowledging withall (as you haue heard) the Roman Church to be the Head of all Churches, and the Pope to be his absolute Superior, and Iudge, with authority to command him, and sentence his cause. And Leo Pope accordingly vsing the authority of a Iudge, declared him free from heresy, and restored him to his See: wherupon the Senators, that assisted at the Councell of Chalcedon, said with the approbation of the whole Councell (a): *Let the most Reuerend Bishop Theodoret come in, because the most holy Archbishop Leo hath restored him to his See.* Who then seeth not the insufficiency of your answere, that Theodoret appealed not to the Pope as to an absolute Iudge, but made his requests vnto him, as to an arbitrary Daismen? for appeales are not made to Arbitrators, but to absolute Iudges. An Arbitrator is he, to whom the determination of a controuerfy is remitted by agreement of both parties, which in Theodorets cause can haue no place: for his aduersaries never agreed to haue his cause remitted to the

(a) Act. 11.

the Pope. If therefore the Pope had not bene an absolute Iudge, Theodoret appealing to him, had bene in vaine: nor could he haue recovered his seat by the Popes sentence: for a sentence pronounced without authority, is of no effect.

And though, after the Councell of Chalcedon had ad-
 mined Theodoret vpon the Popes restitution, to take his
 place amongst the Bishops, some of them doubting of his
 fayth, because he had written against Cyrill of Alexandria
 in fauor of Nestorius, and therefore fearing the Pope might
 haue restored him vpon misinformation, vrged him to ana-
 thematize Nestorius againe, yet that no way helpeth your
 cause, nor derogateth from the Popes authority: for when
 Theodoret had anathematized Nestorius, the Councell
 proceeded not to a new sentence of restitution, but subscri-
 bing to that of Leo, cried out all with one voyce (b): Long
 liue Archbishop Leo: Leo hath iudged the iudgment of God. (b) A. 8.

S E C T. VI.

*That S. Chrysostome appealed to Innocentius Pope, as to an
 absolute Iudge, and by his authority was restored to
 his Church of Constantinople.*

S. Chrysostome being deposed from his Patriarchall See
 at the procurement of Eudoxia the Empreffe, wife to
 Arcadius Emperor of the East, by a Councell of Bishops,
 vnder Theophilus Patriarke of Alexandria, had recourse
 by letters of appeale to Innocentius Pope. This you deny,
 saying (b), that whereas Bellarmine and Baronius referre you to (b) Pag. 307.
 the story it selfe, you can finde nothing lesse in it, then the matter of
 of Appeals: for (say you) Chrysostome made his requests not to the
 Pope alone, but to the other Reuerend Bishops within the Roman Pro-
 uince, together with him. But this is a mistake proceeding from
 your ignorance: for as the Syrians to expresse, Mayster, or
 Lord, vse the word, Rabbi, which hath a plurall signifi-
 cation, because a person of quality containes in himselfe the
 authority of many; so when we write to an Honorable
 Aaaa person,

person, it is vsuall to speake vnto him in the plurall number, to signify that he hath in himselfe the dignity and authority of many. So writ Eusebius B. of Milan to Pope

(c) Extat in-
ter Ep. Leo.
post ep. 52.

(d) Ep. ad
Leon.

(e) Conc.
Constant. sub
Mena. Act. 1.

(f) In Conc. 3.
Act. 3.

(g) In vita
Chrysost.

(h) Pag. 307.

(i) Ep. ad In-
nocent.

(k) Ep. 2. ad
Innocent.

Leo alone (c); God hath placed yee Prelates of the Apostolike See, worthy Protectors of his worship. So writ Theodoret to the same Pope alone (d): *Vos enim per omnia conuenit esse primos.* So writ the Bishops of Syria to Iustinian the Emperor (e): Our Lord preserve yee deuout and zealous guardians of the fayth. So writ the Councell of Mopsuestia to Vigilus Pope (f): It is conuenient, O most Holies, that since you hold the chiefe dignity of Priesthood &c. And so did Chrysostome write in the plurall number to Innocentius Pope alone, as it is manifest, both out of the inscription of his Epistle, which is singular, and directed to Innocentius alone, as also out of Paladius (g), who cites it, as addressed to him alone.

2. You say (h): Chrysostome made his requests to the Pope, not to cite the parties complained against, but only to write vnto them, and this not by any peremptory charge, but only by reproofe of their vnjust dealing, and of admonition &c. Heere I accuse you of something more then ignorance: for the words of Chrysostome to Innocentius are (i): *Vouchsafe to write, and ordaine by your authority, that these things so wickedly done, I being absent, and not refusing iudgment, may be inualid, as of their owne nature they are: and that they who haue proceeded so iniustly, may be submitted to the punishment of the Ecclesiasticall Lawes: And command, that I, who am innocent, and not convicted of any crime, be restored to my Church.* And againe (k). One thing I beseech your vigilant Soule, that albeit they, which haue filled all with tumults, be sick of an impenitent, and incurable disease, if yet they will remedy these things, that then they may not be punished, nor excommunicated. What more expresse forme of appeale, or what more euident acknowledgment of the Popes authority, & iudiciall power, then this? Doth not Chrysostome beseech Innocentius, to disannull by his letters & authority, the Acts of the Councell which had deposed him? To abrogate their sentence pronounced against him? to replace him in his Bishoprick? and to punish his aduersaries, according to the Lawes of the Church, but yet to spare them, if they would repent? Is not this

this to acknowledge in him the power of an absolute Judge? And is not this extant to be read in Chrysostomes Epistles, and in his life written by Palladius? You to keep this from your readers, set not downe any of Chrysostoms words, in the text of your discourse. And though in your margent you set downe some of them in Latin, in a small letter, yet even that you do not without imposture: for you mangle them, leaving out those, in which he beseecheth the Pope to vse his authority, in punishing his aduersaries, according to the Ecclesiasticall Canons, and in restoring him to his Church.

Againe, you are guilty of vntruth, in saying (l), that Chrysostome made not any requests to the Pope, to cure the parties complained against. For doth he not say (m): But yet if the authors of wickednesse will declare, for what crimes they haue iniustly deposed me, let their euidences be giuen in: Let processe be produced: let my accusers come: let a true, and incorrupt iudgment sit: I refuse it not: I decline it not, yea I earnestly desire it: let vs be iudged? I his to request the Pope to write to his aduersaries not by any peremptory charge, but only by way of reproofe, and admonition, for their vnjust dealing? Doth he not beseech him, that his aduersaries may appeare, and bring in their euidences against him, and that his cause may be tried anew by him, as by a iust and incorrupt Iudge?

But you say (n): When all the Pope could do is performed, what the last refuge was, he did signify in his letters to the Orientalls, saying: The only remedy of curing these euills is the calling of a Councell: and vntill then, the matter is to be committed to the will and pleasure of God. Here you are accusable of an iniust reticence of what Innocentius did, and how he shewed himselfe, alone, and without a Councell, to be an absolute Iudge: for doth not Palladius say (o): Innocentius decreed, that the iudgment of Theophilus should be abrogated, and annulled? Doth not Sozomen in Chrys. that very place which you alleage (p) testify, that Innocentius condemned those things, which were done against Iohn? And by this single sentence of Innocentius alone, without any Synod, Iohn was absolved, as Gelasius an Author of the same piscop. Damage reporteth, saying (q): A Synod of Catholike Bishops hauing done,

(r) L. 13. c. 33.

(s) In vita

Chrys.

(t) L. de I-

maginibus.

(u) In Georg.

Alex.

(x) In Arcad.

(y) In Annal.

in Arcad.

condemned Iohn of Constantinople, of holy memory, the See Apostolike alone, because it consented not therunto, absolved him. Nor did he shew the authority of a Iudge, only, in absolving Iohn, and condemning his aduersaries, but especially, in that hearing of his death, he excommunicated the Emperor Arcadius, & the Empreffe Eudoxia his wife, who had bene the chiefe causes of his condemnation, and banishment: for as Nicephorus (r), and Georgius Patriarke of Alexandria (s) an Author of 1000. yeares antiquity, cited by S. Damascene and Photius (u), and followed by Cedrenus (x), Glycas (y), & other Greeke Authors testify, Innocentius having seuerely reprehended them both, for the enormity of their offence, pronounced Excommunication against them, in these words: *And therefore I the meanest, and a sinner, as Depositary of the Throne of the great Apostle Peter, cut off thee, & her from the participation of the immaculate Mysteries of Christ our God, and ordaine that whatsoeuer Bishop, or Clerke of the holy Church of God, which shall presume to administer them to you, after he hath read this my Censure, shalbe deposed.*

All this is to be read in the history of Chrysostome, to which (you say) Baronius and Bellarmine referre you. Had it not then bene honesty, to take notice of these particulars? but that was not for your purpose.

(z) Pag. 108.

This also conuinceth you to speake vnruly, when you say (z): *The Pope confesseth insufficiency in himselfe, and that the only remedy is in the iudgment of a Councell:* for in case of an appeale, two things are necessary: the first is, to iudge whether the cause be lawfull; if it be, to admit of the appeale; to annull the sentence pronounced against the Appellant, and restore the cause to the same state in which it was before his condemnation. This Innocentius performed in the cause of Chrysostome. He admitted his appeale: he absolved him: he annulled the Councell that condemned him: he excommunicated the Emperor, and the Empreffe, by whose procurement he had bene condemned: and vpon their repentance absolved them. All this he did without a Councell, shewing that he acknowledged not *insufficiency in himselfe*, nor thought *the only remedy to be in a Councell*. The second

second thing required in case of an Appeals, is, to proceed to a new judgment, naming Judges, either of Bishops of the adjoining Provinces, or els by sending Legates from Rome, with authority to iudge the cause, together with the Bishops of the Provinces adjoining; or if the weight of the cause require it, to call a general Councell, in which it may be determined with satisfaction of the whole Church, as the Councell of Nice hath prescribed (a). This also was (a) *Leo Ep.* exactly performed by Innocentius Pope, in the appeale of *Chryso- stome*. Innocent (sayth Palladius) (b) having received (b) *In vit.* both parties into his Communion, determined, that the iudgment of *Chryso- st.* *Theophilus* should be abrogated and annulled, saying: They should hold another Synod irreprovable, of the Prelates of the West, and East. This was Innocentius his desire, which (as *Sozomen* reporteth) he proposed by five Bishops, and two Priests of (c) *L. 8. c. 28.* the Roman Church, to *Honorius*, and *Arcadius*, wishing them to appoint a time, and place for the Councell; but could not effect it, not for want of Ecclesiasticall authority to call the Bishops, (as you misinterpret) but because (as *Sozomen* declareth (d) the enemies of *Chryso- stome* opposed it, being supported by the temporall power of *Arcadius*, and *Eudoxia*, without whose consent a Councell could not be held; the cities in which it should be held, being subiect to them, and at their command. Wherefore *Innocentius* did not acknowledge any Ecclesiasticall authority in the Emperor, to call a Councell (as you comment) but only requested him, as being Lord of the Empire, to appoint a time, and place, when and where in some City of his, the Councell might be held, which he by his spirituall power intended to call.

It resteth therefore, that whatsoever you have objected out of this history of *Chryso- stome*, against the Popes authority, is nothing but vntruthes, and ignorant mistakes; among which I will score vp one other, which is, that in this matter of Appeales to Rome, you say (e): both your Car- (e) *Pag. 307.* dinalls (*Baronius* and *Bellarmino*) give for instance the example of *Chryso- stome B. of Antioch*. Those Cardinalls were not so ignorant, as to call *Chryso- stome B. of Antioch*: that's your

mistake fathered on them. He was a Priest of the Church of Antioch, and after the death of Nestorius Patriarch of Constantinople, by a Councell of Bishops chosen Patriarch of that Imperiall City, and by means of the Emperor Arcadius brought from Antioch thither, and there consecrated Bishop.

SECT. VII.

That Flavianus appealed to Leo Pope, as to an absolute Judge.

(f) Pag. 108.
fin 108. init.
(g) Pag. 196.
297.

AN other example of appealing to Rome, is of Flavianus, to which you answer two things, shewing ignorance in the one, and falshood in the other. Ignorance, in saying (f), that of this same Flavianus you have said enough already. You have indeed already spoken of Flavianus enough, to the discredit of your cause (g); but not, of this same Flavianus: for Flavianus of which there you spake, was B. of Antioch, and lived in tyme of Damasus Pope. But Flavianus, of which now you speake, was B. of Constantinople, and lived in time of Leo the Great, 70. yeares after the other. Is it not then too great a mistake, in a man that professeth so much learning, to shift of what we alleage in proove of Appeals, from the example of the one, by what you have said of the other, especially their cases being farre different?

(h) Pag. 108.
fin.

To ignorance you adde falshood, saying (h): *It will be a hard matter for you, out of the example of Flavianus, to collect a right of appeal to the Pope, from his appeal to a Synod.* To proue that Flavianus appealed not to the Pope, but to a Synod, you rehearse in your margin a Latin sentence of Leo writing to Theodosius the Emperor, which you English not; because Leo sayth not, that Flavianus appealed to a Synod (that's your false comment) but expressly affirmeth, that he put up a petition of Appeal to his Legates, which was not to appeal to them, but to him whose person the Legates represented. Yea the very words of Leo, which you recite, directly

Ally testify, that he which required a Councell, was not Flavianus, but Leo himselfe, yielding for his reason, the Nicen Canons, which command, that after the putting in of appeale in caules of such weight, the calling of a generall Councell is necessary.

Moreouer that Flavianus appealed, and not to a Synod, but to the Pope, is a truth declared, not only by the words of Leo, but testified also by other writers. Flavianus (sayth Liberatus (i) appealed to the Apostolick See, by petition presented to (i) Cap. 22. his Legates. And the Emperor Valentinian the third writing to Theodosius the second, Emperor of the East (k): *We (k) In ep. ought in our dayes to preserve to the Blessed Apostle Peter, the dignity of reverence proper to him, inviolate, that the Blessed Bishop of the City of Rome, to whom antiquity hath yielded the Priesthood over all, may have way to iudge of Bishops, and of sayth: for therefore Flavianus B. of Constantinople, following the custome of Councells, hath appealed to him by petition, in the contention moved concerning sayth. And if you believe not these witnesses, believe the Centurists, who testify against you (l), that sometimes Bishops condemned (l) Cent. 2. col. in Synods, appealed to the See of Rome, as did Flavianus in the Councell of Ephesus.*

What testimonies more expresse then these? Is it not manifest out of Liberatus, out of Valentinian, out of the Centurists, yea and out of the very words of Leo (which you produce for the contrary) that Flavianus appealed not to a Synod, but to him? Who but Doctor Morton, could deny so invincible a truth? And no lesse apparent it is, that antiquity acknowledged in the Pope, authority, to iudge of Bishops, and of sayth, and that appeales vnto him, were ordained by the ancient Councells: for why els did Valentinian say to Theodosius his Father-in-Law, that Flavianus appealed to the See Apostolike, according to the custome of Councells?

SECT. VIII.

Of Nilus equalling the B. of Constantinople with the Pope, in his right of Appeales.

Nilus an hereticall Bishop of Thessalonica, and a professed enemy to the Roman Church (as all heretikes are) against Appeales to Rome objecteth the Councell of Chalcedon, in which (sayth he) it was decreed, that if a Clerke have a cause against a Clerke, it is to be iudged by the Bishop; if against a Bishop, by the Archbishop; if against an Archbishop, by the Primate, or of the Bishop of Constantinople. To this objection the holy, and learned Pope Nicolas the first, answered neere 800. yeares since (m), that by Primate (which is there in Greeke *πρῶτος*, and signifies a Prince) is meant the B. of Rome. This explication Turrianus (n), Bellarmine (o), and Binius (p) confirme, both because the title of Prince more fitly agreeth to him, then to any other Primate; as also because, it cannot be shewed, that in time of the Councell of Chalcedon, there were (especially in the East) any Primates, distinct from the Archbishops, and Patriarkes, Wherefore the sense is, that if a Bishop have a cause with his Metropolitan, it is to be iudged by the Pope, or by the B. of Constantinople, if the parties be neerer to him, and willing to stand to his iudgment. This (say you) (q) is false: for the Canon useth a Climax, or gradation from Clerke, to Bishop; from Bishop, to Archbishop; from Archbishop, to Primate, or the B. of Constantinople: from whence you inferre, that, if our exposition be true, the B. of Constantinople is above the Pope, as a Generall is above a Coronell, because in gradation of Appeales, the last is alwaies the highest, and most excellent. A thing, not only contrary to the Councell of Chalcedon (which acknowledgeth the Pope to be supreme Head of the whole Church) (r), but neuer so much as dreamed of, by any of the Greekes, nor by the Bishops of Constantinople themselves, who by their claime of equal priuiledges, neuer challenged authority above the Pope, nor

(m) In Ep. ad Michael. Imper.

(n) Pro Ep. Rom. Pont. l. 2. c. 4.

(o) L. 2. de Pont. c. 23.

(p) Tom. 2. pag. 129.

(q) Pag. 309.

(r) In relet. ad Leon.

nor equall with him over the whole Church, but only, that as he by the institution of Christ is supreme Judge of all causes ecclesiasticall, throughout the world; so they in the second place, vnder him, and by his permission, might haue authority to iudge throughout the East, the causes of all, that should be willing to accept of their iudgement: which authority the Pope though intreated by the Councell of Calcedon refused to grant vnto them, as being a wrong to the other Patriarkes. And therefore Bellarmine (s) out of Leo, and Liberatus, rightly obserueth, that this Canon objected by Nilus, was neuer receaued in the Church, as being vnlawfully made in absence of the Popes Legates, who presided in the Councell. This is the substance of this controuersy, in the prosecution wherof, you falsify the Councell of Calcedon, and are guilty of some other errors, of which I shall briefly aduertise you.

(s) L. 2. de
Pont. c. 22.

1. Therefore Bellarmine truly sayth, that custome (the best interpreter of lawes) plainly sheweth, it was neuer lawfull to appeale to the B. of Constantinople, but only from places within his owne Patriarkhip: and that no example can be giuen of an Appeale made to the Easterne Church, out of the West, South, or North. You to crosse Bellarmine, say (t), that the Councell of Calcedon speaketh generally of euery Church; and in prooof therof falsify the Councell, adding to the beginning of the Canon, these words. *In quacunque Ecclesia. In euery Church*, putting them downe in a different character, as the words of the Canon, and citing both it and them out of Binius, who hath this Canon (u), of three different versions, and yet no such words in any of them.

(t) Pag. 310.

(u) Tom. 3.
pag. 119.

2. You haue hitherto pretended, & afterwards repeate, againe, that no one man can be Head of the whole Church on earth. Yet now vpon condition, that the Pope may not haue that dignity, you are contented to allow it the B. of Constantinople. For you say (x): *We confesse, that the supreme right of appeales is proper to a Monarke, it being as essentiall a part of his Monarchy, to haue the right of appeales, as it is for him to be a Monarke: from whence it will follow, that you here*

(x) Pag. 302.
fig.

B b b b

gran-

granting to the B. of Constantinople, a supreme right of appeales from all the Churches of the world, make him a Monarke over all the Churches of the world.

3. Out of the gradation which the Councell maketh from Clerke to Bishop; from Bishop to Archbishop; from Archbishop to the Pope, or the B. of Constantinople, you inferre the Bishop of Constantinople to be aboue the Pope which is a senselesse paradoxe, collected from a false ground: for if because an Archbishop is to be iudged by the Pope, or by the B. of Constantinople, you may inferre the B. of Constantinople to be equall with the Pope, or aboue him; you may by like consequēce inferre, that in an army, a Coronell is equall to the Generall, or aboue him, because a common soldier is to be iudged by his Captaine, & the Captaine by his Generall, or by his Coronell: for in this gradation the Coronell is the last, and therefore by your rule, *the highest, and most excellent*. With such sophistry you answer our arguments, and frame your owne.

(y) Pag. 311. 4. Bellarmine sayth: *The Councell is to be understood of the first iudgement*: But this (say you) (y) *evidently croseth the Popes exposition*. False: for the Pope alloweth to the B. of Constantinople permissively the first iudgement of Easterne causes, if the parties be willing to accept of his iudgment; but not the second by way of appeale, out of his owne Patriarke ship.

5. Why do you conceale, what Bellarmine; and Binius adde? namely, that if we should grant to you, your inference out of this Canon, it would not follow, that the B. of Constantinople is of equal authority with the Pope: for the Popes power extendeth not only to right them which are wronged by their Metropolitans, but also to iudge the Metropolitans, and Patriarkes themselves, and to right the, even when they are wronged by whole Councels of Bishops; as the examples of Athanasius, Chrysostome, Flavianus, Theoderet, and others conuince.

S E C T. IX.

*The rest of Dabier Mortons Arguments against Appeals
to Rome.*

THe rest of your instances against appeales, as of Fortunatus, and Felicissimus (z) taken from S. Cyprian, of the Councell of Mileuis (a), of the cause of Cecilian (b) from S. Augustine, have been already (c) answered. One only remaineth, taken from an Epistle (as you say) (d) of Damasus Pope. It is not among the epistles of Damasus, but of S. Ambrose: and yet his it cannot be; for in it mention is made of him, as of a third person. Wherefore whose the epistle is, is a thing vncertaine. Many thinke it to be of Damasus; and his you will haue it to be. But the contrary is manifest: for the epistle speaketh of Bonosus, an Arch-heretike, who had bene condemned by Iudges appointed in the Councell of Capua, which was not held in time of Damasus, but of Siricius successor to Damasus. It is therefore euident, that the request of Bonosus (which you object out of this epistle) to haue his cause heard againe, could not be to Damasus, his first condemnation being not vntill after Damasus his death. When you can shew this epistle to be of Damasus, you shall receaue an answer, which it were easy to giue you now, if I list to spend time, in refuting your tedious discourse of racking the verbe *Competit*, to a strict sense, and which, not one, but many wayes, is deficient, as all your arguments for the most part are. Your addition (e), that if the epistle be not of Damasus, it is certainly of some Pope, and that all hold it so, is affirmed by you gratis, and as easily denied by me.

(z) Pag. 312.

(a) Pag. 321.

(b) Pag. 324.

325.

(c) Chap. 25.

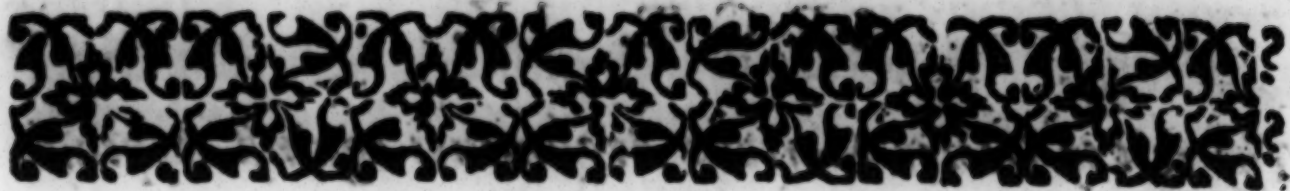
26. & 30.

sect. 2.

(d) Pag. 318.

(e) Pag. 318.

marg. l.



CHAP. XL.

Whether the Easterne Churches be at this
day, accordant in Communion with
Protestants.

SECT. I.

The State of the Question.



SHE nine first Sections of your fourteenth Chapter, you spend in proving, that the Grecians, Egyptians Ethiopians, Assyrians, Armenians, Russians, Melchites, and other remote nations, at this day dissent from the Roman Church, and are accordant in Communion with Protestants. The foundation of your whole discourse, you lay in these words (f): *Whatsoever Christians haue not ruinated any fundamental article of sauing fayth, set downe in our ancient Creeds, and are vnited vnto the true Catholike Head, Christ Iesus our Lord, by a liuing fayth, all Protestants esteeme them, as true members of the Catholike Church; and (notwithstanding diuers their more tolerable errors, and superstitions) to be in state of saluation, albeit no way subiect, or subordinate to the Roman Church.* These are your words, which containe in themselves open implication; namely, that, one may be vnited to the true Catholike Head Christ Iesus by a liuing fayth, and be in state of saluation, and yet be out of the Catholike Church, which to be none els, but the Roman, and that out of her there is no saluation,

(f) Pag. 330.

saluation, hath bene already proued (g).

From this false principle you deduce, that the Grecians, Asians, Egyptians, Assyrians, Ethiopians, Africans, Melchites, Russians, and Armenians, notwithstanding their separation from the Roman Church, are at this day, truly professed Christian Churches (h), partes of the Catholike Church (i), faythfull Christians, professing the sayib of the ancient Fathers (k), & in state of saluation, and raile bitterly at the Church of Rome for denying the same. But how great ignorance, and impiety you shew; and how many most shamefull vntruthes you vter in the prosecution of this Argument, it is easy to declare. Some of them I shall present to the Readers view.

(g) Chap. 1.
Sect. 2. 3. 4.

(h) Pag. 379.

(i) Pag. 406.
fin 407. init.

(k) Pag. 417.

And to proceed methodically, I will reduce what I am to say, to two heades. 1. I will proue, that as the Christians of these remote nations anciently were, so many of them, at this day, are accordant in beliefe, and communion with the Roman Church, & yeild obedience to the Pope, as to the Vicar of Christ on earth, and as to the supreme Pastor, and Gouvernor of the vniuersall Church. 2. That the inhabitants of these nations, which are not Roman Catholikes, are not of one beliefe, or Communion with Protestants, but wholly dissent from them, holding most blasphemous, and damnable heresies, acknowledged for such by Protestants themselves. From whence it will follow, that you affirming them to be faythfull Christians, of the same beliefe with the ancient Fathers, charge the ancient Fathers with blasphemous heresies, and make them incapable of saluation.

SECT. II.

Whether the Grecians of the primitive, and successive times, agreed in fayth, and Communion, with the Bishop, and Church of Rome, and particularly at the Councell of Florence.

That the Greekes in the first Councell of Constantinople, and afterwards in that of Calcedon, endeauored

(n) Chap. 17.
sect. 1. Chap.
19. sect. 4.

(m) Ep. 57.

to giue to their Patriarke of Constantinople, the second place of dignity in the Church, next after the Pope, and before the other Patriarkes, we acknowledge: But that they sought thereby to exempt themselves from their obedience and subiection to the Pope, hath bene effectually disproved (n). I speake not this, to deny, that anciently there were of the Grecians, many Heretikes, which opposed the Roman Church, and by her authority were condemned; and that eight Patriarkes of Constantinople in particular, as also Eutyches an Arch-heretike of the same City, were anathematized, and cast out of the Church for heresy. And wheras the Westerne Church, by the example, and diligence of the Bishops of Rome, was preserved from heresy; the Churches of the East (new heresies daily springing vp) were so pitifully torne, and rent in peeces, that S. Hierome complaining thereof to Pope Damasus, said (m): Because the East striking against it selfe by the ancient fury of the people, teares in little morsells the vnderided coate of our Lord, wouen on high; and that the foxes destroy the vine of Christ, in such sorte, that it is difficult, among the drie pits that haue no water, to discerne where the sealed fontaine, and the inclosed garden is; I haue therefore thought, that I ought to consult with the Chaire of Peter, and the fayth praised by the mouth of the Apostle.

This was the miserable state of the Easterne Churches in those dayes, being gouerned somtimes by Catholike Bishops, that acknowledged subiection to the Church of Rome, and somtimes by Heretikes that opposed her authority; vntill at length Photius hauing iniustly driuen Ignatius Patriarke of Constantinople from his See, and intruded himselfe into his place, and being for that cause often excommunicated by Nicolas the first, and Iohn the eight, Popes of Rome, to maintaine his iniust title, withdrew himselfe from their obedience: and to the end he might haue some colour to perseuer in that separation, cauilled at the doctrine of the Roman Church, which teacheth that the holy Ghost proceeds from the Father and the Sonne, and writ against it. And the Greekes following him in this error, separated themselves from the Communion of the Roman

Roman Church: Yet not so, but that they have often (eleven times sayth S. Antoninus (n) acknowledged their error, and reconciled themselves to her, and especially thrice in most sollemne manner, in three severall Councils, of Barium in Apulia, of Lions in France, and of Florence in Tuscany; but still returning to their error against the holy Ghost, and disobedience to the Church of Rome, as dogs to their vomit. Almighty God punished them with a heavy hand, delivering them vp to a miserable captivity, & servitude, vnder the Turke. And that they might know the cause of Gods wrath against them, to be their obstinacy, in defending their error against the holy Ghost, he ordained by his providence, that vpon the very day of Pentecost, their City of Constantinople should be taken by the Turke, their Emperor slaine, and their Empire wholly extinguished. A thing, which S. Brigit foretold (o), almost 100. yeares before it happened, denouncing to them, that their Empire, and dominions should not stand firme, vnlesse with true humility, they did submit themselves to the Roman Church, and sayth.

(n) Hist. per.
2. lit. 12. c. 238

(o) Reuel. l. 7.
c. 19.

All this you were ignorant of, or if you were not, dissemble it, and quarrell at vs, for reporting that the Greekes in the Council of Florence renounced their errors, and submitted themselves to the Church of Rome, and Bishop therof. Some (say you) (p) would scrape acquaintance with the Greeke Church, in the yeare 1549. (*) at the Council of Florence, as though all then had bene subjects to the Pope. So you: but with what conscience you know, and so do we: for not only Catholike writers, but your Protestant brethren, M. Marbeck (q), and Osiander (r) testify, that in the Council of Florence, the Grecians, Armenians, and Indians were vnited to the Church of Rome. And the same is apparent out of the Council it selfe (s); in which, after the Grecians had abiured their two chiefe errors, the one, concerning the proceeding of the holy Ghost from the Father alone, and the other of Purgatory, they made open profession of their obedience and subiection to the B. of Rome, in these words (t): *Marcouer, we define, that the holy Apostolike See, and B. of Rome,*

(p) Pag. 331.

(*) You should say 1439.

(q) Common plac. pag. 258.

(r) Epit. Centu. 15. pag. 477.

(s) In lit. vnionis.

(t) In lit. vnionis.

bath

hath the primacy throughout the whole world; and that the same B. of Rome is the successor of Blessed Peter, Prince of the Apostles, and the true Vicar of Christ, and Head of the whole Church; and that he is the Father, and Doctor of all Christians; and that to him was given by our Lord Iesus Christ, full power of feeding, and governing the vniuersall Church, as it is also declared in the Acts of the Oecumenicall Councils, and in the sacred Canons. Renewing moreover the order set downe in the Canons, concerning the other Venerable Patriarkes, that the Patriarke of Constantinople be the second after the B. of Rome. And the like profession of their beliefe, they had made before in a priuat Session of their owne, in the Emperors Pallace, none of the Latins being present (u).

(u) Conc.
Flor. sess vlt.
apud Bin. to.
4 pag. 474.
fin. 475. init.

(x) Ibid apud
Bin. pa. 474.

To this profession subscribed the Emperor of the Grecians, & all their Bishops assembled in that Council, he of Ephesus only excepted: and not only they, that were then living, but also Ioseph their Patriarke, who before the end of the Council, finding himselfe stricken with deathes dart, set downe in writing this profession of his sayth, which after his death was found in his closet (x): I Ioseph by the mercy of God, Archbishop, and Oecumenicall Patriarke of Constantinople, new Rome, because I am come to the end of my life, by the mercies of God, according to my duety, I publish by this writing, my verdict to my beloved Children: For I professe, that I hold, and belieue, and giue full assent to all those things, which the Catholike and Apostolike Church of our Lord Iesus Christ of old Rome, shall iudge, and ordaine. And I refuse not to grant, that the most Blessed Father of Fathers, the chiefe Bishop, Pope of old Rome, is the Vicar of our Lord Iesus Christ, and that there is a Purgatory for soules.

Would you thinke, gentle Reader, that any Christian man could put on so brazen a face, as to deny, that the Grecians in the Council of Florence were vnited to the Church of Rome, or that they acknowledged themselves subiect to the Pope, as to one, whom the sacred Councils declare to haue the primacy throughout the whole world, to be the successor of S. Peter, the true Vicar of Christ, the Head of the whole Church, the Father, and Doctor of all Christians, and that to him was given by Christ full power of feeding, and governing the vniuersall Church? Are not these their very words? And yet you, Do-

For Morton, deny all this saying (y): Vpon due examination, (y) Pag. 331.
 you your selues find the Grecians there, to haue bene so farre from
 subiection to the Pope, that they would not permit him to constitute
 a Patriarke among them, professing, that they could do nothing with-
 out the consent of their owne Church. So you with your wonted
 fidelity; both for that you set downe the first part of these
 words in a different character, as the Grecians answeare to
 the Pope, when as they are not their, but your words, and
 contrary to truth: for that the Grecians vnited themselves
 to the Latines, and acknowledged their subiection to the
 Pope, and Church of Rome, is there testified by a publike
 declaration (z), in the Letters of Vnion, subscribed by Ioan-
 nes Paleologus the Emperor, and by all the Prelates, Greekes
 and Latines, that were present in the Councell. And after
 this perfect accord was made, the Pope calling vnto him
 the Grecian Bishops, not by way of command (as not wil-
 ling to irritate them) but of perswasion to that which was
 most decent, and conuenient, exhorted them before their
 departure, to choose a new Patriarke in place of him, that
 was deceased, that they might not returne home, without
 a Head. They answered, that the custome of the Grecians
 was, to choose, and consecrate their Patriarke at Constan-
 tinople; and that the Emperor, who was not ignorant of
 their ceremonies, and customes, would not permit them to
 doe other wise. Whereupon the Pope vrged no further, but
 with all courtesy dismissed them. How can you inferre
 from this, that the Greeke Bishops denied subiection to the
 Pope? It mattereth not where their Patriarke was chosen,
 since (as you haue heard) they acknowledged both them-
 selues, & him, as being members of the vniuersall Church,
 to be subiect to the Pope, as to their Head, and to be gouerned by
 him, as sheepe by their Shepheard, and as children by their Father.

(z) In lit. v.
 nio. apud Bin.
 to. 4. pa. 475.
 476.

But you say (a): They were farre from subiecting themselves in
 doctrine: for when some few points were propounded, they answered
 the Pope, that they had no licence to treat of such matters. This is
 an other euasion, as vnture as the former. For the next day,
 after that the Greekes being conuincd, had yeilded to the
 Latines in that mayne controuersy, concerning the Pro-

(a) Pag. 331.

(b) Tom. 4:
Pag. 474.

cession of the holy Ghost from the Father, and the Sonne, for the decision wherof, that Councell was chiefly called, the Pope desired, to haue some of their Bishops sent vnto him. They sent foure, to whom the Pope said (b): *We by the grace of the holy Ghost are vnited, and so fully agreed in the chiefe question, which was most in controuersy, that no further speech therof is necessary. But that our agreement may be so absolute, & firme, that hereafter there be no difference betweene vs, it will not be amisse, that we treat of the fyre of Purgatory, of the primacy of the Pope, of celebrating in leauened, or vneleuened bread, and of Transubstantiation.* Those Bishops answered: *We, O most holy Father, haue no licence to treat of these things; which words you set downe as the answer of all the Greeke Prelates, when as they were spoken only by foure of them, who hauing receaued no commission, to treat of those Questions, refused to make answer vnto them, in the name of all their brethren: But neuerthelesse (which you conceale) they declared their owne iudgment, concerning the three first, to be conformable to the doctrine of the Roman Church; adding moreover, that of the fourth, which was Transubstantiation, they could not treat, without the authority of all the Easterne Church. How doth this proue, that the Greekes in the Councell of Florence agreed not in doctrine with the Roman Church? especially, since these foure Bishops declared to the Pope, that concerning the three first points of the foure proposed by him, they believed as the Roman Church did: and concerning the fourth, as at that time, they did not affirme it, so neither did they deny it: and sone after not only they, but all the rest of the Greeke Bishops, and Abbots, together with their Emperor, in the Letters of Vnion, expressly declared, that not only in the three first, (namely of the Popes supremacy, of Purgatory, of the lawfulnessse of celebrating Masse in vneleuened bread) they believed as the Roman Church did, but also in the fourth of Transubstantiation, saying, that by the Priest vpon the Altar of bread is made the very body of Christ.*

(c) Pag. 131,
fm. 331. mit.

All this you could not be ignorant of, and yet blush not to deny it, and to adde another vnto it, saying (c): *Yes and their*

their Emperor Palaeologus, that was so earnest to peece them together, was himselfe but hardly welcomed home, to the Greeke Church, which was now much more exasperated against the Roman Church: in so much that they did now pronounce their Patriarke of Constantinople, the supreme and chiefe of all Bishops. These your words cannot be freed from a notable imposture: for you falsify Bellarmine, alleaging these words in a differēt letter as his: The Greekes did now (to wit after their returne from the Councell of Florence) pronounce their Patriarke of Constantinople the supreme, and chiefe of all Bishops. Bellarmine speaketh of their fall from the Roman Church, the yeare 1054. which was not after the Councell of Florence, but almost 400. yeares before it. You to perswade your reader, that he speakes of their fall after their returne from that Councell, cunningly insert into his words this aduerbe Now, and falsify the yeare, putting in stead of Anno 1054. (which Bellarmine hath) Anno 1454. Can there be more wilfull fraud then this? But you shew no lesse folly, then fraud: for whereas you say (d), the Councell of Florence was the yeare 1549. to proue, that the Greekes after their returne from that Councell, denied the primacy of the Pope, you say (e), Now (to wit the yeare 1454. which was (in your account 100. yeares before that Councell) they did pronounce their Patriarke of Constantinople, the supreme, and chiefe of all Bishops? I deny not, that the Greeks, a few yeares after the Councell of Florence, returned to vomit, and that a great part of them still persisteth in the errors which then they abiured. I only speake here of your simplicity, who to proue, that they fell from the Roman Church, after their returne from the Councell of Florence, say (f), they fell the yeare 1454. which according to your account, was 100. yeares before that Councell. With these impostures you delude your readers, who not doubting of your fidelity, take your doctrine vpon your word:

(d) Pag. 331.

(e) Pag. 332.

(f) Pag. 332. marg.

S E C T. III.

That many of the Grecians, at this day, are of the Roman Communion, and professe subiection to the B. of Rome.

THat many of the Grecians are at this day accordant in sayth, and Communion with the Roman Church, & professe subiection and obedience to the B. of Rome, is a thing notorious: for who is ignorant, that as in Rome there is a Seminary, wherein many youthes of our English nation are trained vp in vertue, and learning, to the end, that being ordained Priestes, and returning into England, they may help to reduce their Countrey to the Catholike sayth; so likewise, there hath bene many yeares another of Grecians for the reduction of Greece? And who knoweth not, that (as Cardinall Peron^(g) aduertised our late Soueraigne K. Iames) in the Iles of Malta, Cyprus, Candia, Xante, Chios, Naxos, and other Greeke, and Asian Islands, the Roman sayth, and Communion hath place, euen at this day, either wholly, or for the greatest part? And if it be true that (as you affirme) ^(h) Russia, a good part of Polonia Dalmatia, and Croatia, belong to the Greeke Church, and are vnder the iurisdiction of the Patriarke of Constantino-ple, with what forehead can you challenge the inhabitants of these Countreys in generall to dissent in sayth & communion from the Church of Rome, when it is notorious, that in Dalmatia, Croatia, Polonia, as also in Lituania, and Transiluania, the sayth and Communion of the Roman Church, is not only allowed, but publikely professed? And for the Russians, Michael Hipation, and Cyrill, with the rest of the Bishops of that Nation, haue lately submitted themselves to the same Church, as both their Epistle, and profession of sayth, addressed to Clement the eight, in the yeare 1595. abundantly testify ⁽ⁱ⁾.

^(g) Repliqu.
Chap. 22.

^(h) Pag. 335.

⁽ⁱ⁾ Apud
Cocci. to. 1. l. 7.
art. 6.

SECT. IV.

Of the Egyptians.

YOur second example of remote nations dissenting from the Roman Church(k), is of the Egyptians. To shew your error herein, these evidences may serve; for (as Iacobus Nauarchus (l), Coccius (m), and Doctor Sanders (n) relate) Eugenius Pope having actually united the Greekes, and Latines, in the Councell of Florence, and written to the Patriarkes of the East to the same effect, they in their Epistles to him, writ back *Honorably, Catholically, and resolutely of the Latin Church, and authority of the Pope.* And in particular Iohn Patriarke of Alexandria (that is to say, of the Christians of Egypt, and of all the countreys, which first belonged to the Empire of Egypt, and afterwards to the Prefecture therof) styleth the B. of Rome, *The perfection of Priesthood, the Apostolicall Father of all Churches, the Prince of Priests, the Guide of Pilgrimes, that shews the way to the rest, the Physician of the diseased.* And his Vicar of Hierusalem, Andrew, a Syrian Abbot (o), calls the Pope, *Head and Doctor of the whole Church.* To which I adde out of Surius, & Genebrard (p), that the yeare 1565. arrived at Colen, an ancient man, sent from Thebais in Egypt, by Alexander then Patriarke of Alexandria, to present by letter, his obedience to the B. of Rome. The like acknowledgment of subiection, extant in the end of the Councell of Florence, was made by Ilaias B. of Hierusalem (q). And againe, since that tyme, Gabriell Patriarke of Alexandria sent Embassadors to Rome, with letters to Clement the eight, professing in them his beliete of the Catholike sayth, and obedience to the See Apostolike. And they, both in his, and their owne names, made solemne, and publike confession thereof, which together with the letter of that Patriarke, Baronius hath set downe at large in the end of his sixt Tome, writing it in Rome, when the thing had newly passed, Pope Clement being then living, and not only the City of Rome, but all

(k) Pag. 304.

343. 400. 409

417.

(l) Ep. Afri.

(m) Tom. 1. l.

7. art. 6.

(n) Monar.

Vifib. l. 7. n.

1121.

(o) Nauarch.

& Sand. ibid.

(p) In Chron.

anno 1565.

(q) Apud

Bin. 12. 4. pa.

495.

Europe (through which this fact was publike) being ready to beare witnesse of the truth thereof against you, who by carping at Baronius, as having in this related a *fable*, gaine nought els, but to declare your folly in carping at that, which you wish were false, but cannot disprove.

SECT. V.

Of the *Æthiopians*.

(*) Pag. 340.
341. 402.

(r) Gene-
brard. in
Chron. pag.
1113. Boxi. de
fig. Eccles. 10.
l. 4. c. 3.

(s) Lib. de vita
& morib. *Æ-*
thiopum.
(t) In lib.
Babur.

(u) Coet. 10.
l. 7. art. 6.
(x) Ep. *Asia-*
tica.
(y) Monar.
visib. l. 7. n.
1057. 1508.
(z) Franc. 34-
ebin. hist. Soc.
Iesu l. 1. n. 49.

FOR the *Æthiopians*, whom you produce (*) in the third place, as Christians dissenting from the Roman Church we have for the contrary, the testimonies of Helena Em-
presse, and David her Grand-child, Emperor of *Æthio-*
pia, who the yeare 1524. (r) sent letters, and Legates to
Clement the seventh then Pope of Rome, promising o-
bedience to him, and craving his blessing; and withall de-
claring their great desire, of frequent recourse to the Court
of Rome, if they were not hindred by the distance of place,
and the kingdome of Mahumetans, which ly in their way.
These letters were turned into Latin, by Paulus Iovius, &
Petrus Alvarez, as also Damianus Goes, a knight of Por-
tugall (s), have set them downe at large, together with the
profession of the Catholike fayth, made at Rome by Zaga
Zabo, an *Æthiopian* Bishop, the chiefe of these Legates.
And Helias Leuites (t) mentioneth, and setteth downe
the conference he had with them. The like profession was
made by Nicodemus, and Peter, both of them *Æthiopian*
Abbots, in their epistles to Eugenius the fourth, and Paul
the third Bishops of Rome (u).

And who knoweth not, that (as Iacobus Nauarchus
(x), Doctor Sanders (y) and other moderne historians re-
cord (z), after that the Portugall Marchants, did not only
traffick in *Æthiopia*, but with licence of the King married
there, and both lined themselves, and instructed their wives
to live in the fayth, and obedience of the Roman Church,
the Pope at the instance of Iohn King of Portugall, sent
to the *Abyssinians*, with the title and digniry of Patriarke,
Iohn

John Nunnez, a Priest of the Society of Iesus, who had labored with great fruit in Africa, among the Saracens, & Christians that lived there. And though Andreas Quiado a man of singular prudence, and fortitude, whom the Patriarke by aduice of the chiefe Gouvernors of the East Indies, sent before him, was at his arriuall entertained with all courtesy, the yeare 1556. yet the King that then lived, being dead, both he, and the Patriarke found great difficulties, which they suffered with inuincible courage, vntill at length by their patience, industry, and labour they conuerted many of the Abissines, and since their death, the King himselfe, and his brother, with a great part of that nation, by their successors, haue bene reduced to the fayth, and obedience of the Roman Church, as the Annual relations sent from thence continually testify.

S E C T. VI.

Of the Armenians.

YOur fourth example (a) is of the Armenians, of whom Myraus testifieth (b), and especially of them which are called Franck-Armenians, with the Iacobites, and Georgians, that they haue often, and lately made profession of their obedience to the Pope, & of their accord in all pointes of fayth with the Roman Church. And Cardinall Peron (c) speaking to King Iames, of famous memory, auereth, that in Armenia the greater (which was formerly subiect to the King of Persia, but is now vnder the Turke) there were, and are many Christians of the Roman communion, and many Monasteries of S. Dominick. And the same is testified by M. Edward Grimston your Protestant Historian, in his Description of countries (d): In Asia (sayth he) there are many Christians, assisted in spirituall things, by the Religious of the orders of S. Francis, and S. Dominick: And these of Armenia, haue their Archbishop of the Order of S. Dominick, who is made by the Chapter of the Religious of that Order, and then confirmed by the Pope. And he addeth (e), that they hold themselves to be conformable

(a) Pag. 340.
379.(b) De notit.
Episcopat. lib.
c. 16. 17. 18.(c) Repliq.
Chapit. 21.

(d) Pag. 107.

(e) Ibid. pag.
107.

mable

nable to the Roman Church, & celebrate Masse in vneleavened bread, contrary to the Greekes, and remember their first conversion from the Church of Rome, in the time of Syluester Pope. And in the end of the Councell of Florence is extant the Decree of Eugenius Pope, in which the Vnion of the Armenians with the Church of Rome, is testified by their Legates sent to the same Councell.

S E C T. VII.

Of the Russians.

(f) Pag. 340.

YOur fifth example (f) is of the Russians, no lesse false the the former: for the Bishops of Russia, in the yeare 1595. submitted themselves to the Roman Church. Their epistle to this purpose written vnto Clement the eight, together with the profession of their sayth, who pleaseth may read in Iodocus Coccius (g).

(g) To. i. l. 7.
ars. 6.

S E C T. VIII.

Of the Assyrians.

(h) Pag. 338.

YOur sixth example (h) is of the Assyrians, like to the rest: for Abdifus their Patriarke comming to Rome in tyme of Pius the fourth, to be confirmed by him in his Patriarkship, made publike confession of the sayth, and primacy of the Church of Rome, and of believing whatsoever the holy Oecumenicall Councils, and in particular, what the Councell of Trent belieueth. This profession he made, not only in his owne name, but in the names of all the Metropolitans, and Bishops subiect to him, many of them, being in the Dominions of the great Turke, diuers in the territories of the King of Persia, and others in the East Indies, vnder the Kingdome of Portugal. The truth of this is testified by Surius and Genebrard (i), by Doctor Sanders (k), by Coccius (l), and by the Protestant edition of the Acts of the Councell of Trent, in which it is acknowledged-

(i) Chro. ann.
1562.(k) Mon. vi-
fib. l. 7. n. 1555.
1556.(l) To. i. l. 7.
ars. 6.

nowledged, that this profession of Abdissus was made in
 presence of two Cardinalls, and subscribed by them. All
 which notwithstanding, you (m) reiect this whole story, (m) Pag. 338.
 as a tale of Robin Hood, and merely fabulous; which argueth 339.
 in you much vnthamefastnesse. For who is so little versed
 in the histories of these tymes, as not to know, that albeie
 the Christians of the East Indies liuing so many yeares vn-
 der Heathenish, or Mahumetan Princes, were debarred
 from entercouise with the Church of Rome, and runne in-
 to diuers errors, yet they thought themselves still to retaine
 entirely that fayth, which the Apostle S. Thomas had prea-
 ched vnto them? And when they came to be vnder the
 King of Portugal, being instructed by Preachers sent out
 of Europe, they reformed their errors, and yielded due sub-
 iection to the Church of Rome, and in particular those ve-
 ry places, which Abdissus in his Profession nameth, to wit
 Culcho, Gananoz, Goa, Calicut, and Carangol; and ma-
 ny more are named by Iacobus Payua, and Radius(n), who
 testifieth, that euen in those begianings, in his time, to the
 number of 80000. of those Indians were reduced to the
 Roman Church. Who likewise knoweth not, that Ormus,
 and other places vnder the Persian, which both Abdissus, &
 Andradius nominate, are of the Roman fayth, and Com-
 munion? and that the King of Persia hath giuen licence to
 preach the fayth of Christ, and for Religious men (which
 goe thither to that end) to erect houses, & build Churches
 in his Dominions, by which meanes many are conuerted,
 and liue in the Communion, and obedience of the Roman
 Church? All which notwithstanding, you boldly pro-
 nounce, that these Christians acknowledge no subiection
 to the Church of Rome, & stand in Christian vnion with
 Protestants: which to be a grand Imposture no man can
 deny.

(n) L. de origi-
 Soc. Iesu.

D d d

SECT.

S E C T.

SECT. IX.

Of the Antiochians.

(o) Pag. 330.

(p) Peron
Repliq. Chap.
22.(q) Descript.
of Countreys .

Pag. 1033.

(r) Cocci. 10.

l. 7. art. 6.

(s) Chron.

an. 1559.

(t) Cocc. 10. 1.
l. 7. art. 6.

(x) Mon. vij.

l. 7. n. 494.

(y) Cocc. Sand.
loc. cit.

Y Our seventh example (o) is of the Antiochians, whom with their Patriarke you vntuly deny to communicate with the Church of Rome, or to acknowledge any subiection to the Pope: for the Patriarke of the Maronites (p), which is one of the branches of the Patriarkthip of Antioch, with all the Bishops of his iurisdiction, hath yet to this day alwayes lived, and perseuered in the communion of the Roman Church; wherof your Historian M. Grimston speaking (q), sayth: The Maronites haue for these 400. yeares made profession of following the Roman Church. And the same is acknowledged by their Patriarke in his Epistle to Leo the tenth (r). Moreover (as Genebrard recordeth) (s) Moyse Mardenns being sent out of Mesopotamia, by the Patriarke of Antioch, and comming to Vienna in Austria, after he had procured the new Testament to be set forth in the Syriack tongue, and character, at the charges of the Emperour Ferdinand, went to Rome, and as well in his owne name, as in the name of his Patriarke of Antioch, made a publike and solemne profession of the Catholike fayth, and Obedience to the See of Rome, which Andreas Masius hath translated out of the Syriack originall into Latin. and both Coccius (t) & Sanders (x) haue inserted into their workes.

Moreover the Nestorians of Seleucia, who belong to that Patriarkthip, hauing abiured their heresy by perswasion of Iulius Pope the yeare 1553. writ an Epistle to him, professing their beliefe of the Catholike fayth, and their subiection to the B. of Rome, and sent it by three chiefe men of their nation, and with them, Sind, a Monke, whom they beseeched Iulius to ordaine, and send back vnto them consecrated as their Patriarke (y).

SECT. X.

Of the Africans.

Y Our eight example (2) is of the Africans, among whom, the kingdome of Congo is of the Roman fayth and Communion (a). And an Embassador that came from thence a few years since, and died in Rome made publike profession therof, from before Luthers tyme. And it is notorius, that all the Christians which live in the borders of Africa, vnder the conquest of the Kings of Spaine, & Portugal, are of the Roman fayth, and Communion.

(2) Pag. 341.

406. 407.

409.

(a) Peron. Re-
pliq. Chap. 32.
Genib. Chron.
an. 1503.

SECT. XI.

Of the Asians.

Y Our ninth example (b) is of the Asians, as vnttrue, as the rest: for the Antiochians, Armenians, and Maronites, whome with their Patriarkes, we haue already proued to be of the Roman fayth, and Communion, are Asians. And who knoweth not, that in Asia, since the expulsion of Godfrey King of Palestine, and of Boemond Prince of Antioch, the guard of the holy Sepulcher of Hierusalem, hath alwaies remained to the Christians of the Roman Communion?

(b) Pag. 341.

406. 407.

409.

CHAP. XLI.

That in the aforementioned Countries, there are no Christians that agree in fayth, & communion with Protestants.



HAVING proued, that in all the Churches of remote nations, which you haue nominated, there to be many Catholikes of the Roman fayth and Communion; it resteth, that your deniall of so certaine a truth, either proceedeth from grosse

ignorance, or is a grand imposture. And no lesse is your affirming the same Churches to be of your Protestant Communion: for the Christians of those nations which are not Roman Catholikes are damnable heretikes, and haue no communion at all with Protestants, as the following sections will demonstrate.

S E C T. I.

The Grecians, which are not of the Roman Communion, are absolute heretikes: and Doctor Morton falsifieth Catholike Authors to excuse them.

(c) De reb.
Turcicis l. 6.

THat the Grecians dissenting from the Roman Church (whom therefore you challenge as accordant in communion with Protestants) are absolute Heretikes, erring fundamentally in their doctrine of the Blessed Trinity, by denying the holy Ghost to proceed from the Father, and the Sonne, is a thing most certaine out of the Councell of Florence, where the chiefe dispute betweene the Greekes, and the Latines was of this subiect; and the Greekes being conuincd, acknowledged their error, as the Letters of Vnion extant in the end of the Councell record. The same is testified, not only by the Latin writers, but also by Laonicus Chalcondylas a Greeke Historian. The Greekes (sayth he (c) in the Councell of Florence, first defend, that the holy Ghost proceeds from the Father alone: but afterwards being conuincd with the arguments of the Latins, they confesse him to proceed also from the Sonne: yet after their returne into Greece, they obstinately defend their former opinion. And when Hieremy Patriarke of Constantinople sent a profession of his sayth to the Lutherans of Germany, in the first Article therof (which is concerning the blessed Trinity) he affirmed and labored to proue, that the holy Ghost proceeds from the Father alone: which error of the Greekes, is also testified, and learnedly confuted, by that famous Cardinall Bessarion, and by Gennadius Schola-

Scholarius in two speciall Treatises of this subject: and before them by S. Thomas of Aquine (d), against whom, (d) *Opusc. contr. error. Græc.* writ Nicolaus Cabasilas, whose booke is extant in the Vatican, & was soone after confuted by Demetrius Cidoinus a Greeke Catholike. And (to omit other Protestant writers) Thomas Rogers in his booke of the 39. Articles, perused, & by the authority of the Church of England allowed to be publike, sayth (e): This discovereth all them to be impious, & to erre from the way of (e) *Art. 3. Propos. 3. pag. 25.* truth, which hold, and affirme, that the holy Ghost proceedeth from the Father, but not from the Sonne, as this day the Grecians, the Russians, the Muscovites maintaine: and in prooffe therof, he allea- (f) *Sistern. Theolog. pag. 63.* geth other Authors. Finally the same is testified by Kekerman (f), and Doctor White (g), affirming, that the Latin & (g) *Way Ep. Ded. n. 8.* Greeke Churches brake vpon the Controversy of the proceeding of the holy Ghost.

From hence it followeth, that the Greekes, which are not of the Roman Communion, are absolute Heretikes and erre fundamentally: for what error can be more fundamentall, then that which is immediatly against the blessed Trinity God himselfe? This you could not be ignorant of but that you may not seeme to be absurd in professing, that Protestants are accordant in communion with heretikes, you seeke to free the Grecians from heresy, which you haue no other meanes to performe, but by falsifying Catholike Authors.

1. Therefore to this end, you alleage (h) these words, as (h) *Pag. 314. li. 9. marg.* of Cardinall Tolet: *Græcus intelligens dicit Spiritum sanctum procedere per Filium, quod non aliud significat, quam quod nos dicimus.* And in your text you english them thus. The vnderstanding Greekes saying that the holy Ghost proceedeth by the Sonne, signify thereby nothing, but what we our selues professe. O egregious imposture! Tolet there explicating these words of S. Iohn, *qui à Patre procedit*, expressly condemneth the Greekes of error in that point, and proueth out of S. Cyrill, that these words of S. Iohn confute their error. *Locus præsens &c.* This present passage (sayth he) (i) doth no way fauor the error of the (i) *In caput 15. Ioan. An. not. 25.* Grecians, but rather confuteth, and ouerthroweth the same: for out of these words, it is plaine, that the holy Ghost proceedeth from the Sonne, not.

and the Father, which Cyrill though an understanding Grecian, confesseth saying, that the holy Ghost is of the Sonne, and of the Father, and that he proceedeth from the Father, but by the Sonne: Which signifieth nothing else, but what we say. These are Tolets words; in which (you see) he chargeth the Greekes with error in their beliefs of the holy Ghost, and thereby convinceth you of an vntruth, in saying (k), that Tolet freeth them from heresy in this point. But to make good this vntruth, you corrupt his words: for whereas he speaking, not of the later Greekes, but only of that ancient, and Orthodox Father S. Cyrill, sayth, *Cyrrillus Græcus intelligens &c.* Cyrill an vnderstanding Grecian, sayth in this point, no other thing, but what we professe, you both in your Latin and English, leave out Cyrillus, as if Tolet had not mentioned him; and translate *Græcus intelligens* in the plurall number, *The vnderstanding Greekes*; which you do purposely, to perswade your reader, that Tolet speaketh not of S. Cyrill, nor of any particular man, but in generall of the Later Grecians; and freeth them from that error of the holy Ghost, with which you haue heard him so expressly charge them. Can there be a more wilful falsification then this?

(l) Pag. 32.
lit. a.

2. But your dealing with others, is no better: You cite (l) Castro to proue, that the Greeks haue bene diuided many hundreds of yeares from the Latines. But because you would haue your Reader conceaue, that Castro holds them not to be heretikes, and out of the state of saluation, you set downe these words, as his: *Per multas annorum centurias Græci à Latinis diuisi*, with is a plaine falsification: for Castro's words are: *Duodecima heresis est, quæ negat Spiritum sanctum procedere à Patre, & à filio. Hanc heresim docuerunt, & tenuerunt Græci per multas annorum centurias, ita ut hac fuerit una ex præcipuis causis, propter quas à Romana & Catholica Ecclesia diuisi sunt.* The twelfth heresy is that which denieth the holy Ghost to proceed from the Father, and the Sonne. This heresy the Greekes haue taught, and maintained many hundreds of yeares, in so much, that this is one of the chiefest causes, for which they are diuided from the Roman, and Catholike Church. Here therefore you mangle Castro's words. And to maintaine your vndertaken falsity, that the Greekes
not with-

notwithstanding their division from the Roman Church, are partes of the Church Catholike, and in state of saluation, you conceale that he affirmeth them to be *heretikes*, and that the chiefe cause, of their division from the Roman Church, is their *heresy concerning the holy Ghost*.

3. With like preiudice of conscience, you cite (m) Azor, who in that very place (n), directly affirmeth the Greekes to be *heretikes*; and that although some thinke, that concerning their beliefe of the fire of Purgatory, and some otherfew points of sayth, they differ not from the doctrine of the Roman Church, really, and in sense, but only in words, and in that respect are not heretikes but schismatikes; yet he concludeth, that whatsoever their beliefe concerning these articles is, they are *Heretikes*, and perhaps in these very points, because they erre culpably in them; but that wee often call them *Schismatikes*, because we retaine the ancient manner of speach: for first the Greekes diuided themselves often from the Church by schisme, and in progresse of time brought heresies into the Church.

(m) Pag. 335.
(n) Instit. l. moral. part. 1. l. 8. c. 20. §. Decimo.

4. You cite (o) Suarez, saying, that the Greekes are *schismatikes*, because they erre in those things which belong to the unity of the Church, though indeed they be heretikes also, because they deny the unity of the Head. And immediatly before he had alleaged out of S. Hierome, that all Schismatikes feigne to themselves some heresy, to the end they may seeme not to haue departed from the Church without cause.

(o) Pag. 334.

Agayne he expressly sayth (p) that the Greeks erre in holding the holy Ghost not to proceed from the sonne, and that for this error among many others, the Greeke Church hath divided it selfe from the Roman Church, denying obedience to the Pope.

(p) De Deo trino & uno l. 10. c. 1. n. 2.

These are the Authors, which you produce to saue the Greekes from the infamous note of heresy, wherein you haue done nothing, but bring witnesses against your selfe: for all of them condemne the Greekes of heresy, and conuince you of a notorious vnt ruth, in saying (l), that in our iudgement the Greekes are no heretikes, excepting for the denying a necessity of subiection, and vnion to the Church of Rome. Nor do these only censure them for their heresy of the holy Ghost; but

(q) Pag 336.

other

other writers more ancient condemne them, as guilty of other errors.

S E C T. II.

Of the Lutherans of Germany writing to Hieremy Patriarke of Constantinople, to be admitted into the Communion of the Greeke Church: and his answere to them.

(r) Cont. Iulian. Pelag. l. 1. c. 4.

(s) Pag. 334.

(t) In Ind. lib. prohib.

THe Pelagians being condēned by the Roman Church, pretended to be of the communion of the Church of Greece; which S. Augustine speaking of to Iulian the Pelagian (r) said: I thinke that part of the world ought to suffice thee, in which our Lord wold haue the chiefe of his Apostles to be crowned with a most glorious Martyrdome: to the President of which Church, blessed Innocentius, if thou woldest haue giuen eare, thou hadst ere now, freed thy dangerous youth from the Pelagian snares. The same wee say to you, who haue imitated the Pelagians in your pretence of vnion with the Greeke Church. Your German brethren writ to Hieremy Patriarke of Constantinople, sending him a profession of their fayth, and desiring to be admitted into the communion of his Church. He answered them, addressing his letters to the Protestants of Prague in Bohemia. These letters of Hieremy, set forth by the Lutherans of Wittemberg, you obiekt (s), to proue that Protestants accord in fayth, and communion with the Greeke Church; but with your wonted syncerity: for as it appeareth out of the edition of Stanislaus Socolowius, Deuine to the King of Poland, printed at Colen Apud Maternum Chotinum 1582. that epistle, as it is set forth by the Lutheran Deuines of Wittemberg Anno 1584. is corrupted, and falsified, and for that cause iustly forbidden (t). Neuerthelesse, that very edition of Wittemberg, is sufficient to shew the claime you make to the Grecians, as to men of your communion, to be a *Grand imposture*: for it expresseth, that the Greeke Church to this day teacheth inuocations of Saints and Angels, veneration of Reliques, worship of Images, Transubstantiation

tion; with the Masse, and significant ceremonies thereof, Auricular Confession; inioyned satisfaction, all the seaven Sacraments, & in particular Confirmation with Chrisme, and extreme Vnction, prayer, sacrifice, and almes for the dead, free will, Monachisme, Vowes of chastity, the fast of Lent, and other set fasting dayes, that Priests may not marry after orders taken, that the tradition & doctrine of the Fathers is to be kept, with many other things, as M. Breereley (u) sheweth, setting downe exactly the Page, and part of the Page, where euery one of these particulars, is to be read in that protestant edition. And the same is confirmed out of Syr Edwin Sands, who in *his Relation of the estate of Religion vsed in the West parts of the world*, in the fifth leafe before the end, affirmeth, that the Greeke Church agreeth with Rome in opinion of Transubstantiation, & generally in the sacrifice, and whole body of the Masse, in praying to Saints, in auricular Confession, in offering sacrifice, and prayer for the dead, Purgatory, Worshipping of pictures &c. And I must not omit the testimony of Iustus Caluinus, who being brought vp in Protestancy, was afterwarde conuerted to the Catholike sayth: and being taxed for it by many of his friends, writ a Booke to satisfy them, and the world; in which he declareth the moriues of his conuersion, and among them, the agreement of externe Churches with the Roman in condemning Protestants. And he insisteth particularly on this Epistle of Hieremy Patriarke of Constantinople, and the censure which in it is giuen of the Protestant doctrine, acknowledging that therby he was greatly confirmed in his beliefe of the Roman Church. For (sayth he (x) the Greekes, and Latines agree so precisely in the chiefe (x) Pag. 9. Heades of doctrine, that I wonder much, the Nouellists haue not the same opinion of the Patriarke of Constantinople, that they haue of the Pope: for if the one be Antichrist, the other must of necessity be Antichrist, by reason of their accordance in doctrine. And so much more to be pitied is the simplicity of some of them, who dreaming still of I know not what accordance with the Greeke Church, cease not to inquire of the doctrine of the East, by sending letters and Catechismes. What? haue they so soone forgotten, how fatally the Confession of Augusta was received,

(u) Prot. A.
pol. tract. 1.
sect. 7 sub. 12.
pag. 1029

(x) Pag. 9.
fin. & seqq.

issued, and how deeply censured by the Patriarke of Constantinople? Let them goe to Tubinga, and inquire: Crusius will informe them. Or if the iourney seeme tedious, let them read the Oration of Chytraus, printed at Francford, Of the estate of the Churches in Greece, Asia, Bohemia &c. There p. 113. 115. 116. 133. They shall find something to this purpose: but chiefly pag. 132. where out of Crusius he setteth downe a summe of that Censure, in these few propositions. First the Patriarke laboreth to prove, that the holy Ghost proceeds only from the Father. 2. He attributes too much to freewill. 3. He holds that man is iustified by fayth, hope, and charity. 4. He alloweth seauen Sacraments. 5. He inuocateth Saints deceased, and Mary the Mother of God, and the holy Angells, and adoreth their sacred Images, not with Latria (for that is due to God alone) but coniunctiuely, that is, not in regard of the matter, but of the Saints represented by the matter, and with an amicable affection, declaring the veneration, and honor due to the Saints. 6. He defendeth Monasticall institute, as an angelicall profession. 7. He takes his proofes out of the Fathers, and Councils. 8. He inuiteth vs courteously to agree with them. This is the summe of the whole Censure related by Crusius; which if any one with vs please to read at large throughout, he shall find more and greater arguments, to condemne the new Fayth, and especially these words, which the Patriarke addeth for a conclusion: We had resolved absolutely to be silent, and giue no answer to these your writings, which so manifestly wrest both the Scripture. & the expositions of the holy Doctors to your fancy, since we haue this exhortation from Paul; Avoid an heretike, after the first, and second admonition. But because with our silence, we might seeme to assent vnto you, as if you did vnderstand, and belieue aright, and that you had the Scriptures, and holy Fathers on your side; we haue thought good, to set downe these things, in defence of the truth; albeit we are fully satisfied, out of your writings, that you can neuer accord with vs, or rather with truth. And in the same place, in the end of the third answer, pag. 370. Wherefore we desire you, not to trouble vs hereafter, nor to write, nor send to vs any writings concerning these things: for you treat the Diuines, which were lights of the Church, otherwise then is fit: you honor, and extoll them in words, but with your deeds reiect them, seeking to wrest out of our hands, their holy and diuine words, with we might vse to confute you. Wherefore for as much as concernes vs, you haue freed vs from

care: and therefore going on in your owne wayes, write no more to vs of your Doctrine, but only for friendships sake, if you please.

All these are the words of Iustus Caluinus, related out of the Censure, or Epistle of Hieremy Patriarke of Constantinople, by Chytræus, and Crusius two chiefe Protestants of Germany, where Iustus Caluinus liued, & writ, Chytræus and Crusius being then liuing; who might, and would haue taxed him of falshood, if he had misalleaged them. Wherefore I cannot sufficiently admire your boldnesse, who to proue that the Grecians accord in doctrine with Protestants and dissent from the Church of Rome, dare aduenture to alleage this Censure of the Patriarke, out of which it is so manifest, not only by the Catholike editions, but euen by that of Wittemberg, and by the relations of Chytræus, and Crusius, that the Greekes in very few points of those which are in Controuersy between Protestants and vs, dissent from the Roman Church; and that they condemne the contrary doctrines of Protestants, as hereticall, & auoid them as heretikes, for so you haue heard the Patriarke call them.

But yet, as Iustus Caluinus (y) rightly obserueth, the accordance of the Greekes with the Roman Church in so many chiefe Heads of doctrine, is not sufficient to excuse them from schisme, and heresy: for if they were not guilty of other errors, their obstinate denying the holy Ghost to proceed from the Sonne, is alone sufficient to make the absolute schismatikes and heretikes, incapable of saluation, as S. Athanasius hath expressely declared in his Creed. You therefore haue told a most solemne vnt ruth, in saying (z) that the Greekes which dissent from the Roman Church, haue not ruinated any fundamentall Article of sauing truth.

(y) Pag. 131.
fin.

(z) Pag. 130.

S E C T. III.

A particular instance of Ignatius Patriarke of Constantinople, produced by Doctor Morton, to prove that he dissented from the Roman Church, examined.

(a) Pag. 387.

(b) Spond.
anno 869. n.
13.

(c) Spond. an.
no 871. n. l.

(d) Spond.
anno 878. n. l.
68.

(e) Extat Ep.
in Syn. 8.

AE. 3.

(f) Spond.
anno 878. n. 8.

FOR the corroboration of your former Arguments, you produce (a) Ignatius Patriarke of Constantinople, as an especial patterne of disobedience to the Roman Church. The case is this: The people of Bulgaria, having sent for preachers to Rome, and being instructed by them in the fayth of Christ, submitted themselves voluntarily to the Pope, and in spirituall things were governed immediatly by him, as part of his Roman Diocesse (b). Neuerthelesse, because the Grecians challenged the temporall state of that Prouince to belong to the Emperor of the East, Ignatius supposing the spirituality of it, to belong in right to his Diocesse, vsurped it to himselfe, and consecrating a Bishop by his owne authority, sent him thither, with other Priests: for which he was checked by Adrian Pope (c), and afterwards excommunicated by Iohn the eight, if within thirty dayes after notification of the sentence vnto him, he did not desist from that vsurpation. He died before the arriual of the sentence at Constantinople (d); which if he had receaued befo. e his death, it is not to be doubted, but that he would haue surceased from that claime which he made, not out of any desire, or intention of opposing the See Apostolike, whose authority ouer the Church of Constantinople he acknowledged, both in appealing to it against Photius, who had intruded himselfe into his Church, and also in his epistle to Nicolas Pope (e). And finally that he alwaies liued & died in communion of the Romā Church, appeareth by diuers letters of Iohn the eight, written after his death (f). His example therefore can be no help to your cause.

S E C T.

S E C T. IV.

The Egyptians, Ethiopians, Armenians, Russians, Melchites, Africans, and Asians which call themselves Christians and be not of the Roman Communion, are absolute Heretikes.

THe Egyptians and Ethiopians, that are not of the Roman sayth, and communion, imbrace the Heresy of Eutyches, which holdeth but one nature, one will, and operation in Christ, and was for that cause anathematized, and cast out of the Church, by the holy Councell of Chalcedon, twelve hundred yeares since. And they, which are not of the Roman communion, still persist in the same error, in so much, that when of late yeares, Gonsalvus Rodericus of the Society of Iesus was sent into Ethiopia (g), to prepare the way for Ioannes Nunnez, whom the See Apostolike had sent thither, honored with the title and dignity of Patriarke, Claudius then King of Ethiopia answered, that he had no need of a Patriarke from Rome, hauing in his owne kingdome, men that were able to gouerne the Patriarkship of Rome it selfe: Moreouer that he would by no meanes approue the Councell of Chalcedon, nor allow of Leo Pope; and that Dioscorus had done well, in excommunicating him. Finally the obstinacy of the Ethiopians, and Egyptians, in this particular error of Eutyches, is the sole cause of their continuance in schisme, and separation from the Roman Church: for as Cardinall Peron (h) answered our late Soueraigne K. Iames, they haue often offered, and are all ready at this day to acknowledge the Pope, whom they confesse to be the Successor of S. Peter Prince of the Apostles, if they might be receaued into his communion, without obliging themselves to anathematize Eutyches, and Dioscorus.

The Armenians which are not of the Roman sayth, & communion, are guilty of many heresies. They acknowledge but one Nature in Christ with the Eutychians. They

(g) *Prom. Sac.
chin. Hist. Soc.
Iesu l. 1. n. 49.*

(h) *Repliq.
Chap. 63.*

deny his diuinity, with the Arians. They affirme the holy Ghost to proceed from the Father alone, with the Grecians. They rebaptize them that haue bene baptized in the Roman Church, with the Donatists. And finally, they hold many other grosse and damnable heresies related by Prateolus (i) out of Guido Carmelita, and Nicephorus Calixtus, who therefore rightly tearmeth them, *A sinke of all heresies.*

(i) L. 1. tit.
67.

(k) Art. 3.
propof. 3. pag.
25.

(l) Elucid.
error. & rit.
Rhuten.

(m) L. 6.
tit. 4.

(n) Præfat.
Censura O-
rient.

The Russians agree with the Grecians, in deniing the holy Ghost to proceed from the Sonne. So hath confessed your Minister Thomas Rogers (k). Moreouer they defend other hereticall Tenets, to the number of 40. related by Ioannes Sacramus (l), and Prateolus (m). Wherunto I adde, that Stanislaus Socolouius, in the attendance of the King of Polonia, whose Diuine he was, visiting those Northerne countries, and coming to Leopoldis, the Metropolitan city of Russia, reporteth of it (n), that although it hath imbraced many other errors, yet it deserueth this singular praise, that by the speciall gift of God, it hath kept it selfe free from the heresies of this age, and with greatest care, & diligence made resistance vnto them.

(o) Pag. 697.
698.

And how farre the Russians, euen those which are not of the Roman communion, are from allowing your Protestant doctrine, you may learne from M. Grimston, who in his Description of Countries (o), writeth that the Russians haue the Masse, that they pray to the Virgin Mary, & the Saints, and keep their Bodies with great reuerence; that they neuer passe by any Crosse, but they kneele downe, & pray; that they often blesse themselues with the signe of the Crosse; that they haue many Monasteries of Monkes of S. Basils Order, who in their quires in the night sing praises to God; that they vse the Sacrament of Confession, and receaue absolution, and pennance; that they keep the holy Sacrament in their Churches in one kind for the sicke, and in that kind alone administer it vnto them; that they say Masses for the faythfull deceased.

And not to conceale, what other Protestants write of the doctrine of the Russians, and all the other nations, which

which you affirme to be of your beliete, and communion, Ofiander (p) speaking of all the Easterne Churches, ingenuously confesseth, *that they have not sincere Religion, but are in most part of their articles, Popish.* Doctor Philippus Nicolai testifieth (q), that not only the Greeke Churches, but also the Ruthens, Georgians, Armenians, Indians, Æthiopians that acknowledge Christ, hold the reall presence of his body, and bloud in the Eucharist. And speaking of the Armenians in particular, he reckoneth (r) among their errors, Invocation and intercession of Saints, and oblation of the Sacrament. Of the Indians, he sayth (s), that they offer the sacrifice of the body and bloud of Christ, preparing themselves vnto it by confession of their sinnes; that at their entrance into the Church, they sprinkle themselves with holy water, as the Papists do; that they pray for their dead, & bury them with the same ceremonies the Papists vse; that their Priests shauē their Crownes; that they obserue strictly the fastes of the foure Ember weekes, as also of Aduent, & Lent; and that they haue Monkes and sacred Virgins reclused in seuerall Monasteries, where with great religion, they strictly obserue Abstinence, and Chastity.

(p) Epit.
Centur. 16.
Pag. 970.

(q) L. 1. de
regno Christi
Pag. 33.

(r) Pag. 35.

(s) Ibid. pag.
45. 46.

These doctrines, though they be in themselves Orthodoxall, and Catholike, yet Protestants reiect them as false, and superstitious: and your selfe in particular censure the doctrine of the reall Presence and sacrifice of the Masse as idolatrous (t), not blushing to compare Christ in the Eucharist, to the Idoll Moloch, and calling our adoration of him, *The adoration of our Romish Moloch in the Masse.* Wherby it appeares, that albeit you condemne these doctrines in vs, as hereticall, and Idolatrous; yet you are contented to allow them in the Russians, and other nations, which you claime to be of your Communion, and to canonize their blasphemous errors against Christ and the holy Ghost, with other their impious heresies, for Orthodoxe doctrines; and to tell your reader, that the Russians, Æthiopians, and other nations, which professe themselves to be Christians, & dissent from the Church of Rome, are *truly professed Christians, parts of the Catholike Church, in state of saluation, and in accordance of communion with Protestants.*

(t) Pag. 403.

Of

Of the Melchites, your Historian M. Grimston in like manner reporteth (u), that they hold all the errors which were condemned in the Councell of Florence, and that there are also Nestorians among them. And this sheweth, how vntuly (x) you affirme, that the Asians, and Africans are not guilty of fundamentall errors: for the Egyptians, Ethiopians, Melchites, and Armenians, what are they but Asians, or Africans? And so likewise are the Iacobites, of whom M. Grimston reporteth (y), that they follow the heresy of Dioscorus, and Eutiches. Of the Persians he likewise writeth (z), that among them there are Nestorians. And of the Tartarians, that they follow the heresy of Nestorius, and hold him for a Saint, as also Paulus Samosatenus, Theodorus of Mopsuestia, and Diodorus Tharsensis; and that they condemne S. Cyril of Alexandria, and reiect the Councell of Ephesus: And yet neuerthelesse, all these are to you, good Christians, and members of your Protestant Church.

But among all the vntuthes, which you haue vttered in your discourse of the Churches of remote Nations, there is none more remarkable, then that speaking of the Christians, which in those nations are not of the Roman Communion, you say (a), that in our owne iudgments they are not heretikes, excepting for the denying of this false Romish article, Of necessary Subiection, and Vnion to the Church of Rome. And enlarging this vntuth, you adde (b), that we dare not directly charge them with heresy, and that there are scarce any among them chargeable for any fundamentall heresy: for (to omit the error of the Grecians, denying the holy Ghost to proceed from the Sonne, which if you belieue the Creed of S. Athanasius makes them incapable of saluation) the heresies of Nestorius, and Eutiches against Christ, are against the most fundamentall doctrine of the Church, of which S. Paul sayth, (c) None can lay any other foundation beside Christ. And S. Iohn: (d) If any confesse not, that Iesus Christ is come in flesh, he is a seducer, and Antichrist. And againe (e): If any one bring not this doctrine, receaue him not into your houses, and say not to him, Well be it with thee: for whosoever sayth so him, Well be it with thee, communicates

(u) Pag. 1052.

(x) Pag. 341.

406. 407.

409.

(y) Pag. 1052.

(z) Pag. 797.

(a) Pag. 336.

(b) Pag. 346.

341.

(c) 1. Cor. 3.

20.

(d) 2. Iohn. 7.

(e) Ibid. vers.

20. & 12.

in his wicked works. I conclude therefore, that the heretikes of remote nations, of whom we have spoken, erre fundamentally, if any error can be fundamentall: and that, as you, by professing your selfe to accorde in Communion with them, shew your selfe to be of their spirit, and to be out of the Church of Christ, as they are; so on the contrary, the Roman Church by excluding them, and you, from her communion, sheweth herselfe to be the true Catholike Church, and of the same beliefe with the holy Councells of Constantinople, Ephesus, and Chalcedon, in which those heretikes were anathematized, and condemned.

CHAP. XLII.

Doctor Mortons plea for his Protestant Church.

AS profuse as you haue bene in your inuectiues against the Church of Rome; so brieft and succinct you are in setting forth your Protestant Congregation, which affords you so litle matter of discourse, that coming to treat professedly of her (f), you confine her praises, to lesse then a small leafe of paper. You commend her, for foure things: for great Extent; for the purity of her Doctrine; for her freedome from Vice; and from Schisme.

(f) Pag. 341.

SECT. I.

The small extent of the Protestant Church proueth her not to be the Catholike Church.

WHen first you began to appeare in the world, Luther complained (g), that he was alone, that he

(g) Pref. in 1.
rom. 16. cont.
Reg. Angl.
alone fol. 497.

Ffff

(h) Sleid.
præf. biff.

(i) Luc. 12. 32.

(k) Cap. 14.
Apolog.

(l) Pag. 341.

(m) See Coc-
cius 10. 1. l. 8.
art. 7. 8. 9. 10.

(n) Ep. 170.
ad Seuer. &
cont. Gaud.
l. 3. c. 1.

(o) Cont. Lit.
Petil. l. 2. c.
104.

alone stood in the battaile forsaken of all, and helped by none. The Centurists (h) confesse, that your beginning was slender, and almost contemptible, Luther bearing the brunt of all the world. Then you boasted your selues to be the *Pasillus Grex*, which Christ speaketh of in the Gospell (i). But now, Luthers brood being increased, partly by his disciples, and partly by the accession of many new Sects sprung from him, & knowing that the Catholike Church, according to her name must be vniuersally spread throughout the whole world whersoever Christ is acknowledged, you haue thought best, to lay claime to all those Sectaries, and to shake hands with ancient heretikes, that you may seeme to haue a Church of large extent. If (as Bellarmine (k) aduertised our late Soueraigne) you draw into your Church all the Nestorians, Eutychians and other heretikes of the East, and South, of which I haue spoken, if all the Hussites, Lutherans, Zuinglians, Suinkfeldians, Anabaptists, Confessionists, Calvinists, Brownists, Familians, Arians, Samosatens, and many other Sects, with are at this day in the Prouinces of Europe by you named (l), they will (I confesse) make a great rable of Sectaries, that are so farre from being one Church, that they anathematize, and damne each other, to the very pit of hell (m).

Againe, these sectes being confined, some to one, and all which here you claime as parts of the Protestat Church, to a few Prouinces of Europe, (and yet those not wholly theirs) none of them, nor all of them together, can be the Catholike Church, for she (sayth S. Augustine (n) must be *καθ' όλον*, *secundum totum*, that is, diffused throughout the whole world, as well where these Sects are, as where they are not. The Catholike Church (sayth he (o) hath this certaine marke, that she is knowne to all nations: the Sect of Donatus is vnknowne to many nations, and therefore that cannot be she. So likewise the sects of Luther, of Calvin, of Zuinglius &c. are vnknowne to many nations, and therefore no one of them, nor all of them together can be she. By this Argument Optatus proued the Donatists, (and by the same we proue Protestants) not to be the Catholike Church, because she

is not only in a corner of Africa, or in a few Prouinces of Europe, where they are, but in many other places of the world, where they are not. Which passage of Optatus therefore I know not to what end you alleage (p), vnlesse it be to proue your Church to be a Conuenticle of heretiks. The same Argument S. Augustine vseth (q): *The Catholike Church by the diuine, and most certaine testimony of holy Scriptures, is designed to be in all nations. And therefore whatsoeuer is alleaged vnto vs, by them, that say, Heere is Christ, there is Christ, if we be his sheepe, we must rather heare the voyce of our Shepheard, who sayth, Belieue them not: for these are not to be found in many places, where she is; and she, who is enery where, is also whersoener they are.* This therefore evidently proueth the Roman Church to be the Catholike Church: for she is not only in England, Scotland, Denmarke, Norway, Swedland, in a part of Germany, Polonia, Bohemia, Hungaria, France, Heluetia, and Ireland, which are all the Prouinces you could name for the extent of your Church, but in the rest of the world, where you haue no footing: for her Communion hath place either wholly, or in part, in all the Nations of Europe, in the East, and West Indies, in the Philippines, in Iaponia, in Chyna, in Persia, in all the islands of the Ocean, and Medeterranean, and in many of the South Sea, in Greece, Ægypt, in Æthiopia, Armenia, Assyria, and finally in all the foure parts of the world, whersoener the Christian name is acknowledged. And vntill you can shew your Protestant Congregation to haue the same extent, you must confesse, that she is not *ubique*, nor vniuersally spread ouer all the parts of the Earth, and therefore not the Catholike Church. *Whosoener* (sayth S. Augustine (r)) *do so dissent from the Church, which is the body of Christ, that their communion is not with the whole whersoener diffused, but with themselves seuerally, in some part, it is manifest that they are not the Catholike Church.*

(p) Pag. 142.

(q) De vni.
Eccles. c. 10.

(r) Ibid. c. 4.

S E C T. II.

*Whether the Protestant Church be free from Error
in Doctrine.*

(s) Pag. 341.

TO prove that your Church is free from Error in doctrine, you say (s): *The greatest error you can impute unto Protestants, is, that they for their sayth immediately depend vpon Christ Iesus, as the Head of the Catholike Church.* In these words you seeme tacitly to insinuate, that we depend not immediatly vpon Iesus Christ, as the Head of the Catholike Church: which is an vntruth, that needeth no refutation. We impute not that to you, as your greatest Error, nor as any Error at all; we stedfastly believe, that Iesus Christ is the only principall immediat Head of the Catholike Church. But we impute to you, as an Error in sayth, that you believe not the B. of Rome to be the Lieutenant, and Vicar of Christ, and vnder him the secondary, and ministeriall Head of the Catholike Church on earth. But this is not your only error in sayth; for you hold many other old condemned heresies; as with Simon Magus, that only sayth iustificth: With Acrius, you deny Purgatory, and prayer for the dead: With Iovinian, you equall Mariage with Virginity, yea and prefferre it, surpassing him therein. With Vigilantius, you deny inuocation of Saints, & all religious Veneration of their relikes. With Manichæus, you deny free-will: With the Iconoclasts, you pull downe, and breake the Images of Christ and his Saints, and deny that honor is to be exhibited vnto them: With Berengarius, you deny Transubstantiation. All these (to omit that you reiect five of the Sacraments, & raze out of the Canon of holy Scripture, diuers canonicall bookes) are heresies anciently condemned, and anathematized by the whole Church of Christ. And if S. Augustine say (t), that *whosoever boldeth any one heresy, is not a Catholike Christian*, and S. Athanasius (u) that, *whosoever boldeth not the Catholike sayth entire and inuiolate, cannot be saued*; what may we thinke of them, that hold so many certaine and vndoubted here-

(t) De hæres.
fm.(u) In Symbo-
lo.

heresies? or what Christian hart can forbear to compassionate their estate?

SECT. III.

Doctor Mortons pretended purity of Manners, in his Protestant Church.

TO prove that your Protestant Churches are free from Vice, you say (x) : The greatest Vice you can impute unto Protestants, is, that they impugne the Popes indulgences, the nurseries of all Vices. Your denying and impugning the Popes indulgences, we reckon not among your Vices, but among your Errors against sayth. Of your Vices, I forbear to speake : your owne men both abroad, as Luther, Caluin, Melancthon, Brentius, Bucer, Eberus, Wigandus, and diuers others; and at home M. Geffrey, M. Stubs both of them great Preachers, and the Puritans in their Milde defence haue done it for me. Reade them, and they will informe you, that, vnder the Papacy, men were religious, and giuen to the practise of good workes; but that the professors of your Gospell relying on their iustification by only sayth, are become carelesse of good workes, dissolute, proud, enuious, malicious, disdainfull, couetous, ambitious; that your eyes ought to gush out with teares, to behold the misery of your supposed Church, the great ignorance, the superficiall worship of God, the fearfull blasphemies, and swearing in houses and streets, the dishonor of Superiors, the pride, cruelty, fornications, adulteries, drunkennesse, couetousnesse, vsuries, and other like abominations; that youth among you becomes daily lesse tractable, and more bold to commit those vices, which in former times men of yeares knew not; that instead of fasting, you haue brought in bibbing, and banqueting, and instead of praying swearing. And finally, that you equall the Iewes in hypocrisy, the Turkes in impiety, and the Tartars in iniquity. All this, and much more to the same effect, is the free confession of your Brethren, faithfully set downe in their owne words, in a late Treatise of the Protestant priuat spirit. (y) And it is so strong an Argument against your pretended reformation, that your learned brother Eberus sticketh not to

(x) Pag. 342.

(y) Chap. 9.
Sect. 8. subdi-
uis. 4.

Chap. 4.
(2) Prefat.
Comment.
Philp. in Ep.
ad Cor.

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lay (2), that in regard of the enormous wickedness of your Ministry, and Church, any man may justly doubt, whether you be the true Church. And yet you blush not to say, that the greatest vice we can impute unto Protestants, is, that they impugn the Popes indulgences, which you falsely call, the nursery of all Vices: for by this it appears, that not the Popes indulgences, but your new Protestant Gospell is the nursery of all Vices; and that in lieu of a reformation, which you pretend, calling your selves *The reformed Churches*, you have made a deformation of the Church of Christ.

SECT. IV.

That Protestants by Schisme have divided themselves from the Catholike Church.

(a) Pag. 342.

TO proue that we censure your Protestant Church of Schisme, iniustly, you say (a): The greatest schisme you can impute to the Churches of Protestants, is, that they wilbe divided from the Church of Rome, which proudly and impiously divideth herselfe from all other Churches of the world. And a litle before (b), you had taxed Bellarmine, for holding, that if those of the East were but only Schismatikes, by denying subiection to the Church of Rome, yet that alone without any suspicion of heresy, might be sufficient to conclude them in the state of damnation.

(b) Pag. 340.

Two things may here be disputed: the one, whether schisme alone, without heresy, exclude men from saluation: the other, whether Protestants be Schismatikes. Concerning the first, that Schismatikes though no way guilty of heresy, for the very fault of schisme alone, are incapable of saluation, is a thing so certaine, that no man that vnderstandeth euen the ordinary principles of Diuinity, or is versed in the writings of the ancient Fathers, can be ignorant therof: for schisme being of it selfe, a diuision or separation from the Catholike Church, as it is impossible, that he who is out of the Catholike Church be saued; so it is, that a schismatike dying in schisme be saued. God (sayth S. Irenæus)

men (c) shall iudge those, that make schismes in the Church, ambitious men, not having the honor of God before their eyes, but rather embracing their owne interest, then the unity of the Church, and for little, and light causes diuiding the great and glorious body of Christ &c. For in the end they cannot make any reformation so important, as the euill of the schisme is pernicious. S. Cyprian (d): Do they that assemble themselves without the Church, thinke Christ to be with them in their assembly? Although they should be dragged to death for the confession of the name of Christ, yet this spot is not wash't away from them, with their blood; the inextinguishable and inexcusable crime of discord is not purged with death it selfe: he cannot be a Martyr, that is not in the Church. S. Chrysostome (e): Nothing doth so much stirre vp the wrath of God, as the diuision of the Church. Although we should do innumerable good workes, if we diuide the Vnity and fullnesse of the Church, we shall be punished no lesse severely, then they who tore his (naturall) body. S. Augustine (f): Whosoever is diuided from the Catholike Church, although he thinke himselfe to liue neuer so laudably, yet for this only crime, that he is diuided from the vnyty of Christ, the wrath of God abideth on him. And speaking of Emeritus an hereticall Bishop (g): He cannot haue saluation, but in the Catholike Church. Out of the Church, he may haue honor, he may haue Sacraments, he may haue the Gospell, he may haue, and preach beliefe in the name of the Father, and the Sonne, and the holy Ghost; but saluation he can find no where, but in the Catholike Church. And againe (h): Being out of the Church, and diuided from the heap of Vnity, though thou shouldest be burne & alive for the name of Christ, yet thou shouldest be punished with eternall death. S. Fulgentius (i), Belieue this, as most certaine, and vndoubted, that no heretike, nor schismatike, though baptized in the name of the Father, and of the Sonne, and of the holy Ghost, though he giue neuer so great almes, yea though he shed his blood for the name of Christ, can possibly be saued.

It being now certaine, that a Schismatike dying in schisme, cannot be saued, the question is, whether Protestants be schismatikes. And certainly, if S. Augustine (k) rightly concluded the Donatists to be schismatikes, because they had separated themselves from that Church, which was spread ouer the whole earth, his Argument hath the same force

(c) L. 4. c. 62.

(d) L. de Vnitate Eccles.

(e) In Ep. ad Ephef. Hom. 11.

(f) Ep. 191. ad popul. factio. Donat.

(g) Bern. super gest. c. 11. Emer.

(h) Ep. 204.

(i) De fide ad Pet. c. 39.

(k) Ep. 170. & cont. Gaudent. l. 3. c. 1. & cont. M. Peti. l. 1. c. 104.

force against Protestants: for if (as he hath taught) the Catholike Church is vniuersally spread ouer the whole earth, and therby, as by an yndoubted marke, is knowne, and distinguished from all other congregations; it followeth by inevitable consequence, that the Roman Church (and none els but the) being vniuersally spread ouer the world, as well in Europe, where Protestants are, as in all other parts of the world, where they are not, either she is the Catholike Church, or els that there is no Catholike Church on earth. And therefore with great reason all antiquity hath held the Roman Church, and the Catholike Church to be termes conuertible, and that whosoever is diuided from her, is a schismatike, and incapable of saluation. The testimonies of the ancient Fathers in this behalfe I haue copiously alleaged in the first Chapter of this Apology, which to repeate heere, were *actum agere*.

And this sheweth, how falsly you slander the Roman Church, with diuiding herselfe proudly, and impiously from all other Churches of the world. S. Augustine said to the Donatists,

(l) L. 2. cont.
lis. Petil. c. 52.

(l) that with sacrilegious fury they had separated themselves from the Chaire of S. Peter: and I with the same might not be truly said of you: That Church, when you began, was, and still is, and shall euer be spread ouer all the world where Christ is knowne. You first liued in her, and afterwards diuided your selues from her, as all Heretikes haue done, she (sayth

(m) De Symb.
ad Catechum.
l. 1. c. 6.

S. Augustine) (m) remaining still in her roots, in her Vine, in her charity. From hence it is, that the same Father hauing reckoned by name all the Popes from S. Peter to Anastasius, who was then B. of Rome, compareth that Church to a

(n) Psal. c. cont.
part. Donat.

Vine, and the Donatists, to branches cut off from her, as you likewise are. Wherefore as he said to them (n), so we say to you:

Come brethren, if you please, that you may be ingrafted into the Vine. It is a grieue to vs, to see you lye so cut off. Number the Priests from the very seat of Peter &c. That is the Rock, which the proud gates of hell ouercome not. And you must remember, that the same S. Augustine is he, that said (o), A branch cut off from the Vine, is fit for nothing but the fire.

(o) Tract. 82.
in Ioan.



C H A P. XLIII.

Of the Head of the Roman Church, compared to the Body thereof.



Ov compare the B. of Rome, who is Head of the Roman Church with the Body thereof, in many respects (p) : all which you attribute to vs as Articles of our fayth, to be believed necessarily, vnder paine of damnation.

(p) Pag. 343.
344. 345.

S E C T. I.

*Whether it be matter of Fayth, that the Pope is
above a Councell.*

VV. Ebelicue, that the Pope is the Vicar of Christ on Earth, and Gouernour of the Vniuersall Church : to which you adde (q), that according to our fayth, there is a necessity of believing, that the Pope is above a Councell. In prooffe of this, you alleadge (r) Bellarmine l. 1. de concil. c. 7. who in that very place expressly teacheth the contrary : and you afterwards, contradicting your selfe acknowledge so much (s), setting downe these words of his ; *The matter is still questionable vntill this day* : which also you proue (t) out of Stapleton, saying, *It is not yet defined by any publicke Decree*. And in confirmation hereof, you adde (u), *that the contrary is maintained by our Doctors of Paris*. When ther-

(q) Pag. 344.

(r) Ibid. marg.

(s) Pag. 355.
lit. 2.

(t) Pag. 116.
init.

(u) Pag. 115.
fin.

G g g g

fore

fore it is for your purpose, it is an Article of our fayth necessarily to be believed with divine fayth, that the Pope is above a Council: and when the contrary is more for your purpose, then it is no Article of our fayth, nor yet defined by any publicke decree, but matter of opinion and questionable vntill this day. These are your propositions: Reconcile them.

S E C T. II.

Whether it be matter of fayth, that this individual person, v. g. Urban the eight, is true Pope, and true Head of the Church.

(x) Pag. 345.

(y) Pag. 351.

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(z) Pag. 24.

or 345.

(a) Pag. 22.

YOU let downe here (x). and afterwards againe (y), as a receaued Article of our fayth, that it is necessary for euery man, to believe with diuine fayth, that this determinate man, for example Urban the eight which now sitteth in the Chaire of S. Peter, is true Bishop, and true Head of the Church. In prooffe of this you alleage Salmeron, and Suarez, but very deceiptfully: for although that be the peculiar opinion of Salmeron and Suarez (whose prooffes you mention not, because it passeth your skill to answer them) yet they deliuer it not, as matter of fayth, defined by the Church, or taught by all Catholike Diuines, which you could not be ignorant of: for Suarez in that very place which you cite (z), professeth the contrary opinion to be taught by Turrecremata, Albertinus, Caietan, Bannes, Canus, Vega, Corduba, Castro, and other Catholike Diuines, maintaining, that we cannot haue diuine fayth of this indiuiduall man, that he is true Head of the Church, but morall certainty only. And this they hold sufficient to oblige all men to yield perfect obedience vnto him, and to believe his definitions *ex Cathedra*. And you contradicting your selfe, had formerly acknowledged (a) this to be the opinion of many of our Schole-Doctors. With what conscience then, do you now charge all Catholikes, with holding the contrary as necessary to be believed with diuine fayth, and vnder paine of damnation, which so many

of

of our learned Schole-Doctors deny, and which in them was never censured by the Church, nor then by their Idlers, as any way opposite to faith?

But what censurę you deserve for doubting of the ordination, or election of Gods Priests, not I, but S. Cyprian shall tell you, who sayth (b), that it is no other thing, but to believe that Priests are not appointed in the Church from God, nor for God; that is it is not to believe in God, but to be rebellious against Christ and his Gospell.

(b) L. 4. Ep. 9.

S E C T. III.

Whether the Church of Rome be at any time a Body headlesse.

It is a Thesis of yours (c) that the Church of Rome is a Body headlesse, so long as there is a vacancy in the See betweene the death of one Pope, and the election of another: Which to affirme, is as ridiculous, as if you should call the Empire *an headlesse Empire*, because there is no Emperor, betweene the death of one, and the election of another. And by the same argument, you may prove *Babylonia*, *Polonia*, and other kingdoms, and States, whose Princes are elective, to be headlesse kingdoms, and states. There is not alwaies so precthe necessity of a Pope in the Church, but that, as it was governed 300. yeates without Councils; so if by reason of schismes, or other difficulties it fall out, that after the death of one Pope, some tyme passe before the election of another, God may not for that tyme governe his Church without a Pope, especially all other Bishops, and inferior Pastors remaining in full possession of their authority over their severall flocks. Nor is the Church for that time left so wholly destitute of an vniuersall governor on earth, that the clergy of Rome may not in many things supply his place, as you may learne from S. Cyprian, who on sundry occasions aduised with the Clergy of Rome, witnesseth his epistles to them (d), and theirs to him (e).

(c) Pag. 346.

(d) L. 3. ep. 56
& 21. L. 5. ep. 4. & 5.

(e) L. 2. ep. 70
L. 3. ep. 13.

But here (f) you take occasion to calumitate Bellar-

(f) Pag. 346.

mine, for saying, that by the Keyes, which Christ gaue to S. Peter, and in him to his Successors, is vnderstood, the principality of Ecclesiasticall power ouer all the Church; & that when the Pope dieth, this power remaineth not formally in the Church (excepting only so farre forth as it is communicated to the inferior Ministers) but immediatly in the hands of Christ. And when a new Pope is chosen, the Keyes are nether brought by him, nor giuen to him by the Church, but by Christ; and this not by a new donation, but by the ancient institution: for when he gaue them to Peter, he gaue them to all his Successors. These are Bellarmines words, which you cut from the example he addeth, for the explanation of his doctrine, that you may haue occasion to exclaime against him, and scoffe, saying (g), O depth of delusion! Will you see a Ingler? Yes: we see him but too perfectly in Doctor Thomas Morton: for doth not Bellarmine say; It happeneth in this case, as if a King, when he makes a Vice-Roy of any Countrey, should declare his pleasure to be, that the Vice-Roy being dead, they should nominate another, and that he granteth vnto him, now, the same power, he gaue to his Predecessor? What depth of delusion, or what iuggling do you find in this case? And is not the other wholly like to this? And doth not Bellarmine declare it, with this very example?

(g) Ibid.

(h) Ibid.

(i) Ep. de im-
gim.

Wherefore your question (h), *Whether the keyes of S. Peter do indeed fly into heauen, at the death of euery Pope*, though you make it (forsooth) to shew your selfe acute, and witty, is (God wot) a silly conceipt; to which that renowned Doctor Theodorus Studites hath answered (i), saying: that when we speake of keeping Peters Keyes at Rome, it is not to be vnderstood, that Christ gaue any materiall Keyes to him, but only, that by his mouth he gaue him power to bind and loose. And as it is a poore conceipt; so it is a cauill, to which your selfe must answere in the other example of temporall power: for tell vs: Do then indeed the Vice-Royes keyes, when he dieth fly to the Kings Court?

(k) P. 346.

But you goe on asking (k): *What power then is it, which remaineth formally in the inferior Ministers of the Church, at the death of the Pope? If it be the Keyes of principality, then is euery inferior Priest,*

Priest, a Pope: If it be the *Keyes* only of Order, and absolution, then shall it not be lawfull for any Bishop to exercise any power of iurisdiction by precept, or punishing by excommunication, during all the time of the *Vacancy*. So you, either not vnderstanding, or wittingly concealing Bellarmines doctrine: for doth he acknowledge no Ecclesiasticall power, but only of *principality* ouer the whole Church, which is proper to the Pope, or els of Order and Absolution, which is common to euery Priest? Doth he not, with all Catholike Diuines, hold, that euery Bishop besides his power to absolve in the inward Court of Conscience, hath also power of externall iurisdiction, to gouerne, and command his Diocesans, and inflict punishment vpon them by excommunication, and other Ecclesiasticall censures according to the measure of their offences? And doth he not sufficiently expresse this power, when speaking of the Popes authority ouer the Church, he sayth, *that the Pope being dead, it still remaineth in the Church, so farre forth as it is committed to inferior Ministers, which are the Bishops, and other Pastors vnder the Pope?*

And by this it appeares, how vntruly you adde (l), that (l) *Pag. 347.* Bellarmine is drinen (forsooth by this your subtle Argument) into a most vncouth, and extreme corner, where neuer any ancient Father before him, set so much as the least print of his shoo. This you (m) *Ibid.* proue (m) out of Binius, whom you make to say, that in the *Inter-regnum*, or vacancy betweene the death of Pope Agapetus, and his Successor, there was called a generall Councell at Constantinople, which is an Act proper to the Papall primacy. But as in the rest, so in this you want fidelity: for Binius sayth not, that this Councell was generall, but directly the contrary, to wit, that it consisted of such Bishops only, as were neare to Constantinople, and some others, which at that time were resident in the city. Wherefore it was no generall, but a particular Councell, in which Menas presided, not as Vicar of the See Apostolike (as Binius mistaketh) but only as Patriarke of Constantinople. And much lesse did any Legates of the Pope preside with him: for albeit the Italian Bishops, which had bene Legates to Pope Agapetus, assisted at the Councell; yet they assisted not, as his Deputies

(for their legation was finished, and their commission expired before that time, by the arrivall, and especially by the death, of Agapetus at Constantinople) but for honors sake, and as Exlegates, and not as Legates. It is not therefore Bellarmine, but you, that are driven into such an vnreasonable corner, that you haue no way to get out, but by fathering on Binius your owne fiction of a generall Council, which Binius neuer dreamed of, and (which is yet worse) by contradicting your selfe: for before (n) you had said that this was not a generall Council. These then are your words: *The Council vnder Menas was a generall Council: The Council vnder Menas was not a generall Council.* Agree them.

(n) Pag. 238.
lin. 111

It reffecth therefore, that according to Bellarmines Tenet, a generall Council which hath authority to decide controversies of fayth, cannot be called without the Popes authority; you hauing not bene able to produce any one example, or prooffe to the contrary, but only your ignorant mistake of a particular Council for a generall.

SECT. IV.

Whether the Roman Church haue, at any time, a false Head.

(o) Pag. 349.
mic.

YOUR assertion is affirmatiue: for prooffe, you remit vs to your former argumēt already answered, to which you adde heere (o), that God neuer ordained a Head no bigger then of a wren to stand vpon the sholders of a man; and so little (in respect) is one Bishop of one City of Rome, to be set ouer the Church vniuersally dispersed throughout the whole world. But you consider not, that the Church of Christ being the most perfect of all common wealthes, ought to haue the most perfect gouernment, which is Monarchicall. S. Cyprian (p), Optatus (q), and S. Hierome (r) haue taught, that our Saviour made S. Peter Head of the Apostles, to the end, that all being subiect to one, occasion of schisme among them might be taken away. This passage you alleaged out of S. Hierome, in your late Sermon preached at Durham before his Maiesty (s), to proue the necessity

(p) De vnit.
Eccl.

(q) L. 2. cont.
Parmen.

(r) L. 1. cont.
Iouin.

(s) Pag. 43.

necessity of Bishops, against the Scots. A Bishop then is necessary, to appease the contentions, that may happen among your Ministers. But contentions, and strifes may also arise among Bishops: An Archbishop therefore is necessary, to quiet them. But they may likewise arise between Archbishops, as they did between Theophilus, & Chrysostome; Flavianus, and Dioscorus; Cyril, and Nestorius: who shall end them? If you say a generall Council, who shall summon that Council? Not a temporall Prince, for no one hath power over all nations, from whence the Bishops are to be called: besides, that temporall Princes are often at variance among themselves. And when a generall Council is called, what if the Bishops agree not, or decline from the truth, as in the Council of Ariminum, & the second of Ephesus they did? Who shall compose their differences, and iudge their causes, vnlesse some one Head of the whole Church be appointed by Christ, whose iudgement is infallible, and to whose censure all are bound to submit? Wherefore the Puritans argument propounded by M. Cartwright (t) concludeth evidently against you, that, (t) *Second*
This point of keeping peace in the Church, is one of those, which re- *Reply part. 1.*
quireth aswell a Pope over all Archbishops, as one Archbishop over all *pag. 581.*
Bishops, in a Realme.

From this vnity of the Head, the Church of Christ vniuersally spread over the earth, takes her vnity. Even as there are (sayth S. Cyprian) (u) many beames of the sunne, and one (u) *De vnitate Ecclie.*
 light, many bowes of one tree, and yet one strength founded in one roote, and many brookes flowing from one fountaine, & a vnity thereof conserued in the spring: euen so, the Church of our Lord casting forth her light, displaieth her beames euery where, throughout the world, and yet her light is one: she extendeth her bowes over the whole earth, and spreads her flowing riuers farre and neere, and yet there is one Head, one beginning, and one fruitfull and plentiful Mother. And lest you might answere, that this one Head of the whole Church mentioned by S. Cyprian, is none other, but Christ, he declareth himselfe, saying (x): Our Lord to manifest vnity hath (x) *Ibid.*
 constituted one chaire, & ordained by his authority, that vnity should haue beginning from one. And explicating who this one is, he sayth

Chap. 43.
(y) *ibid.*

(z) Ep. 55.

(a) L. de pas-
tor c. 13.

(b) Serm. 3. de
assump. sua.

(c) L. 2. de con-
sidero.

(d) Luc. 22. 32.

(e) Aug. ep.
166.

(f) Ep. 84.

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sayth (y): Upon Peter being one, he buildeth his Church, and to him commendeth his sheepe to be fed &c. The primacy is giuen to Peter, that the Church may be shewed to be one. And therefore he calls the Chaire of Peter (z, The principall Church, from whence Sac-
cerdotall vniety proceedeth. S. Augultine (a): Our Lord committed his sheepe to Peter, to commend vniety in him. There were many A-
postles, and to one it is sayd, feede my sheepe. S. Leo (b): Peter being one, is chosen out of the whole world, to be constituted ouer the vocation of all nations, ouer all the Apostles, and all the Fathers of the Church, to the end that although there be many Priests, and many Pastors in the people of God, yet Peter may peculiarly gouerne them all, whom Christ also principally ruloth. And S. Bernard speaking to Eugenius Pope (c): Thou being one, art Pastor not only of the sheepe, but of all Pastors &c. Christ committed all his sheepe to one, to commend vniety in one flock, and in one shepheard. Where there is vniety, there is perfection.

If therefore Christ committed his whole flock to Peter being one, if one Head among twelue Apostles were necessary, to take away occasions of Schisme among them, the ir number being but small; how much more necessary was it, that for the same cause, the whole Church (which by reason of the multitude of Bishops, and people, is more liable to schisme) should be gouerned by one Head? Who although he be a weake man. Christ praying for him (d), hath secured vs, that his sayth shall not faile; and to the end, he may confirme all his breibren, hath placed him (e) in the chaire of Vniety, in which euen ill men are enforced to speake good things. And though he be but one, yet he is assisted by other Bishops, as his Coadiutors, and they by inferior Pastors, that so the Bishops watching ouer the inferior Pastors, and the supreme Pastor ouer the Bishops, the gouernment of the Church, & labor therof, might be diuided among many, and yet chiefly committed to one, to whom the rest were to haue recourse, as the Apostles had to Peter. Among the most Blessed Apostles (sayth S. Leo (f) there was in the likenesse of honor, a difference of power: And although the election of them all was alike, yet it was granted to one, that he should be aboue the rest in authority: from which modell, the distinction of Bishops hath proceeded, & with great

great providence it hath bene ordained, that all should not claime all things to themselves, but that in severall Provinces, there should be severall Bishops, whose sentence should hold the first rank among their brethren: and againe, that others constituted in the greater cities should haue a more ample charge; and that by them, the government of the vniuersall Church might flow to the seat of Peter, and that none might euer dissent from their Head. This was the doctrine of that renowned Father; and the same hath bene the beliefe of all Orthodoxe Christians. And you that oppose it by telling vs a tale of a wrens head placed vpon the sholders of a man, shew your selfe not to vnderstand the things of God (g), but to measure them by your shallow capacity, not considering that according to his promise, the supreme Pastor to whom he hath committed the charge of his flock, is gouerned by the holy Ghost in his consultations of fayth; and that as without his assistance, no multitude of Prelates is able to gouerne the whole Church; so with his helpe, one may performe it, as experience teacheth.

But you object (h), 1. That we cannot haue certitude of any B. of Rome, because his ordination dependeth vpon the intention of the Ordainer, then which what can be more vncertaine? This you had objected before, and haue receaued your answer (i). And S. Cyprian (k) hath told you, that to raise such doubts is to doubt of the providence of God, and to rebell against his ordination.

2. You object (l), Iohn the twelfth wanting yeares, and other conditions necessary for that dignity, tooke possession of the Roman Church, by intrusion, and that therefore in his time the Church had no true visible Head (such as we require) because of him it could not be said, This is the B. of Rome. This objection you borrowed from Baronius (m), who though he acknowledge, that the election of Iohn was void, because no true forme was obserued in it, yet you passe over what he addeth, as not being for your purpose, namely, that the Church afterwards consented to his election, wherby the defects that interuened in his former election, were supplied, and he receaued, and reuerenced, as true Pope by the whole Church. And whereas you say, that

H h h h

this

anod. (a)
Bil. et. q. d.

anod. (c)

anod. (d)

(g) Math. 16.
23.

(h) Pag. 350.

(i) Chap. 5.
sect. 7.

(k) L. 4. ep. 91.

(l) Pag. 350.

(m) Anno

955.

(n) *Aboue*
Chap. 12. sect.

2.

(o) *leam. 17.*

49.

(p) *Ep. 155.*

(q) *Cont. lit.*

Pet. l. 2. c. 3.

this Pope was for his life monstrous, it hath bene proved (n), that the ill lines of Popes, or other Bishops, are not Arguments, to disprove their authority. God is able to teach by Balaams Ass, and the Euangelist tells you (o) that notwithstanding Caiphas was a wicked man, yet because he was high Priest he prophesied, or rather God by him. And our Blessed Saviour foreseeing, that Cavillers would arise, hath by S. Augustine (p) long since answered this your Argument, to a wrangling Donatist, and in him to you, saying: If any traitor in those dayes had by surreption crept into that ranck of Bishops which is deduced from S. Peter himselfe, even to Anastasius (or Urbanus) who at this present sitteth in that chaire, it could worke no prejudice to the Church, and to innocent Christians, for whom our Lord provideth, saying of wicked Prelates: Do yee what they say, but what they doe, doe it not; for they say and do not &c. And speaking to Petilianus another Donatist, after he had reprehended him for separating himselfe from the Roman Church with sacrilegious fury, he addeth (q): Why dost thou call the Apostolike See the chaire of pestilence? If in respect of the men, whom thou thinkest to speake the Law, and not to fulfill it, did our Lord Iesus Christ for the Pharisees (of whom he sayth, they say and do not) anyway wrong the chaire in which they sate? Nay, did he not commend that chaire of Moyses, and reprehend them, preserving entire the honor of the Chaire? If you would thinke upon these things, you would not for the men whom you defame, blaspheme the Apostolike Chaire, with which you do not communicate. So S. Augustine to Petilianus; and so we to you.

SECT. V.

Whether the Roman Church, at any time, be divided into many Heads.

(r) *See above*
Echap. 7. propo
fm. & Chap.
22. sect. 7.

HOW ill advised you are to object either the multitude, or the long continuance of Schismes, which have bene in the Roman Church, you have heard (r). But because in time of Schisme when there are two or three that pretend right to the chaire of S. Peter, the faithfull cannot

not certainly know, which of them is true Pope, you aske,
 (s). *What resolution our Church can have in such a case?* adding
 moreover (t), that our article of believing this only singular Roman
 Pope, without which fayth none can be saved, dammeth two of the
 three parts of our Roman Church at that time. Your question is a
 doubt springing from ignorance, and your addition an vn-
 truth. To your question S. Antoninus (u) hath answered; who treating of the schisme, which happened in time of
 Urban the sixth (against whom the French Cardinalls,
 fearing his severity, and flying to Anagnia, created a new
 Pope, calling him Clement the seauenth) prescribeth this
 rule, that in time of Schisme, when two or more at the same
 time, hold themselves to be true Popes, it is not necessary
 for saluation, to belieue any one of them determinatly to
 be the true Pope, but disunctiuely him, that hath bene Ca-
 nonically assumed: And which of them determinatly
 that is, saythfull people are not bound to know, but may
 follow the iudgment of their Prelates, and Superiors. To
 which Gerson (x) addeth, that in this case, it is temerarious,
 iniurious, and scandalous to hold as excommunicated, or
 out of the state of saluation, those, that adhere to either
 part, or that carry themselves neutrally: and that it is law-
 full to communicate with either party, and to obey either
 of those Popes, as occasion shall serue, while the right of
 neither is certainly knowne. And this he confirmeth by
 the answer which S. Ambrose gaue to S. Augustine con-
 cerning the lawfulnessse of fasting, or not fasting on Satur-
 daies, according to the diuersity of times, places, and per-
 sons.

(s) Pag. 352.

(t) Pag. 353.

(u) Part. 3. tit.

22. c. 2. §.

seqq.

(x) De modo
hab. se temp.
Schisma.

I conclude therefore, that your so often repeating as an
 article of our fayth, that for saluation it is necessary to be-
 lieue that this determinat man is true Pope, and true Head
 of the Church, if you speake of believing it with diuine
 fayth, you confesse the contrary to be held by many of our
 learned Diuines; and that their opinion hath neuer bene
 censured by the Church. But if you speake of believing it at
 least with morall certainty, it is granted by all Catholike
 Diuines, when there is but one determinat person, whom

the whole Church receiveth and obiecteth, as her vndoubted Head, and as the Vicar of Christ vpon earth. But yet neither that is necessary in time of Schisme, when of two or three, it is doubtfull, which is the true Pope: for then it is sufficient to belieue him to be true Pope, which is Canonically chosen, without determining any of them in particular, as S. Antoninus, and Gerson haue taught, instructing you, how to carry your selfe in such a case. But I feare, you haue no desire to learne.

S E C T. VI.

Whether the Roman Church be doubtfully headed:

(y) Pag. 354.
355. 356.

TO proue that the Roman Church is doubtfully headed, you alleage (y), that after 1600. yeeres, it is not yet determined, whether the supreme Iudge in our Church, be the Roman Pope, or a Councell: collecting from thence, that the Roman Church should not take vpon her to determine Controuerfies of fayth against Protestants, before she haue satisfied Protestants in this one, whether Pope, or Councell be indeed the supreme Iudge. So you, as you are wont: for you are not ignorant that this diuision is inadequate, since beside the Pope alone without a Councell, and a Councell alone without the Pope, there is a third member, which is the Pope together with a Councell, whose indgment in matters of fayth all Catholikes hold to be infallible. Nor did any ever defend, that a generall Councell confirmed by the Pope can erre, either in definitions of fayth, or manners. This is the sense and meaning of Catholike Doctors, when they say, *The Church cannot erre*: for by the Church, they vnderstand not the Pope alone without a Councell, nor a Councell alone without the Pope, but both of them together, as they make one whole Church, consisting of the Pope as Head, and of the Councell as the representatiue body therof. This is that supreme Iudge, which condemned the Arians in the Councell of Nicæ; the Macedonians in the first of Constantinople; the Nestorians in that of Ephesus; and the Eutychians;

Christians at Chalcedon. And the same hath condemned you in the Councell of Trent, and in others formerly, in which some of your Protestant Tenets haue bene censured as hereticall. To the sentence of this Iudge all Christians are bound to submit, our Blessed Saviour hauing commanded (2), that *whosoever heareth not the Church* (that is to say, (2) *Math. 18.* the Prelates of the Church, for so the Fathers expound) *be esteemed, as a Heathen, and a Publican.* 17.

But you cunningly diuert from this, which is certaine and out of dispute, to another question, whether the Pope be aboue a Councell, or a Councell aboue the Pope: And although you had said aboue (a), that *to hold the Pope to be aboue a Councell is a flat heresy long since condemned by our Councells* (a) *Pag. 115. fin.* of Constance and Basil, because then that was best for your purpose; yet here (b) because the contrary fitteth you better, you say, It is no matter of sayth, but a thing disputable (b) *Pag. 355. fin. 356.* on both sides among vs: & you make a pitifull complaint, that so principall a case as this, after 1600. yeares, should not be resolued by the Church. And why is all this your solicitude? mary to the end, you may take occasion to traduce Stapleton, whom you will haue (c) to be our fore-man, and to (c) *Pag. 356.* speake for vs all, saying, that, although this case haue not bene decided by any absolute Decree, yet it is defined by the tacit and secret consent of the Doctors of the Church, scarce any one Diuine holding any other opinion therein, then that which (before that of late this controuersy was moued) was anciently in force; namely, that the Pope is aboue a Councell, as the Head is aboue the Body. As if he should say, Sirs, if the question be, whether Iohn an Oake, or Iohn a Stile be heire to that land, because the witnesses conceale their meaning, without question they by a tacit consent are for the Complainant, that Iohn an Oake must carry the land. O Quack-saluer! So you; who whiles you strine to play vpon Stapleton, make your selfe ridiculous: for you cite those words out of Stapleton Doctr. *prin. l. 13. c. 15.* who in that worke hath no more but twelue bookes in all. Wherefore the words are either coined by you, or if they be Stapletons, he is not only miscited, but egregiously abused by you: for doth he not say in expresse words, that among Catholike Diuines scarcely any one is of another

opinion, then that the Pope is above a Councell, as the Head is above the Body? What els is this to say, but that Catholike Diuines in their bookes published to the view of the world, haue expressed themselves, and vnanimously declared, that the Pope is above a Councell? And this their accord expressed in their writings, Stapleton with great reason calls, *a tacit definition*, that is to say, an expression and accord equiualent to a definition: even as he who should tell a man, that he speaks often vnruly, (as you in your Grand Imposture do) should tacitly, or virtually tell him, that he is guilty of many lies. And as if he should say so to you, he were not a *silent witnesse*, nor a *dumbe Iudge* against you; so nether are the Diuines alleaged by Stapleton, *silent witnesse*, or *dumbe Iudges* in the question proposed. I conclude therefore that Doctor Stapleton is not the *Quack-saluer*, but Doctor Morton; & your Argument so poore, that Iohn an Oake, or Iohn a Stile might easily haue framed a better.

S E C T. VII.

Of the Councell of Constance, defining a Councell to be above the Pope.

(d) Pag. 356.
357.

(e) *Apud*
Bell. l. 1. c. de
Pont. c. 19.

(f) *Opusc. de*
autho. Papæ
& Conc.

(g) *L. 5. c. 6. f.*
Ad octau.

TO proue that a Councell is above the Pope in matters of direction of fayth and manners, you obiect (d) the fourth Canon of the Councell of Constance, which Councell (say you) was expressly confirmed by Pope Martin, to be held inuiolable in matters of fayth. True. But your dealing is not true: for as Turrecremata, Campegius, Sanders, (e) Caietan (f) and Canus (g) haue obserued, the Councell when that decree was made, was not a generall, but a particular Councell: and the decree it selfe was not vniuersall for all times, but only for that time of schisme, when it was vncertaine, which of three that actually pretended right to the See of S. Peter, was true Pope; or indeed whether any of the three were true Pope or no. And were it granted, that in a case of vncertainty, as this was, whether there were any true Pope in the Church, a Councell is superior to the doubtfull

doubtfull Popes, and hath authority to depose them, and provide a certaine and vndoubted Head for the Church, it would not follow, that when an vndoubted Head is chosen, the Councell is superior to him: for he hath not his authority from the Councell, but from Christ.

Againe, wheras no decree of any Councell can be of force, if it be not confirmed by the See Apostolike (h), this was not only not confirmed, but reiected, and (as you know Bellarmine (i) & Binius (k) have noted) absolutely condemned by the Councils of Florence, and Lateran. And lastly, it was inualid, because the Bishops that adhered to two of the three, which held theselues to be Popes, consented not to it (l).

(h) See above Chap. 17. sect. 6.

(i) L. 1. de Concil. c. 7.

(k) In not. ad hoc Concil.

(l) Bellar. ibid.

The decrees of faith which Martin Pope confirmed, were only those the Councell made against the heresies of Iohn Wiclef, Iohn Hus, & Hierome of Prage (Saints of your Protestant Kalender (m), as appeareth out of his Bull of confirmation annexed to the Councell, in which this decree of the Councils superiority to the Pope, is not mentioned, much lesse confirmed.

(m) See Page Jan. 2. May 2. June 1.

But you object (n); when the Councell of Constance sayth, *The Councell hath its authority immediatly from Christ, the meaning is, (as you are taught) that the Popes authority is not of divine, but of humane institution.* This is your comment, false in it selfe (o), and directly contrary to the meaning of the Councell of Constance, which setteth downe this your proposition (p), as the ninth article of Iohn Hus, and condemneth it as hereticall, together with other articles, in which Protestants agree with him. And in like manner it defineth (q) against the articles 37. and 41. of Wiclef, that the Pope is immediate Vicar of Christ, and that for salvation it is necessary to believe his authority ouer all Churches, and that the Roman Church is the chiefe of all others. In which condemnation whether Protestants holding the same errors, be not involved, I leaue to your iudgment.

(n) Pag. 357.

the fin.

(o) See above: Chap. 19. sect. 9.

(p) Sect. 19.

(q) Sect. 8.

Finally, the same Councell (as you read in the last session) was dissolved by authority and command of the Pope (the Councell it selfe so requiring) and the condemnation

of

of all the errors of Wiclef. and Hus, ratified, and confirmed by a special Bull of the Pope, with command that all suspected of those heresies, should be demanded whether they believe that S. Peter was the Vicar of Christ having power to bind and loose upon earth, and whether they hold, that the Pope canonically chosen (his proper Name expressed) is the Successor of S. Peter, & hath supreme power over the Church of God. These are the doctrines of that Council, which shew, that your objecting it against the authority of the Pope, and Church of Rome over all other Bishops and Churches, is a Grand Imposture.

S E C T. VIII.

The same matter prosecuted out of the Council of Basil.

(r) Pag. 398.

THERE was (say you) (r) a Council gathered at Basil by the authority of Pope Martin the fifth. What? A general Council called by authority of the Pope? Then it appears, that the Pope is supreme Head, and governor of the vniuersall Church: for as a King cannot by his authority call a Parliament of those, that are not his subjects; so neither could the Pope by his authority haue called a general Council; had not his authority extended it selfe ouer the vniuersall Church. So vnadvisedly are you caught in your owne snares.

(s) Ibid.

You adde (s) out of Binius, that this Council was after confirmed by Eugenius. How confirmed? Were the Acts, or decrees of that Council confirmed by Eugenius? So would you perswade your reader. But Binius speaketh not of the confirmation of any Act, or Decree of the Council, but only of ratifying the calling, and beginning of it, vnder the presidency of Iulianus Caesarinus his Legate, according to the Order of his predecessor: which is also obserued, and proued by Canus (t).

(t) L. 9. de loc. cap. postrem.

It was therefore begun, and for a time continued by lawfull authority, but afterwards became schismaticall, and was iustly condemned by the general Council of Lateran

(u) Sub Leon.

10. 11. 12. (v)

(x) Sum. de

Eccl. 1. 2. c. 100

teran (u) as a Conuenticall schismaticall, sedition, and of no authority. 1. Because (as Tursecrmeta a learned writer of that time, aduertiseth (x), contrary to the custome of all generall Councils, they refused to acknowledge the authority of those, whome the Pope had sent to preside in the Council. 2. For that they presumed to pronounce a sentence of deposition against Eugenius Pope, and that in a most temerarious manner, because there was then no Legate of his in the Council; all the chiefe Bishops being departed, & a certaine Cardinall of Arles, by his owne authority, had vsurped the place of President: and because there wanted voyces of Bishops, to make vp number, they rooke into the Council, a great multitude of Priests; so that now against all order and forme of Councils, it was not a Council of Bishops, but of Priests. 3. (as Tursecrmeta witnesseth (y), the decrees of that Council (even such as they were) were not vnanimously agreed vpon, both because many Prelates, and Doctors, as well of Canon, as of ciuill Law, made resistance vnto them; and also because vnderstanding, that Embassadors sent by the Kings of England, and Castile, were on their way, and neere at hand, they hastned fraudulently to define such things, as they knew those Legates would not assent vnto. 4. Because (as S. Antoninus reporteth (z), Iulianus the Cardinall, whom Eugnius had appointed President, leauing that schismaticall Conuenticle, returned to the Pope, who by Apostolicall authority dissolued their assembly. But they stopping their eares, began to summon Eugenius, being solicited thereto, by the Duke of Milan, his professed enemy. On the other side, Sigismund the Emperour, and the Venetians dissuaded them from any further proceeding: Which notwithstanding, they pronounced sentence of deposition against Eugenius, and erected to themselves a new Idoll Amadeus Duke of Sauoy, calling him Felix the fifth, to whom obedience was yeilded in his owne territory. Thus S. Antoninus. Wherby it appeares, that Felix, whom the Council created, being acknowledged no where but in his owne Dukedome, the whole Church adhered still to

(y) Ibid.

(z) Part. 3.

tit. 22. c. 10.

6. 4.

(a) See Binius
in Not. ad hoc
Concil. pag.
406.

(b) Pag. 359.

(c) See Binius
10. 4. pag. 121.

(d) Apud
Binius 10. 4.
pag. 146.

Eugenius, believing that the Councell had no authority to depose him: Yea Felix himselfe (a) acknowledging the same, resigned his vsurped title, by perswasion of the Emperor, and even by his owne iudgment, condemned all the Acts of that Councell (by which he had bene chosen) as of a schismaticall Assembly.

And hereby is discovered the falshood, of what you allege (b) out of a Synodicall Epistle of that Councell, demanding, whether the Pope will condemne for schismatikes, all the Cardinalls, Bishops, and the Emperor himselfe, with Kings & Princes, yea and the whole Church, which did approve that Councell? This (I say) is a shamefull vntruth: for all the chiefe Prelates seeing that Councell grew to open Schisme, had forsaken it: there was remaining one only Cardinall (c), and he an enemy to the Pope; the maior part of them that remained, were not Bishops, but Priests, and they disagreeing among themselves, as appeareth out of another Synodicall Epistle of theirs (d); in which also they confesse the paucity of their number, partly excusing it by reason, and partly laying the fault on Eugenius, that he had drawne away so many Prelates from them. How then is it true, that all the Cardinalls, Bishops, the Emperor, with Kings and Princes, and the whole Church were present there, and approved this Councell? How is it true, since it is certaine that three yeares before the dissolution of this Conuenticle, was assembled that famous generall Councell of Florence, in which this Basilean Synagogue was condemned, and the Vnion betweene the Greeke and Latine Church established, Pope Eugenius himselfe assisting in it, as President, the Emperor of the Grecians being present in person, the Emperor of the Latines by his Legates, together with all the most famous Prelates of the Greeke and Latin Church, about 1400. in number.

This sheweth which of these two assemblies was the lawfull Councell, which the schismaticall: yea, and God himselfe interposing his verdict, declared the same: for those Schismatikes obstinately refusing to breake vp their assembly, so often annulled by the Pope, he according to his promise

promiss made to S. Peter (e), and in him to his Successors, confirming the sentence of Eugenius from whence, some among them a most terrible plague, of which many of them dying, the rest were enforced to breake vp, and depart, as Aneas Silvius recordeth (f), who having bene present at that Council, and seeing their remissions obstinacy against the Roman See, forsooke it, and detesting it, writ earnestly against it.

(e) Act. 15.
19.

(f) In histov.
Conc. Basl.

All this being true, as it is, with what fidelity do you say (g), that in this case, the Pope is the schismaticke, and not the Council? But I wonder not that you take part with Schismatics: Belike you are of opinion, that some obstinate Puritans in Parliament standing out against his Majesty, he and not they, are the rebels: for the case is alike, saying only that this is a temporall cause; and that a spiritual.

(g) Pag. 370.

But you demand (h) with Julius, and Erasmus, to what end generall Councils should be called, with so much cost, trouble, and labour, if the Pope have infallibility of judgment? I answer, to the same end, that S. Peter the first Pope of Rome; notwithstanding he had infallibility of judgment, called a Council at Antioch (i). If you desire more reasons, you have them in Bellarmine (k), who hath answered this Argument: but you were wise enough, to take no notice thereof.

(h) Pag. 360.

(i) Act. 15. 6.
7.

(k) L. 4. de
Pont. c. 29.

SECT. IX.

Doctor Mortons instances of France, and England, to prove the no-necessity of Union, with the Church of Rome.

Here hath bene published by some of your Novellists, a pamphlet, intituled, *Fasciculus rerum expetendarum, & fugiendarum*, stuffed with so many lies, that the Author was ashamed to have his name knowne. It is prohibited (l), and therefore what you report out of it, not to be regarded. But

(l) Indic. li.
bro. prohib.

Chap. 43.
(m) Pag. 361.

710

Anti-Mortons, or, Doctor Mortons

(n) Pag. 361.

(n) Pag. 361.

(n) Pag. 361.
fm. 361.

(n) Pag. 361.

(n) Pag. 361.

(n) Pag. 361.

(n) Pag. 361.

(n) Pag. 361.

your addition (m), that the Councell of Trent is not admitted within the Kingdome of France, and that therefore the French are yet at liberty to believe as much thereof as they list, is a famous vntruth: for although that Kingdome haue not admitted generally all the decrees made by that Councell for the reformation of Ecclesiasticall discipline; yet who knoweth not, that as the Catholikes of the world haue, so hath that most Christian kingdome with them admitted, and imbraced all the decrees of fayth, made in the Councell of Trent, and that the most Christian King, with all his Catholike subiects, belieueth them no lesse stedfastly, then the decrees of fayth made in the foure first generall Councells, which you admit.

Not vnlike to this, is your addition (n) out of B. Gardiners Oracion of true obedience, that, in the time of King Henry the eight, all sortes of people (in England) were agreed vpon this point, with most stedfast consent, learned, and vnlearned, both men and women, that no manner of persons bred, or brought vp in England, had ought to do with Rome: for albeit some persons infected with Lutheranisme, & some flatterers for their owne ends, soothed King Henry in his opposition to the See of Rome; yet who knoweth not, that the face of the kingdome was then generally Catholike, as for the space of almost 1000. yeares before it had bene? And who can be ignorant, that in defence of the authority of the See of Rome, B. Fisher, & Syr Thomas More, writ most learned bookes, which are yet, and will euer be most highly esteemed throughout the Christian world; and that what they writ with their pens, they sealed with their bloud? And who knoweth not, that Cardinall Pole (a man of so great worth, that he wanted but two voyces for the Popedome) not only writ most learnedly in the same kind, but suffered (and his friends for his sake) great vexations, and persecutions at the hands of King Henry for the same cause? And that many persons of worth suffered imprisonment, and death for the same cause? among which, were all the Charter-house Monkes of London, with their Prior? It is therefore a famous vntruth to say, It was then the fayth of the Church of England,

gland, that, no person bred, or brought up in England, had ought to do with Rome. Moreover you know this Oration of B. Gardiner to be prohibited by the Church (o), and that he ashamed of it, retracted it; which yet you are not ashamed to object.

(o) In indic. lib. prohib.

CHAPTER XLIV.

Whether Luther, and his followers, had any iust cause, to separate themselves from the Roman Church.

WE are come to the last Chapter of your Grand Imposture, in which to free your selfe from the note of Schisme & heresy, you brand the Roman Church with both, & labor to proue that Luther had iust cause to separate himselfe from her Communion; and that you continuing in the same separation, are more iustificable then Luther was in his departure from her, and may more iustly plead sobles saluation, then any of them that remaine in Vnion with her. Your Chapter you diuide into foure parts, and these parts into Theses; which I shall examine the more briefly, because many of your proofes are repetitions of your former Arguments already answered.

SECT. I.

Whether any Protestants haue held, that the Catholike Church before Luthers fall, was wholly extinguished.

Y Our first Thesis is (p): Many Papists in their aduersnesse to Protestants, whom they seeke to traduce, do impute vnto them

(P) Pag. 364.

this faithlesse Paradoxe, as to say, that the Catholike Church is sometimes extinguished: A false doctrine (say you) which Protestants neuer taught.

(q) *Præf. in 1. tom. 9. cont. Reg. Angl. fo. 497.*

(s) *Ep. 141.*

(c) *Respons. ad Sadolet.*

(x) *August. Confess. explic. art. 7. de Eccl. pag. 117.*

(y) *Tract. de Eccles. p. 141.*

(z) *Ep. ad Argentm. anno 1525.*

(a) *Ep. Iesuit. part. altera Geneu. 1601.*

(b) *Præf. ad Lect.*

(c) *Apol. part. 4. c. 4.*

(d) *Expos. of the Creed. pag. 307.*

If Protestants neuer taught this faithlesse doctrine, why did Luther when he began to erect your new Church, say (q), He had none to assist him, but was left alone, and alone stood in the battaile forsaken of all? Why did Calvin say (s), It is absurd, that since we haue bene enforced to diuide our selues from all the world, we shold now in our very beginnings disagree among our selues? Why did he say (c), It is publike, and notorious to all, learned and vnlearned, that when the Principality of the B. of Rome was erected, the Kingdom of Christ was prostrated, his glory extinguished, Religion abolished, the Church destroyed, and hope of saluation vnterly ouerthrowne? Why did Milius say (x), If there had byn right believers before Luther, there had bene no need of a Lutheran reformation? Why Morgensterne (y), It is ridiculous (to thinke) that in the time before Luther, any had the purity of Doctrine, and that Luther should receaue it from them, and not they from Luther: It being manifest to the whole Christian world, that before Luthers time, all Churches were overwhelmed with Cyrenian darkness, and that Luther was diuinely raised vp to discover the same, and to restore the light of true doctrine? And in regard therof Luther boasted, saying (z): *Christum à nobis primo vulgatum audemus gloriari.* Why did Camierus say (a), That error did not only possesse a part of the Church, as in time of the Ariens, but that the whole body of the Church by apostacy was fallen from Christ? Why did Simon de Vyon a Geneuian Minister in his Catalogue of Doctors (b) say, That in the yeare 605. falsehood preuailed, and then was the whole world overwhelmed in the dregs of Antichristian filthinesse, abominable traditions, and superstitions of the Pope? And of our English Protestants, why did Tuel say (c), The truth was vnknowne at that time, and vnheard of, when Martin Luther, and Hulderick Zuinglius first came vnto the knowledge, and preaching of the Gospell? Why Perkins (d), That during the space of 900. yeares, the Popish heresy spread it selfe ouer the whole world, and for many hundred yeares an vniuersall Apostacy overspread the whole face of the earth?

I conclude therefore, that when you deny, that the Church of

~~of Christ was extinguished before Luther's time~~, you out-late, and contradict your best learned brethren, domestick, & forraine. Nor is it a sufficient answer, to tell vs (e), of a sentence of Calvin, in which he acknowledgeth the Church not to be perished in Africke, Ægypt, Asia, and among the Grecians: for you have heard the testimonies not of Calvin only, but of many others. If Calvin deny that, which together with them he affirmed, he contradicteth himselfe. And since both he, and you hold the Church to be invisible, I desire to know, how you came to find out, and see in Africa, and Greece, a Church that is invisible, and indeed that is not in being? for in those nations, there is no Church but of Roman Catholikes, all the rest which in them beare the name of Christians, being absolute heretikes (f).

(e) Pag. 406.

(f) See above Chap. 41. Sect. 4.

But you say (g), To charge Protestants with holding a decay, & error from sayth in the whole Catholike Church, into Bellarmine seemed in effect to be a loud slander. You understand not Bellarmine, or els wittingly misinterpret his meaning. He rightly obserueth (h) that Protestants hold two Churches; the one visible, the other invisible: wherof you speaking, say (i) that by some you are slandered with making two Churches. But this to be no slander Bellarmine proueth out of the Centurists, whose doctrine it is. And the same I proue against you, out of other Protestants: We say (quoth Whitaker (k) there are two societies of men in the world, that is, two Churches: To the one the predestinates belong, to the other, the Reprobates. The one of these he affirmeth to be wholly invisible; the other, visible (l). The same is stilly maintained by Fulke (m). When Calvin and other Protestants say, The Church cannot perish, they speake of the invisible Church, which Bellarmine and all Catholikes hold to be a Platonicall idea, and a mere Chimera, no where existent but in your deluded fancies. The true Church of Christ all Catholikes with the holy Councell of Nice hold to be One: and that Bellarmine proueth to be visible. And you (sayth he) hold that to have perished, and your invisible Church only to have remained, which in his doctrine, and in verity, is to say, that the true Church of Christ on earth wholly perished, no-

(g) Pag. 369.

(h) L. 3. de Eccles. milit. c. 14. (i) Pag 104. fin. 11. init.

(k) Cont. 2. q. 1. c. 14. fol. 139.

(l) Ibid. q. 2. c. 1. & q. 1. c. 3. 7. 8. & q. 4. c. 1. 3. (m) In cap. 3. Math. sect. 3. & in c. 22. sect. 3.

thing

(a) Pag. 406.

(o) L. 3. con-
tra Parmen.

c. 3.

(p) De bapt. l.
3. c. 2.(q) In Psal.
101.(r) Aug. de
agon. Christ.
c. 19.

(s) Pag. 369.

(t) Ibid.

thing remayning, but a Chimera of a supposed invisible Congregation, which hath no real existence, but only fantastike in your imaginations. And that you wrong Bel-
latmine, in producing him as a witnesse, that an absolute de-
cay of the Catholike Church was never taught by Protestants, you may not deny: for afterwards (o) you confesse, and proue out of his words, that he (as also Bozius) parifieth you with the Donatists, which held the Catholike Church to have wholly perished throughout the world, and to have remained only in a few Professors of their Sect in a corner of Africa: which doctrine differeth not from yours, who hold the Catholike Church to have bene vtterly destroyed for many yeares, and now to haue no being, but where your Protestant professors are. Wherefore I aske you, as S. Augustin (o) did the Donatists: How can you vaunt to haue any Church, if she haue ceased for so long time? And againe (p): If the Church were perished so long time, from whence did Donatus (or Luther) appeare? From what earth is he sprung vp? From what sea is he come forth? From what heauen is he fallen? I conclude therefore, that we may iustly exclaime against you, as S. Augustine did against the Donatists (q): Gods Church of all nations is no more, she is perished: so say they that are not in her. O impudent Voyce! They say the whole Church is perished, and the reliques remaine only on Donatus (or Luther, or Calvin) his side. O proud, and impious tongue (r)!

SECT. II.

Whether the Catholike Church, assembled in a generall Councell, may erre in the definitions of Fayth.

IN your second Thesis (s) you define, The Church Catho-
like properly so called (as it is militant) to be multitude of all Chri-
stian believers, whensoever, and whersoeuer dispersed throughout the
world. This, you say, cannot erre. But your third Thesis is (t)
that the representative body of this Church, that is to say,
all the Prelates of this Church assembled in a generall
Councell may erre in their decrees of fayth. This thesis de-
stroyeth the former: for if all the Prelates of the Church,
which

which are the lightes of the world (u), and whom God (x) hath (u) *Matth. 5.*
promised as Pastors and Doctors, unto the edifying of his Church, and
given to vs, that we be not like little ones waivering, & carried away (x) *Ephes. 4.*
with euery blast of erroneous doctrine, may themselves be carried
away, and seduced with false doctrine; they may also
preach the same to the people, and leade them into error.
What meanes then is left to preserve the whole Church
from erring?

But you say (y): That generall Councils may erre in their de- (y) *Pag 366.*
crees of fayth, some of your owne Romish Schoole haue auouched.
These some (if we believe you) are Cusanus, Occham,
Turrecremata, Gerson, and Canus. But we cannot believe
you: for those workes of Cusanus, and Occham are forbid-
den (z): and Cusanus hath retracted his. Turrecremata
speakech not of the Church representative, that is to say of
Councils, which consist only of the Pastors, and Prelates
of the Church, but of the whole body of the Church, as it
comprehendeth all the faythfull, both Pastors and people,
which (sayth he) cannot erre in fayth, though some mem-
bers therof may. But withall he proueth against you (a), (a) *Sum. de*
that the verities of fayth defined by the Church in generall *Ecc. l. 4. c.*
Councils are to be held infallible, though not expressly
contained in the Canon of holy Scripture: and that no de-
finitions of Councils can be of force, vnlesse they be con-
firmed by the B. of Rome; & (b) that all former Councils (b) *Ibid. l. 3. c.*
haue required their doctrines to be confirmed, and autho-
rized by him. Why do you then produce him as a witnesse
for the contrary? Gerson and Canus are both falsified by
you: for Gerson in the place you cite, hath no such doctrine,
but the contrary, which els where he expressech (c) saying: (c) *To. 1. in*
Consider. de
p. 1. Consider. 1.
Constat quod in materijs fidei terminandis, error non cadit in Conci-
lio generali &c. It is manifest, that in deciding controuersies of fayth
a generall Council cannot erre: And the Doctors yeild the reason; be-
cause of the speciall assistance of the holy Ghost, and of Christ gouer-
ning the Church, and not permitting it to erre in those things, which
it cannot attaine by humane industry. Canus sayth, that generall
Councils lawfully gathered may erre in fayth, as the second of Ephe-
sus did. This is his second conclusion; which you lay hold

of, concealing that in his third conclusion, which he presently addeth, he sayeth, That a generall Councell confirmed by the Pope cannot erre; and condemneth your doctrine as absolutely hereticall. Is it not then extreme perfidioufnesse, to fa- ther on him the contrary, and to make Catholike Doctors Patrons of your Errors?

(d) Pag. 166.
fn. 167.

But to declare, what is necessary, that a generall Coun- cell may not erre, you adde (d): The difference betwene the Roman Church, and the Church of the Protestants, is no more, but this, that the Romanists say, that all generall Councells may erre, ex- cept they be confirmed, and authorized by the Pope: but Protestants say, that all generall Councells may erre, except they be directed by the spirit of Gods word. This indeed you say, and yet leave the question vnanswered: for we likewise say, that euery Councell, which is not directed by the spirit of Gods word, may erre. The question is, how it may be knowne, when a Councell defineth according to Gods word, and when not: for Gods word may be misinterpreted: Whereof

(e) L. de præs-
crip.

(f) L. 2 de
Trin. init.

Tertullian speaking truly said (e): An adulterate glosse doth as much outrage to the truth, as a false pen. And S. Hilary (f): There haue bene many, who haue interpreted the heavenly words other- wayes, then the truth did require, according to the sense of their own will, not for the establisbing of truth: for heresy, is not in the writing, but in the vnderstanding: the fault is not in the word, but in the sense.

(g) In Ep. ad
Gal. c. 1.

(i) In loan.
tract. 13.

(k) De Gen.
ad lit. l. 7. c. 9.

And doth not S. Hierome likewise say (g), The Gospell is not in the words, but in the sense? And doth not S. Augustine cry out (i), Heresies and peruerse doctrine which entangle soules, & cast them headlong into hell, haue their birth no where, but from good Scriptures ill vnderstood? And againe (k): Heretikes were not here- tikes, but that misvnderstanding the Scripture, they defend obstina- ly their owne false opinions against the truth therof. And in ano- ther place (l): All heretikes which receaue the Scriptures, think they follow them when they follow their owne Errors. Of the same

(l) Ep. 212.

(m) Chap. 19.
30. 37.

subiect Lyrinensis discourseth largely and learnedly (m), shewing that, the Diuel alleaged Scriptures against Christ, & that all Heretikes alleage them against the Church in de- fence of their errors: which made S. Hierome say (n), that there is great danger in speaking in the Church, for feare lest by a wrong

(n) In Ep. ad
Gal. c. 2.

interpre-

interpretation, the Gospell of Christ be made the Gospell of man, or (which is worse) the Gospell of the Diuell. And speaking of the Luciferians (o) who boasted of the Scriptures, as Protestants doe: Let them not flatter themselves too much, because they seeme to haue Scripture for what they affirme: for euen the Diuell hath alleaged Scriptures, which consist not in reading, but in vnderstanding. (o) *Aduers. Lucifer. versus fm.*

Wherefore it is not sufficient to alleage Scriptures: We alleage them, and you alleage them: but we disagree concerning the true sense, and meaning of them: from whom shall we learne it? If Luther may, as your fore-man, speake for you all, you, and none but you, and that by your priuate spirit, must deliuer the true sense of them. We (sayth Luther) (p) receaue nothing but the Scriptures, and them so also, that we our selues only, haue certaine authority to expound them. As we vnderstand them, so was the meaning of the Holy Ghost: what others bring, be they neuer so great, neuer so many, proceedeth from the spirit of Saiban, and from a mad and alienated mind. So Luther. And as he challenged to himselfe this priuiledge of deliuering the true sense of Scripture, so his disciples haue challenged the same to themselves. This spirit it is, which hath hatched so many viperous sects, no lesse disagreeing among themselves, then all of them straying from the truth. And yet you all boast of Scripture, and all proclaime, that you follow the word of God. And no maruaile: for the Diuell (sayth Lyrinensis) (q) knoweth right well, that when wicked errors are to be broached, the readiest way to deceaue, is to alleage ffly the authority of diuine Scripture. What then shall Catholike men, & Children of our Mother the Church do? Let them interpret the diuine Canon according to the tradition of the vniuersall Church. The truth of Scripture (sayth S. Augustine (r)) is held by vs, when we do that, which pleaseth the vniuersall Church, whom the authority of the same Scriptures recommendeth. And againe (s): Whosoener feareth to be deceaied through the obscurity of this question, let him consult with that Church, which the holy Scripture hath designed, without any ambiguity. This Church it is, of which God pronounced by the mouth of Isay (t), Thou shalt iudge euery tongue, that resisteth thee in iudgement. Of this, Christ hath promised (u), that the gates of hell (which are Errors) shall not preuaile against her. (p) *L. de serue arbit.* (q) *Cap. 37. 39.* (r) *Cont. Crescon. l. 1. c. 33.* (s) *Ibid. c. 31.* (t) *Isa. 54. 17.* (u) *Math. 16. 18.*

(x) *Matb. 18.*
17.(y) *Ad E-*
pist. 4. n. 17.(z) *Luc. 10. 6.*(a) *1. Ioan. 4.*
6.(b) *Matb. 18.*
20.(c) *Cap. 10.*(d) *L. 3. de*
Bapt. c. 23.(e) *See above*
Chap. 16.(f) *Ibid.*(g) *See above*
Chap. 17.
sect. 6.

Of this he hath said (x) that *whofoever heares her not, is to be held as a Heathen, & a Publican.* In this he hath placed (y) *Apostles, Prophets, Evangelists, Pastors, and Doctors &c.* that *we may not be like Children, wavering, and carried away with every blast of doctrine.*

This Church, these Pastors, these Doctors, all Christians must heare, and imbrace their exposition of Scripture, as the true meaning of the holy Ghost, Christ himselfe having

said (z), that *who beareth them, beareth him;* and S. Iohn (a) by this marke distinguisheth Orthodoxe people from Heretikes: that the Orthodoxe heare and obey the Pastors and

Doctors of Gods Church, which heretikes refuse to do. *We are (sayth he) of God: he that knoweth God, beareth vs: He that is not of God, beareth vs not.* In this we know the spirit of truth, and the spirit of Error. And if at all times the Pastors of Gods

Church are to be heard, then surely most of all, when they are assembled in a generall Councell, Christ professing

himselfe to be then in the midst of them (b). By their authority the sayth is maintained, and heresy condemned. When Firmilianus and Cyprian, with many other Bishops defended

the Error of Rebaptization by testimonies of Scripture (but, as Lyrinensis noteth (c), *glossed after a new, and naughty fashion*) by what authority was that error condemned, but

by the custome and tradition of the Church, the prohibition of Pope Stephen chiefly cooperating thereto? for (as S. Augustine truly sayth (d) *the Apostles had deliuered nothing in writing concerning that point.* And when the Arians in the

Councell of Nice alleaged, and misinterpreted Scriptures in prooffe of their heresy, by what meanes were they confuted and condemned, but by the tradition of the Church de-

liuered by the Venerable Bishops assembled in that Councell (e). & chiefly by the authority of the B. of Rome, by whom that Councell was called and confirmed (f), and

without whose confirmation no Canon of any Councell can be of force (g)? And from hence it hath proceeded, that

as all the generall Councells which the B. of Rome hath confirmed, are held by the whole Church to be of infallible authority, no one Father or Doctor ever doubting

therof; so contrarily the Councell of Ariminum, the second

of Ephesus, and all others, which he hath reprov'd, have bene ever reputed spurious assemblies, and of no authority. And with great reason: for his authority in defining controuersies of fayth, Christ himselfe declared to be infallible (h), when he prayed for him, that his sayth might not faile, & commanded him to confirme his breibren: and likewise, when he promised that heresies, which are the gates of hell, shall not preuaile against the Church built vpon him.

(h) See above Chap. 22. sect. 1. & 2.

I conclude therefore that you mistake the state of the question. We agree with you, that a Councell which is not directed by the spirit of Gods word, may erre: but the difference betweene vs is, who is to be the Iudge, whether a Councell proceed according to the direction of Gods word, or no. Luther, and you his disciples casting of the yoke of obedience to your lawfull Pastors, and refusing to heare them, will haue no other Iudges, but your selues; to the end, that if a generall Councell condemne your doctrine, as that of Trent hath done, you may reiect it, vpon pretence, that it hath not bene directed by the spirit of Gods word, which is an excuse common to all Heretikes: for what heretike will not (and may not, with as faire colour as you) pleade, that the Councells which condemned him, were not directed by the spirit of Gods word? Vpon this pretence the Arians, that of Ephesus: the Eutychians, that of Chalcedon: the Monothelites, the sixth Councell: the Image-breakers, the seauenth: Vpon the same pretence you reiect the Councell of Trent, and make profession to reiect all Councells whatsoever, that shall not allow you to be the only Iudges of the sense of Gods word, and grant vnto euery one of you, that infallible authority, to expound it, which you deny to a whole generall Councell. When Councells haue defined, (sayth Luther (i)) then will we be Iudges, whether they be to be accepted, or not. And the same is the doctrine of Calvin (k). We contrarily insisting in the steps of all Orthodox antiquity (whose testimonies are plentifully alleaged by Coccinus (l)) acknowledge, that the Pastors, which are the representative body of the Church, assembled together with the B. of Rome, as their Head, is an infallible Iudge of the true sense of Gods

(i) Act. 15.

(k) L. 4. in-

stit. c. 20.

(l) To. 1. 7,

et. al.

(m) See Cocce. loc. cit. word, and that what they define in matters of sayth, is of undoubted authority, & to be reuerenced as the Ghospells of Christ: for so antiquity reuerenced the generall Councils which haue beene held before their time (m): and so we reuerence the rest, that haue beene held since their time, all of them being assembled, and confirmed by the same authority of the See Apostolike, and directed by the same Spirit of truth, that the first Councils were. And who seeth not, that you denying this authority, take away all the vse of Councils in the Church, making controuersies of sayth indeterminable, and arguing Christ of lack of wisdom, and providence, in not leauing any certaine meanes to end dissentions, and preferue Vnity in his Church.

SECT. III.

Whether Protestants hold the Church of Christ to be inuisible.

(a) Pag. 167.
368. 369. 370.

(o) Here
about sect. 1.
(p) Breueley
Prot. Apol.
tract. 2. c. 2.
sect. 11. sub.
diu. 3.

(q) Ibid.
(r) Ibid.

(s) Ibid.
(t) Breuel.
Ibid. tract. 2.
c. 1. sect. 4.
(u) Ibid.

Your fourth Thesis is (n): Protestants hold not any greater inuisibility, or rather obscurity of the Church Catholike, then that, which the Romanists are forced to confesse. This Thesis is manifestly false: for you haue heard your grand Maister Calvin, & other your brethren (o) confessing, that before Luthers time, the Church was wholly destroyed, even as mans life is, when his throat is cut: that it is ridiculous to thinke, there were any true believers when Luther began: that not a part, but the whole body of the Church was fallen away by Apostacy. And you cannot be ignorant that other Protestants haue testified (p) that she was not only obscured as in the time of the Arians, but inuisible, and could not be shewed. Iuell (q): that the truth was vnknowne at that time, and vnheard of. Perkins (r): that an vniuersall Apostacy ouerspread the whole face of the earth, and that your Church was not then Visible to the world. Milius (s): that if there had bene any right believers before Luther, there had bene no need of a Lutheran reformation. Francus (t): that for 1400. yeares the Church of Christ was no where externall, and visible. Napper (u): that for 1260. yeares, Gods true Church was most certainly latent, and inuisible.

These

These are the confessions of your brethren, convincing you to speake vntrely, when you say, Protestants hold not any greater inuisibility, or rather obscurity of the Church Catholike, then that, which the Romanists are forced to confesse: for our Tenets, which we haue learned from the holy Scripture, are; that the Church of Christ is a magnificent throne, as resplendent as the sunne (x); A lofty City placed vpon a mountaine (y), which (x) Psal. 88. (sayth S. Augustine) (z) cannot be hid, but shalbe knowne to all the coastes of the earth: To a mountaine prepared in the top of mountaines, eleuated aboue the little hills; vnto which all nations shall flow (y) Math. 5. 14. (a); to a Tabernacle seated in the sunne (b); of which S. Augustine speaking, sayth (c): He placed his tabernacle in the sunne, that is to say, his Church, in manifestation, or open view, not in a corner, not such as is hidden, as if it were couered &c. In the sunne he placed his tabernacle: what doest thou meane, O Heretike, to fly into darknesse? To a light that is not hidden vnder a bushell, but set vpon a candelstick: Which if Protestants see not, How (sayth S. Augustine) (d) can I call them other then blinde, that see not so great a mountaine, and shut their eyes against the Lampe set vpon the candelstick? But what meruaile: for (sayth he) (e) it is the condition of all heretikes, not to see the thing which in the world is most cleare, constituted in the light of all nations; out of the unity wherof, whatsoever they do, can no more warrant them from the wrath of God, then the spiders web from the extremity of cold. Finally we belieue with S. Augustine (f), that the Catholike Church hath this certaine marke, that she cannot be hidden.

This is the doctrine and belife of all Catholikes: Do you herein accord with vs? Do you hold the Catholike Church to be alwaies visible, and alwaies as conspicuous as a lampe vpon a Candelstick, as a city vpon a mountaine, as a tabernacle in the sunne? Why then do you say, that she was so many yeeres latent, and inuisible, that she could not be shewed; that she was unknowne, and vnheard of; that she was no where externall, and visible; that she was wholly destroyed? With what modesty then can you say, that Protestants hold not any greater inuisibility, or rather obscurity of the Church Catholike, then that, which the Romanists are forced to confesse?

But in prooffe of this Thesis, and in opposition to the holy

(x) Psal. 88.

18.

(y) Math. 5.

14.

(z) Contr.

Parm. l. 3. c. 5.

(a) Isa. 2. 2.

(b) Psal. 18. 6.

(c) In eum

Psal.

(d) Tract. 2.

in 1. Ep. Ioan.

(e) L. 2. c. 1.

Parm. c. 3.

(f) Const. lit.

Petil. l. 2. c.

104.

(g) Pag. 167.
fin.

holy Scripture, and S. Augustine, you say to vs (g), you regard not, that the Church of Christ, as it is sometime in lustre glorious as the sunne, so againe, it is (according to the iudgment of S. Augustine, and S. Ambrose) sometimes as the moone, which hath her increases, and decreases. Yes, we regard it well: and you ought to have regarded, that although S. Augustine compare the Church to the moone, in this respect, that her externall lustre is sometimes diminished by persecutions, and her glory obscured by the ill liues of some of her children, yet he frequently compareth her to the sunne, and belieueth with the Prophet (h), that her sunne shall neuer set, and her moone shall not be diminished: and (i) that, when by scandalls her light is most obscured, etiam tunc in suis fortissimis eminet, even then she is eminent in her most stedfast Champions, and in them remaineth resplendent, and glorious, displaying beames of light ouer the whole earth. So farre is S. Augustine from your absurd paradoxe of the inuisibility & totall decay of the Church. And in what sense S. Ambrose compareth her to the moone, he declareth, saying (k): The Church hath her times of persecution, and of peace: she seemeth to decay, as the moone, but decayeth not. She may be shadowed, she cannot perish: because she is diminished by the fall of some in persecutions, to the end she may be filled with the confessions of Martyrs, and that being illustrated with trophies of the blood shed for Christ, she may diffuse greater light of her deuotion, and say it throughout the whole world.

(h) Is. 60.

29.

(i) Ep. 48.

(k) L. 4.

Hexam. C. 2.

If Costerus, Castro, Lindanus, and Stapleton affirme, that the Arian heresy in a short time infected almost all the Churches of the world; so haue Lutheranisme, Caluinianisme, Zuinglianisme, with other new Sects sprung from them in these later times, infected many prouinces of Europe. But therefore is the Catholike Church in those Prouinces inuisible? How then do you see Catholikes to persecute them, to imprison them? And euen so, & much more, when the Arian heresy was in the greatest ruffe, the Catholike Church was euery where still eminently visible, as that very passage of Liberius proueth, which here you produce for the contrary: for Constantius the Arian Emperor hauing by threats drawne many Bishops, especially
of

of the East, to subscribe to the condemnation of Athanasius, and (as Theodoret out of his Apology reporteth) (l) the rest that refused to subscribe, either concealing themselves for feare, or being sent into banishment, he called Liberius vnto him, and vrged him not to communicate with Athanasius, saying, he was condemned by the whole world, and defended by none, but by him. Liberius answered (m): *Eslo, quod solus sim &c.* Be it, that I am alone; the cause of the fayth is not therfore the worse: for there was a time, when there were but three Children to resist the Kings commandment. These three Children were brought by Nabuchodonosor out of Iury, into Babylon. As then there were none in Babylon, to defend Godscause, but only those three; so (sayth Liberius, and out of him Salmeron here objected by you) be it, that I am now left here alone, to defend the cause of Athanasius, the cause of the fayth is not therfore the worse. This you bring to proue, that the Church was then, or may sometimes be brought to so low an ebbe, that there be but three, yea only one Orthodoxe man remaining. But it is an ignorant mistake: for albeit there were then in Babylon three only Children to resist Nabuchodonosor, yet in Iury there was remaining a numerous Church of Orthodoxe people. And so likewise, though there was then no other Bishop present, to withstand Constantius, yet there were in the Church of God at that time, many Catholike Bishops, renowned for their learning, and constancy, and diuers of them then actually in banishment, whose restitution to their Churches Liberius in that very Dialogue often demanded of Constantius. And who knoweth not that beside many Catholike Bishops reckoned by S. Athanasius (n) there liued at the same time other most eminent Prelates, and Doctors, as Saint Hilary, Pacianus, Didymus, Titus Bostrensis, S. Cyrill of Hierusalem, Optatus, Eusebius Vercellensis, S. Ephrem, S. Gregory Nazianzen, S. Epiphanius, S. Basil, S. Gregory Nyssen, S. Ambrose, and many others? And as there were many Catholike Pastors, so were there Catholike people gouerned by them. Yea who knoweth not that both the Roman, and all

(l) *L. 2. hist. c. 15.*

(m) *Theod. l. 2. hist. c. 16.*

(n) *Apud Theod. l. 2. hist. c. 14. 15.*

(o) Theod.
ibid. c. 17.

the Westerne Church at that time was full of Orthodoxe Pastors & people; in so much that after the Roman Matrōs by aduice of their Husbands (o), had presented themselves before Constantius, and obteyned Liberius his returne from exile, the Bishops of the East sent Legates vnto him, and to all the Bishops of Italy, and of the whole Westerne Church, humbly crauing to be admitted into their communion; and to declare themselves free from suspicion of heresy, with which they had bene charged, protested, that they did not belieue otherwise, then the Fathers of the Nicen Councell did; and that they had held formerly, did still hold, and would euer hold till their last breath, the same sayth with them. Wherupon Liberius willingly admitted them into the communion of the Westerne Church, and addrest a letter to fifty nine of them by name and to all the rest in generall, expressing the great ioy he conceaued, to vnderstand, *that they had alwaies agreed in sayth with him, and with the rest of the Bishops of Italy, and of all the other Westerne countries:* for so are his words.

This is the story truly set downe. What reliefe do you finde here for your inuisible Church, since in the very height of the Arian heresy (which is the greatest wayne you can finde in the Catholike Church) she abounded, and shined like a sunne most gloriously, with orthodoxe Pastors and people, both in the East and West? Shew vs such a Protestant Church before Luther, or els confesse the truth, that you had no Church before Luther.

(p) Pag 369.

But you tell vs (p), with how great a cloud of obscurity the Church shalbe couered in the time of Antichrist, & proue it out of the Rhemists, who make wholly against you: for albeit they grant, that then there shalbe no publike seat of gouernment in the Church, nor publike exercise of Ecclesiasticall functions, nor publike entercourse with the See of Rome, (as there is not this day in Cyprus, nor in England) yet there shall not want Orthodoxe Pastors, and people, remaining in due obedience to the Roman Church, and communicating with her, not only in hart, but practising the same in secer, and making publike profession ther-
of

of, if occasion require it. This is the doctrine of the Rhemists, and of all Catholike writers. Wherefore, as Catholikes are not in England at this day inuisible, nor yet so obscure but that their cōstancy is knowne and renowned throughout the Christian world; so likewise shall the faithfull be in the dayes of Antichrist. Nor do Costerus, Ribera, Pererius, Acoſta, Viegas, or any of the Fathers which you object (q), teach ought to the contrary.

(q) Pag. 370.

The testimony of S. Hilary which you object (r) S. Augustine hath answered long since (s): for it was objected to him, by Vincentius the Rogatist, of whose spirit and belief you shew your selfe to be, vrging against vs the same testimony he vrged against S. Augustine, who not only in that place (as you haue heard) teacheth that, *if the Church be sometimes obscured, and as it were shadowed with cloudes, by the multitude of scandalls, that is, persecutions, when sinners bend their bow to wound her in the obscurity of the Moone; yet euen then, she is eminent in her most constant professors, but also in his bookes Of the City of God* (t), speaking professedly of the state of the Church in the dayes of Antichrist, he sayth, she shall not be so obscured, that either Antichrist shall not find her, or when he hath found her, be able with his persecutions to ouerthrow her; but that euen then faithfull Parents shall with great deuotion procure baptisme for their children; & that, as many shall fall from the Church, so others shall stand constant, and others shall enter a new which before were out of her, and in particular the Iewes, who towards the end of the world shalbe conuerted to Christ (u). And the same is testified by S. Gregory (x), whom you mis-cite (y): for the words you object out of his Moralls on Iob, are not there to be found.

(r) Pag. 388.

(s) Ep. 48.

(t) L. 10. c. 8.

(u) S. Aug.

ibid. c. 19.

(x) Hom. 12.
in Ezechiel.

(y) Pag. 370.

S E C T. I V.

What causes may suffice to depart from the Communion of a particular Church.

YOur fifth Thesis is (z): All particular Churches are not to be forsaken for enery vnfoundnesse in either manners, worship, or doctrine.

(z) Pag. 370.

(a) Pag. 11. 12.

(b) Pag 371.

doctrine. In the first part of this *Thesis*, we agree with you, but you agree not with your selfe: for before you tould vs (a), that the Catholike Church is in every part perfect, and consisteth only of the sanctified elect of God. But here you say (b), that there is scarce to be found any one example of any particular Church consisting only of sanctified professors. It scarce any particular Church can be found consisting only of sanctified professors, how is it true, that the vniuersall Church consisteth only of the sanctified elect of God? for the vniuersall Church consisteth of all the particular Churches in the world.

Againe here you inueigh against the Separatists, for diuiding themselves from you, for only scandall taken at the wicked liues of your professors. May not wee then iustly except against you, for obiecing so often the vices of some few Popes, to make your departure from the Roman Church more iustificable?

The second part of your *Thesis* is false: for no worship, no rite, or ceremony which the Roman Church alloweth, or permitteth to particular Churches, in the administration of the Sacraments, or in any part of their seruice, is vnsound. And therefore as such difference is not a sufficient cause for one particular Church to separate it selfe from others; so on the contrary, if a particular Church vse any Ecclesiasticall obseruation, or ceremony disallowed and condemned by the Church of Rome, the Mother of all Churches, that worship is vnsound, and such a Church is schismaticall, and to be forsaken: and if it persist obstinately in that schisme, becometh hereticall. So many of the Asian Churches persisting obstinately in the celebration of Easter according to the Iewish custome, after the prohibition of Pius the first Pope of that name, were iustly condemned, and cut of from the vniuersall Church by Victor a holy Pope, and Martyr: and his sentence was confirmed by the Councell of Nice, & many others; in so much, that the obseruers of that custome haue ever since bene iudged heretikes, and registred as such vnder the name of *Quartadecimani* by all Ecclesiasticall writers, that haue made Catalogues of heresies.

The third part of your Thesis, that all particular Churches may erre in some points, as the Corinthians did in denying the Resurrection, and the Galatians in teaching a necessary observation of the Law of Moyses together with the Gospell of Christ: and yet S. Paul (c) calleth them both Churches, and Churches of God, because they were ready to be reformed, and being admonished of their error, to abandon it, and obey the truth. But not to be willing to learne, and not to yeild to truth sufficiently proposed, is proper to the Synagogues of Sathan, and the Churches of the malignant. All this you allow as true doctrine taken out of Belarmine. What then may we thinke of your Protestant Congregation? For many of your Tenets haue bene condemned in ancient Heretikes, and held euer since for heresies (d). And yet that you are not ready to be reformed, but are most obstinate in your defence of them (which is the essentiall character of heresy) is most easily proued: for if we speake of Luther, he acknowledged his new Tenets to be contrary to the doctrine of the ancient Fathers, and Doctors of Gods Church: For (sayth he (e)) In the workes of Hierome, there is not a word of true sayth in Christ, and sound religion: Tertullian is very superstitious: I haue held Origen long since accursed: Of Chrysostome I make no accompt: Basil is of no worth, he is wholly a Monke, I weigh him not a haire: Cyprian is a weake Deuine. Againe he preferreth his owne collected sense of Scripture before the expositions of all the Fathers, saying (g): The diuine Maiessty makes for me, so, as I care not, if a thousand Augustines, a thousand Cyprians, a thousand King Henry Churches stand against me; & concludeth saying (h): Be it that the Church, Augustine, and other Doctors, also Peter, Apollo, yea an Angell from heauen teach otherwise; yet my Doctrine is such, as setteth forth Gods only glory &c. Peter the chiefe of the Apostles did liue, and teach extra verbum Dei, besides the word of God. And speaking of all the ancient Fathers in generall, and preferring his owne iudgment & doctrine before theirs, he sayth (i): The Fathers of so many ages haue bene plainly blind, and most ignorant in the Scriptures: they erred all their life time, and vnlesse they repented before their death, they neither were Saints, nor appertained to the Church.

(c) 1. Cor. x. 21
Galat. 1. 2.

(d) See about
Chap. 42. sect. 2.

(e) Colloq.
mensal. Cap. de
Patr. Eccles.

(g) Tom. 2.
Witemb. l.
cons. Reg.
Aug. fol. 344
b.

(h) Tom. 2.
Witemb.
printed 1554.
fol. 290. b.

(i) Tom. 2.
Witemb. an.
no 1551. l. de
seruo arb. fol.
414.

(k) De formu-
la Missæ &
Hospin. hist.
Sacramen.
part. 2. fol. 13.
a.

(l) Tom. 2.
German. fol.
214.

(m) In parua
Confessione.

(n) See the
next Section.

(o) Apud
Zuingl. to. 2.
ad Luth. con-
fess. fol. 478. a.

(p) Luth. to. 2.
Witemb. fol.
333. a.

(q) Aduers.
falso nominat.
Eccles. Stat.

(r) To. 2. Ger.
len. fol. 9. b. to.
2. Witemb.
anno 1562. l. de
abrog. Missæ
priu. fol. 244.
b. & tom. 5.
Annot. bre-
uiss.

(s) To. 1. Wi-
temb. fol. 215.
b. M. Cooper
Chron. printed
1565. fol. 278.
a.

And if we come to the Councils, he regarded them as little as he did the Fathers; and was resolved with a most peruerse and obstinate mind to deny, and contradict whatsoever a Council should determine though neuer so true; and to maintaine stiffly the contrary, though neuer so impious, and damnable: for speaking of communion in both kindes, he sayth (k): If a Council should in any case decree this, then least of all, would we vse both kinds: yea rather in despight of the Council, and that decree, we would vse either but one kind only, or neither, but in no case both. In like manner he teacheth (l), that if a Council should grant Church-men liberty to marry, he would thinke that man more in Gods grace, who during his life, should keep three whores, then he, that should marry according to the Councils decree: and that he would command vnder paine of damnation, that no man should mary by permission of such a Council, but should either lye chaste, or if that were not possible, then not to despaire, though he kept a whore. And speaking of the eleuation of the Sacrament (m): I did know the eleuation of the Sacrament to be Idolatricall, as making for sacrifice: yet neuerthelesse, I did retaine it in the Church at Wttemberg, to despight the Diuell Carolstadius. Finally, notwithstanding he himselve acknowledged, and many of your Protestant brethren confesse (n), that he learned the chiefe points of his doctrine from the Diuell, he was not ashamed to say (o), If I be deceaued, God hath deceiued me &c. I am certaine (p), that I haue my opinions from Heauen &c. They shall continue. I would haue you know (q), that hereafter I will not vouchsafe you so much honor, as to suffer either you, or the Angells of heauen, to iudge of my doctrine &c. For seeing I am certaine of it, I will in respect of it, iudge both of you, and of Angells. And yet for all this vaunting that he had no perswasion of the truth of his doctrine, is a thing manifest; both for that he had great remorse of Conscience (r), his hart beating within him, and reprehending him, that he being a sole man, and of no accompt, should alone oppose himselve against the Church, the Fathers, the Councils, the customs, the multitudes and greatnesse of wise men, censuring them all to haue liued in ignorance, and error, and himselve only to be wise; as also because he offered to submit to the Pope(s), and to suppress his new doctrine, so that he might not be compelled

to recant. Whereby it is manifest, that he was resolved to goe against his owne knowledge, and conscience, either in preaching his new doctrine, knowing it to be false, or els in offering to suppress it, knowing it to be true.

If leauing Luther, we come to Calvin, whereas the holy Scriptures instruct vs in our beliefe of the Diuinity of Christ, and of the truth of that most sublime and incomprehensible mystery of the Blessed Trinity, and the holy Fathers out of them proue the same; Calvin accuseth them of misinterpreting the Scriptures, and by his blasphemous doctrine, destroyeth those diuine misteries, the first Principles and ground of Christian religion. The particulars are set downe at large, and very punctually by M. Brereley (r) out of Caluins owne workes, and confirmed by the testimonies of other Protestants. And the thing is so certaine, that (as Iacobus Andreas, Schlusfeldburg, Hunnius, and Pelargus testify (u) the troupes of Arians now raging in Transilvania, Poland, and Hungary, are but Colonies sent from Geneua; all the chiefe of them hauing bene at first Calvinists, and so continue to this day, in other points of their doctrine (x), reputing themselves to be the most pure reformed Calvinists, by reason of their deniall of the Blessed Trinity, which they reiect (y), as being the three-headed Cerberus, the deuice of Antichrist, and the chiefe part of Popish Antichristian corruption. From this knowne foundation of the Arians Doctrine, Adam Neuserus a Calvinist, and chiefe Pastor at Heydelberg (who reuolted from thence to Arianisme) writ from Constantinople to Gerlachius a Protestant preacher, saying (z): I know none in our time, to haue bene made an Arian, that was not first a Calvinist, as Seruetus, Blandrata, Paulus Alciatus, Franciscus David, Gentilis, Gribaldus, Siluanus, and others, all of them Calvinists reuolted to Arianisme. Wherefore (sayth Neuserus) whosoener feareth to fall into Arianisme, let him take heed of Calvinisme.

And as Calvin opposed the holy Scripture, and all Christian Antiquity in their beliefe of the Diuinity of Christ, and the blessed Trinity; so did he in the rest of his doctrines to the number of 23. confessing point by point, that

(r) Caluins
life sect. 3. pag.
136. & seqq.

(u) Ibid.

(x) Gratianus
Prosper In-
strum. doctri.
printed Loschi
1586.

(y) Osiand.
Cent. 16. l. 2. c.
22. pag. 209.
fin.

(z) Osiand.
ibid. pag. 208.

(a) Sect. 3. d.
pag. 146. ad
165.

(b) Tab. Chro-
nog. saecul. 16.
2 pag. 757. ad
795.

(c) In your
late Serm. at
Durham pag.
38.

(d) Breveley
Prot. Apol.
ferè per tot.

(e) See above
Chap. 43. sect.
2.

that the contrary was held by the primitive Church, and Fathers thereof, whom he nameth, noteth of error, and reiecteth in a scornfull and contemptible manner, as you may read in his life (a), in which the particulars are faithfully expressed in his owne words. And *Iacobus Gaultierius* (b) hath related more of his errors, to the number of 100. shewing, that in many of them, he iumpeth with ancient condemned heretikes.

These two are the Maister-builders of your Protestant Church, whom you (to honor them) call (c) *Stella prima magnitudinis*, & Protestants generally haue in great esteeme, as men raised by Gods extraordinary prouidence to enlighten the world. Their doctrines you follow, and with them reiect the ancient Fathers as Papists: for that you acknowledg the Fathers to be against you, in the chiefe heads of Doctrine wherein you differ from vs, is exactly proued by your owne confessions expressed in your owne words (d).

I appeale then to any impartiall Iudge, whether you be not iustly accused of error, and of obstinacy in the maintenance thereof: for to confesse, that you hold against the primitive Fathers, and Church, and yet not to reforme your selues, after so many admonitions giuen you by the Church, which hath condemned your errors, and learnedly confuted them by her Doctors; what is it, but to confesse, that you erre and are obstinate in error? especially since many of your *Tenets* are precisely the same which primitive heretikes haue held (e), and in them haue bene confuted by the primitive Fathers, and anathematized by the primitive Church.

If therefore (as you professe) not to be willing to learne, and not to yeild to truth sufficiently proposed, be proper to the Synagogues of Satan, and the Churches of the malignant, I leaue it to your iudgment, whether your Churches may not be iustly reckoned in that number.

S E C T. V.

Of Luthers Excommunication, and of his Conference with
the Diuell.

YOur seauenth Thesis is (f) : No vniust excommunication out of a true Church can preiudice the saluatiō of the excommuni- cate. So farre we accord with you, and allow what you bring out of Tolet (g), that the blinde man, whome the Iewes cast out of their Synagogue, was happy therein: but wheras you adde, that Luther whilst he continued in our Church, was as one borne blind, and when Christ opened his eyes was excommunicate by our high Priest, for acknowledging the diuine light, you are to remember S. Augustines words, (h) that, There are many who boast, not only that they see, but will seeme to be enlightned by Christ; and those are heretikes. Luther speaking of his owne life and manners before his reuolt from the Catholike Church said of himselfe (i), that during that time he was, *iuuenis & monachus, pietatis studiosus, a yong man, a Monke studious of godlinesse, and liued in his Monastery* (k), punishing his body with watching, fasting, and prayer: that he honored the Pope (l) of mere conscience, kept chastity, pouerty, & obedience; and whatsoeuer I did, (sayth he) I did it with a syncere hart, of good zeale, and for the glory of God, fearing grievously the last day, and desirous to be saued, from the bottome of my hart. In so much, that Erasmus (m) reporteth of him, that for some smal time after his reuolt, there remained yet in him some reliques. or sparkes of former sanctimony. But afterwards, he was much altered, and so farre transported from the obseruance of Chastity, that now he professeth to the contrary (n): Nothing is more sweet, or pleasing vpon earth, then the loue of a woman, if a man can obtaine it. And againe (o): He that resolueth to be without a woman, let him lay aside the name of a man making himselfe a plaine Angell, or spirit. And yet more (p): As it is not in my power, to be no man, so it is not in my power, to be without a woman &c. It is more necessary, then to eat, drinke, purge, make cleane the nose &c. In so much that he acknowledgeth (q) himselfe to haue bene almost mad

(f) Pag. 373.

(g) Ioan. 9. 34.

(h) Tract. 45.

in Ioan.

(i) To. 2. Wi-
temb. fo. 233. a.

(k) Voyon

Catal. of Doct.

printed in En-

glish 1598. pa.

180. Luth. v-

pon the Galat.

Englisbed in

c. 2. vers. 14. fo.

350.

(l) Luther

ibid.

(m) Ep ad

Thom. Card.

Ebor.

(n) In Pro-

uerb. 31. vers. 2.

(o) Tom 7.

Wicem. Ep.

ad Wolfing.

fol 505. a.

(p) Brer. Luth.

life Chap. 3.

sect. 6. pag. 71.

h. Luth. Col-

loq. German.

cap. de ma-

trim.

(q) Colloq.

mensal. fol.

116. a. 6

400. a

M m m m

through

(r) To. 1. Ep.
 Latin. fol. 334.
 ad Philip.
 (s) Ibid. fol.
 345.
 (t) Melancth.
 Ep. ad Ioac.
 Camer. de
 Luth. coniug.
 inter Theol.
 Consil. Melan-
 ct. part. 1.
 pag. 37.
 (u) Sotom. l.
 6. c. 3. fin. &
 lex extat Cod.
 l. de Episc. &
 Cler.
 (x) Morgen-
 stern. tract. de
 Eccles. printed
 1598. pag. 221.
 (y) Possib. in
 Euang. Do-
 minic. 1. Ad-
 uentus.
 (z) See above
 Chap. 41. sect.
 3.
 (a) Chap. 9.
 sect. 8. subdiu.
 4. pag. 333. &
 seqq.
 (b) Loc. com-
 mun printed
 at Basil 1562.
 Luth. tom 1.
 Germ. ad Se-
 nat. Ciu.
 (c) Colloq.
 Germ fol. 283.
 & Calu. ad.

through the rage of lust, and desire of women; exclaiming out yet further (r), and saying: I am burned which the great flame of my vntamed flesh &c. Eight daies are now past, in which I neither write, pray, or study, being vexed partly with temptations of the flesh, partly with other trouble. But (s) sayth he (s) it sufficeth, that we haue knowne the riches of the glory of God: from him sinne cannot draw vs, although we should commit fornication, or kill a thousand times in one day. And finally, not long after, with breach of his vow, he married Katherine Bore, a runnagate Nunne(t): for which by the most ancient Imperiall Lawes, made soone after Constantine the Great (u), he should haue lost his head. These were his beginnings: and by degrees he grew to be so wicked, that Caluin was enforced to confesse, *Magnis viuis laborat*, that Luther was subiect to great vices. And in the end, he grew to be so dissolute, that he was censured by his owne followers; who, when they would giue themselves to dissolution, were wont to say (x), *Hodie Lutheranicè viuemus*: This day we will liue Luther-like. Which corruption springing from Luther, as from the roote, grew and spread it selfe so farre, among his followers, that as he himselve confesseth (y), they grew daily worse, being more reuengfull, con- tions, licencious, then they were before in the Papacy. And what re- stimony hereof other Protestants giue, you haue partly heard already (z): and who pleaseth to read more of the same kind, let him peruse a late booke intituled, *The trial of the Protestant priuat spirit*, where (a) he shall find the inge- nuous confessions both of English, and forraine Prote- stants to the same effect.

By this it appeareth, that if Luther were blind whilest he was with vs, and his eyes opened when he went from vs; it was not Christ that opened them, but his familiar friend the Deuill, who (witness Ioannes Manlius, Luthers owne scholler, and Physitian) (b) haunted him from his youth, and appeared often to him in the night, in forme of flying firebrands. And Luther himselve speaking of these his visions, and familiar conuersation with the Deuill sayth (c): I haue a Diuell, or two, that waite vpon me diligently, & they are not petty Devils, but great ones, yea and Doctors of Diuinity among

among the rest of the Diuells. And againe (d): Belieue me, I know the Diuell very well; for now and then, he walkes with me in my Chamber: When I am with company he troubles me not: but when he takes me alone, then he teaches me manners. And shewing that he was so familiar with him that they did eat together, at the same table (e): I am (sayth he) thoroughly acquainted with the Diuell; for I haue eaten a bushell of salt in his company. Yea he acknowledgeth that he was his bedfellow, and lay with him oftner, and closer to his side, then his Kate the Nunne did (f). And yet more, that the Diuell did sometimes dance to & fro in his braines, in such sort, that he could neither write, nor read (g). But that which most of all sheweth, who it was that opened his eyes, is the long Conference, or Disputation, which the Diuell had with him (h), and therein perswaded, and ouercame him with his Arguments, to abandon the Masse, inuocation of Saints, and some other points of the Catholike sayth: which conference is set downe at large by Luther himselfe (b), and acknowledged by many of your best learned Protestants. For first Calvin cited by Conradus Schlusfelberg (i) sayth: Luthers doctrine concerning the supper, is an opinion suggested by the Diuell. Secondly Hospinian (k) reciteth out of Luthers workes a part of his conference with the Diuell, saying: Luther tells many things of this disputation; the summe of which is, that he was taught by the Diuell, that Masse was naught, and that being conuinced with the Diuells Arguments, he abandoned it. And in his first Alphabetically table, prefixed before his booke, among other Colloquies, or Conferences, he setteth downe this of Luther vnder the title of, Colloquium Lutheri cum Diabolo, in quo instituitur de erroribus Missæ: The conference of Luther with the Diuell, in which he is instructed concerning the errors of the Masse. Thirdly David Patæus said (l): Luther affirmeth, that he learned from the black spirit the Diuell, his reasons to condemne the Masse, Ergo (sayth Patæus) he was the Diuells disciple. 4. Erasmus a man of esteeme among Protestants, sayth (m), that Luther bringeth in the disputation of the Diuell in his booke, De Missa anglicana: affirming moreouer from Luthers words, that the Diuell did impugne Luthers mind about the Masse. 5. The Calvinian Deuines of Zuricke, in their (n) Confession,

mon. vlt. ad
Westha cit.
à Schlusfel. l. 2.
Theol. Calui.
art. 1.

(d) Tom. 2.
Germ. len. fol.
77.

(e) In oncio.
Dom. Remi-
niscere fol. 19.
apud Co.

chlæum.
(f) Colloq.
German. fol.
275. 281.

(g) In lit. ad
Elect. Saxo-
nia.

(h) Luth. 101
6. Ger. len. l. de
Missa ang. fol.
28. & som. 7.
Witerub. an-
no 1538 L. de
Missa ang. &
vnet. Sacerd.
fol. 228.

(i) L. 2. Theol.
Caluin. art. 1.

(k) Hist. Sacra.
Par. 2. fol. 131.

(l) In prælect.
Catechist. l. 3.
c. 17. pag. 257.

(m) Cont. Ep.
Luther. non
Job.

(n) Pag. 25.
26. 127.

terme Luther; The minister of Satban, and say, that he writ his bookes impulsu spiritus Satana &c. by the suggestion of Satban, with whom he disputed, and (as it seemes) was therein overcome by Satban.

I know that you out-facing all these witnesses, and denying the truth of their report, say (o): Since that time (to wit of Luther) haue risen vp spirits of a lying malignancy, that haue blurred and bespotted his life with all the reprochfull notes of monstrous infamy; as if he had familiarity with the Diuell, and was a wine-bibber. But whether you be not guilty of that lying malignancy, which you impute to vs, I leaue to the censure of any impartiall Iudge, being that Luther in so many places of his workes giueth euidence against himselfe of his great familiarity with the Diuell, & setteth downe at large the whole Conference he had with him, concerning the Masse; and that so many of your best learned Protestants, who liuing nearer Luthers time, & that had better meanes to know the truth then you, are herein witnesses against you. Why do you conceale all these particulars? Why do you not deale ingenuously, giuing your Reader notice of them? Nay, why do you professe (o), that you had seriously inquired into Luthers confession hereof, with a purpose, that if any such thing should sensibly appeare, then vtterly to abhorre Luthers name, & suspect all his doctrine? We finde, and it is manifest, that your meaning agreeth not with your wordes: for vndertaking to answere for Luther, you answere not, but confesse the thing, and instead of answearing, obiekt another story, which Delrius reporteth of the Diuell appearing to an Abbot, in forme of an Angell, and perswading him to say Masse. If this were true, it could be no reliefe to Luthers cause. But to make it true, you falsify Delrius: for he sayth not, that the Diuell perswaded an Abbot to say Masse, but that he perswaded a Monke, that was not a Priest to say Masse: which as it was a perswasion fit to proceed from the Diuell, so is it a very fit example to iustify Luthers instruction and doctrine receaued from the Diuell.

It is therefore most certaine, that the Diuell appeared to Luther, and disputed with him, and that Luther being overcome with his arguments, abandoned the Masse. And
his

(o) *Apol.*
Cath. part. 3. c.
21. and in your
direct Ans-
ware to
Theophilus
Higgon's pag.
8.

his Disciples of Wittemberge, moued by his example, did the like: and, as he did, so also did they set forth a booke of their reasons, which (as Brekeley hath noted) (p) are the very same the Diuell proposed to Luther, and which Protestants at this day alleage against the Masse.

Finally other Protestants are not wanting to testify, who it was, that opened Luthers eyes. Your Tigurine Diuines (q) protest, that he was full of Diuels, and of such speeches, as are hardly thought to passe from the furious Diuell himselfe. No meruaile the if Oecolampadius in his answere to Luthers Confession of fayth, passe this verdict on him: He began his former booke with the Diuell, & now he endeth this with the Diuell. No wonder, if Conradus Regius (r) testify of him that, God for his great pride did take from him the spirit of truth, as he did from the Prophets mentioned in the third booke of Kings, Chap. 22, and in place of that his spirit, gaue him an angry, proud, and lying spirit. And (to omit other testimonies) Ioannes Campanus a famous Zuinglian (s) passeth this censure on him: *Quam certum est Deum esse Deum, tam certus & Diabolicus mendax est Luther*: As certaine as it is, that God is God, so certaine it is, that Luther is a lyer and belongs to the Diuell. And therefore in the end he tooke him, as one that belonged to him: for hauing one euening eaten, & drunken very liberally, he was the next morning found dead, in a most horrible manner (t), so vgly and deformed, that it was not hard to ghesse at the author of his death; which was such as he himselfe expected when he sayd (u) not long before: I daily wait for death, and for the deserued punishment of an heretike. I conclude therefore with Origen (x): *Orandum nobis est &c. We are to pray, that our Lord vouchsafe to open our mouth, that we may be able to conuince the* that contradict, and stop that mouth which the Diuell opened.

(p) Luthers
life Chap. 1.
sect. 2. pag. 20.

(q) Tract. 3.
cont. suprem.
Luth. con-
fess.

(r) Lib. cont.
Ioan. Hess. de
coena Dom.

(s) In Colloq.
Lat. Luth. to.
2. fol. 391.

(t) Cochl. in
vita Luth. &
alij passim.

(u) Ep. ad
Spalat. to. 2.
Epist. Latin.

(x) Hom. 3. in
Exod. ante
med.

SECT. VI.

Whether the Roman Church, be as subiect to errors, as any other Church.

Your Thesis is affirmatiue (y): your Prooofes, repetitions (y) of arguments already answered. One only you adde
M m m m 3 heere,

(y) Pag. 374.

heere, & repeate afterwards againe (2), which is, The Church of Rome hath erred in matter of fayth, Ergo she may possibly erre. I deny your Antecedent. You proue it: The administration of the Eucharist vnto infants vpon necessity of saluation, was taught, & continued in the Church of Rome, for the space of 600. yeares together: but you confesse, there is now no such necessity, Ergo, in those former times the Church of Rome erred. It is a knowne principle in Scholes, that he argueth absurdly, who proposeth an argument, that makes as much against himselfe, as against his aduersary, & to which therefore himselfe in the first place is bound to answer. Such is this of yours. That the Church of Rome erreth not now in denying the necessity of giuing the Eucharist to infants really, you must not deny: for Protestants herein agree with the Church of Rome, holding no such necessity, as your practice sheweth. Again you professe, that the Church of Rome was pure, and free from error in fayth, for the first 600. yeares (2), and she now hold now the same fayth she then did: Ergo if she then beleued the doctrine of the reall administration of the Eucharist to infants vpon necessity of saluation, she (according to your principles) erred not therein. What answer you can make, I know not. Sure I am, that some of you denying, that the reall administration of Baptisme to infants, is necessary for their saluation, can giue no probable solution to this difficulty; which yet in the principles of Catholike doctrine is easily answered.

(b) Iohn. 3.5.

Wee haue learned two sacred principles from the mouth of our Saviour: The former is (b): If one be not borne againe of water, and the spirit, he cannot enter into the kingdome of God. If therefore we will enter into the kingdome of God, we must receaue the Sacramēt of baptisme really, or at least in vow. Whosoeuer is growne to perfect age, when he cannot receaue it really, it is sufficient for saluation, to receaue it intentionally in desire, by fayth, and other good Acts, of which infants are not capable; and therefore the reall receauiug of the Sacrament of baptisme is necessary for them to saluation. If thou wilt be a Christian Catholike (sayth S. Augustin) (c) neither belieue, nor say, nor teach, that infants dying with-

(c) De anima
& eius orig.
l. 3. c. 9.

out baptisme can be saued. And the contrary doctrine he reporteth (d) as an Article of the Pelagian heresy.

The other principle is (e) : *Vnlesse you eat the flesh of the sonne of man, and drinke his bloud, you shall not haue life in you.*

It is therefore necessary to saluation for all, as well infants, as others, to receaue the holy Eucharist either really, or at least in vow. And this vow may eyther be explicit, that is a desire of receauing it, when it cannot really be had; or els implicit, as in the Sacrament of baptisme: for that in baptisme is contayned a *virtuall, or implicit* vow of the holy Eucharist, is the doctrine of Innocentius the first (f), S. Augu-

stine, Venerable Bede, and S. Thomas of Aquine, as out of them is learnedly declared and

Decretes of the same S. Thomas (g), and the

words of the same S. Thomas (h), and the words of the same S. Thomas (i).

The words of the same S. Thomas (j), and the words of the same S. Thomas (k).

is purpose: It is in no him (l) Ven. Bede

: partaker of the body & of Christ in baptisme; of that bread, & of that d, and drinke of that cup,

d in the unity of the body pation and benefit of that which the Sacrament sig-

ius, and S. Augustine necessity of baptizing in-

fants: for if to saluation it be necessary for them, to receaue the Eucharist, and that cannot be receaued before they be

incorporated into the Church by baptisme, which is the gate of all the Sacraments, it rightly followeth against the

Pelagians, that Baptisme is absolutely necessary for infants, to the end that therby they may receaue the Eucharist at

least in vow, without which they cannot be saued.

In this sense, and in no other, these Fathers, and the Church of Rome with them, haue taught a necessity of ad-

ministring the Eucharist to infants, to wit, so farre forth, as it is contained implicitly, and virtually in Vow, in the Sa-

crament of baptisme: for that a reall administration of the Eucharist

(d) L. de ba-
ref. ad Quod-
vult. bar. 88.

(e) Ioan. 6. 34.

(f) Rescrip. ad
Concil. Mile-
uis. Ep. 25.

(g) To. 3. in 3.
part. disp. 40.
sect. 2. §. Hinc

4.
(h) Tom. 3.
Contr. l. 3. de
Euchar. c. 7.

(i) Repliq. l. 2.
troiseme Ob-
seru. Chap. 11.

(k) Serm. ad
Infant. ad al-
tare, de Sa-
cram.

(l) Tom. 6. in
c. 10. 1. ad Co-
rimth.

Eucharist vnto them was necessary for saluation she neuer taught; which you, and other Protestants not vnderstanding, impute the contrary doctrine to her, assuming it as an argument, that she hath erred in varying from that doctrine which once she taught.

(l) Pag. 375.

(m) See aboue
Chap. 12, sect.
1, & 2.

(n) *Analy.* 1.
8. c. 10.

To this Thesis you adde an other (l), that, *The Roman Church is more subject to error, then any other Church Christian:* which to be a shamefull vnttruth, appeareth out of the promise of our Saviour made to S. Peter, and his successors, that *the gates of hell (which are errors in fayth) shall not preuaile against the Church built on them;* and out of his prayer made for them, that *their fayth shall not faile:* for that this promise of Christ, and this prayer were not made to S. Peter, nor for him, as he was a priuat man; but as he was Head of the Church, and therefore extend to all his successors in the Roman See, to secure them from error in their definitions of fayth, hath bene the beliefe of all Orthodoxe antiquity (m). Nor do you produce here any thing to the contrary, which hath not bene proued to be imposterous, excepting only that here you charge the new Church of Rome (for so you call it) with belieuing, the conclusion of the Pope in matters of fayth to be infallible, albeit he vse no diligence at all for the directing of his iudgment; which is (say you) the strong breath of an Anabaptistick, and Enthusiastick spirit. We are well assured, what spirit guydeth your pen. Do you find this doctrine authorized by the Church of Rome? In what Councell? By what Pope? In your margent you cite Valentia in the seauenth Chapter of his *Analysis*: which is to cite at randome, and falsly: for that worke of Valentia consisteth of eight bookes: you specify none of them; nor are the words, you object, to be found in the seauenth Chapter of any one of those eight bookes. I find some such in the third Chapter of his last booke; where, as also afterwards againe (n), he professedly disputeth, what meanes the Pope is bound to vse in his definitions of fayth, and whether the infallibility of his iudgment depend vpon those meanes? In which question Valentia teacheth nothing, but what is the most receaued opinion of Deuines, and most agreeable to truth.

Th

There seemeth to be some disagreement in this point among the Schoole-Doctors, some saying, that the Pope cannot erre, if he proceed maturely, hearing the counsell of Pastors, and Learned men: Others (of which number Valentia is) affirming, that he cannot erre, though he define alone, without deliberation, and consultation. But these two opinions differ in words only, not in reality of truth: for when the authors of the former opinion say, that to define, the Pope is bound to proceed maturely, taking the aduice of a Councell, or of men wise, learned, and skilfull in the matter which is to be determined, to the end he may not erre; they say not this, to signify, that the infallibility of his definition consisteth in, or proceedeth from the wisdom, and learning of his Counsellors, but only to shew, that he is bound to proceed prudently, and maturely. And so likewise, when Valentia, and authors of the second opinion say, that if the Pope should define alone, without a Councell of Bishops, or aduice of other learned men, he could not erre; they say it not to deny, that he is bound to vse such meanes, but to signify, that the infallibility of his definition consisteth not in them, but in his owne authority, and warrant which he hath from Christ of not erring. And this is the meaning of Valentia, as in that very place he expressly declareth. Nor do I see, what you can find therein, either absurd or vntue.

But if you curiously demand: Whether the Pope may erre, in case he proceed to define inconsiderately and rashly? Valentia, and all Catholike Doctors will answere, that your Question implieth a Condition impossible: for the Pope in his definitions cannot proceed immaturely. The Philosophers say, *Qui dat formam, dat consequentia ad formam*: He that giues the forme, giues also the dispositions necessary for the forme. And he that giueth the end, giueth also such meanes as are necessary for the attaining of the end: Wherefore Christ hauing made promise to the See Apostolike, that the gates of hell shall not preuaile against her, and that the successors of S^t Peter shall not faile in confirming their brethren, it belongeth to his diuine prouidence, so to direct, gouerne, and assist him,

(o) De vil.
wed. c. 10.

him, that he proceed not to define, without sufficient deliberation, and maturity. If (sayth S. Augustine) (o) the providence of God be not the Gouvernesse of humane affaires, no regard is to be had of religion. But if all this variety of Creatures do, I know not with what interior knowledge, moue vs to seeke God, and to serue God; surely we ought not to be diffident, but that there is some authority constituted by the same God, wheron we relying, as vpon a certaine step, may ascend vnto God.

S E C T. VII.

Whether there be in the Scripture any Prophecy, that the Church of Rome shall fall from the fayth.

(p) Chap. 12.
sect. 1. & 2.
(q) Pag. 377.

THAT Christ hath prophesied of the Church of Rome, that she shall neuer fall from the fayth, hath bene already proued (p). Your third Thesis to the contrary is; that there is not in all the Scripture any prophecy of the fall of any Church Christian from the fayth, but only of the Church of Rome, from which it may sometime be necessary to depart. Which is in effect to say, that there is in the Scripture a prophecy, that the Church of Rome shall fall from the fayth. In prooffe of this you remit vs to the testimony of two Iesuits Ribera, and Viegas, that the city of Rome shall in the end of the world be the seat of Antichrist; which is not their doctrine, but a calumnious slander of yours. They hold with the ancient Fathers, that not Rome, but Hierusalem shall be the Seat of Antichrist. The Euangelist (sayth Ribera) (r) calling Hierusalem a great city, signifieth not obscurely that she shall be great at that time in power, and in number of Citizens, to wit, when Antichrist shall raigne in her, being receaued of the Iewes, and honored as the true Messias. This city both because she killed our Lord, and because then she shalbe the Court of Antichrist, full of all wickednesse, and impiety, he calleth Sodome, and Egypt &c. for what sinne and impiety will she not be guilty of, Antichrist raining in her? So Ribera; from whom Viegas dissenteth not. Say now; Can there be a more shamfull imposture, then to impute to these learned Authors, your owne falsities, & theron to ground your

(r) Ad cap. 11.
Apocalyp. m.
20. sm. 21. init.

your calūnies against the Church of Rome, as vpon truths asserted by them? Such Arguments are indeed fit proofes to iustify your departure from her. But were it true, that the City of Rome in the end of the world shall be the Seat of Antichrist, doth that any way iustify your present departure from the Roman Church? Looke back vpon what hath bene sayd, & you shall find, how little those words, *Goe out of Babilon my people*, make for you, and that euen according to your Protestant Expositors they are wholly against you.

In your fourth Thesis (s), which is, *That the Church of Rome hath long bene, and still is, the most schismaticall Church of all other Churches Christian, that carry in them a visible face of a Church*, you bring nothing, but what hath bene already answered point by point. (s) Pag. 378.

S E C T. VIII.

Whether Luther were iustly excommunicated.

TO proue, that he was iniustly excommunicated, you say (t): *Luthers excommunication by Pope Leo, must haue bene either for manners, or doctrine.* I answer: for both; and that most deservedly. If we looke into his manners, he was a sacrilegious Apostata, that fled out of his Monastery: he cast off his religious habit, and burning with flames of raging lust, to satisfy his fleshly desires, married a vowed Nunne, a crime so hainous, that according to the ancient Imperiall lawes, he was to be punished with death (u). His pride was such, that he preferred himselfe before all the Doctors of Gods Church, contemning a thousand Cyrillians, a thousand Augustines, a thousand K. Henry Churches, so farre, as that he scorned to be iudged by any man, but would himselfe be Iudge of men, and Angells. His railing was most intemperate, base, and scurrill, traducing and railing euen the greatest Princes. One example of K. Henry the eight may suffice, against whom he ragingly acted the part of Herodes Iarous, rearing him, an enuious mad foole, babling

(u) Sozom. l. 6. c. 3. Cod. L. de Episc. & Cler.

babling with much spight in his mouth: a damnable rotten worme, a basiliske and progeny of an adder, a lying Sycophant couered with the title of a King, a clownish wit, a doltish head, most wicked, foolish, & impudent Henry: saying yet further, He doth not only lyelike a most vaine scurre, but equalleth, if not exceedeth a most wicked knave: thou liest in thy throat, foolish and sacrilegious King. These and many other like speeches against K. Henry, are his; some of them being so base, and beastly, that modesty forbiddeth to enghlish them. If from Princes, we come to other his aduersaries, he called them insathanized, supersathanized, and persathanized, and that the Diuell was infused, perfused, and transfused into their mouths; in so much that your Tigurines sticked not to say of him, that he was full of Diuells, and vsed such speeches, as could hardly be thought to proceed from the furious Diuell himselfe. He was voyd of all conscience, being obstinately resolved to condemne whatsoever a Councell should determine, though neuer so Orthodoxe, and holy; & to allow, and defend whatsoever a Councell should condemne, though neuer so wicked and hereticall. To which I adde, that to spight Carolstadius, he retained in the Church of Wittemberg, the eleuation of the Sacrament, which he thought to be idolatrous. He was inconstant in his doctrine, teaching one day one thing, another the contrary; in so much, that Iodocus Coccius (x) hath saythfully taken out of his workes, and set downe 80. Articles, in which he had contradicted himselfe, gainsaying what before he had taught, and shewing himselfe to be guided by the spirit of contradiction, and lying: Of which, as also of his contentious and wrangling spirit, his life affordeth you good examples (y). Finally to shew, that Luther was no very great Saint, his familiar conuersation with the Diuell is a sufficient euidence. I insist not in the proote of these particulars, hauing spoken of some of them already, and especially because Brereley, in Luthers life, hath proued them all out of Luthers owne workes, and by the testimony of other Protestants. Nor can I find, that you with all your study haue bene able to produce any thing to the contrary, but only these few words (z) out of Erasmus, *Si Lutheri fauorem,*

(x) To. xl. 8.
art. 6. pag.
1038. & seqq.

(y) Brereley
Luthers life
Chap. 3. sect. 5.

(z) Pag. 381.

fauorem, ut viro bono, quod fatentur & hostes: which how truly they are cited, I know not: for I know that Erasmus said (a) *Christum agnosco, Lutherum non agnosco.* But howsoever, Erasmus is a partiall witnesse, of whom it was said, Erasmus laid the eggs, and Luther hatcht the Scorpions; and whom Doctor Humfrey, and Doctor Reynolds challenge as a man of your religion, and Foxe hath placed in your Kalendar of Saints. And finally, if by *Luthers enemies*, you vnderstand *Catholikes*, you cannot nominate any one, that hath euer esteemed otherwise of him, then as of a most wicked, and sacrilegious Apostata. If you could, you would haue bene ready inough to do it, without any prouocation from vs.

If leaving his wicked life we come to his doctrine, we shall find it answerable to his manners. First he taught, that *Gouernors of Churches*, and *Pastors* haue power to teach, but that the *sheep* must be *Iudges* of their doctrine; and that the *Bishops*, and *Councells* ought to giue place, and subscribe to the censure, and iudgment of the sheep.

2. He taught to the great danger of Christendome, that to warre against the *Turkes*, is to resist God visiting our sinnes by them.

3. He cut of from the Canon of holy Scriptures, the booke of *Ecclesiastes*, saying, *there is in it neuer a perfect sentence*; the Epistle of *S. Paul* to the *Hebrewes*; the Epistles of *S. Iames*, and *S. Iude*; the second of *S. Peter*; the second and third of *S. Iohn*, with the *Apocalyps*.

4. He held the heresy of *Simon Magus*, that man is iustified by sayth alone; and in prooffe therof corrupted the text of *S. Iames*, adding to it this word *alone*: and being admonished therof, he raged, protesting, that he repented himselfe, he had not translated worse.

5. He taught, that *Good-workes* are not only not necessary to saluation, but hurtfull: & that the *ten commandments* belong not to *Christians*.

6. That if the *wife* will not come, or cannot by reason of infirmity, let the *maid* come.

7. That among *Christians*, no man ought to be *Magistrate*, but that each one is equally subiect to each other.

8. He maketh the power of administering the *Sacraments* common to lay men with the *Clergy*.

9. He taught that *Christ* in his passion, did not only suffer in his human,

(b) Chap. 2.

per 106.

buriall in his diuine mitre. 10. Concerning the Blessed Trinity, he holdeth the diuine nature to be threefold, as the persons are. 11. That God worketh wickednesse in the wicked, and that it is not in the power of man, to auoid it: whilst what is it els, but to make God the Author of sinne? 12. He maketh Virginitie inferior to mariage. 13. To preuent praying to Saints, and Purgatory, he affirmeth the soule to sleepe with the body. 14. He denieth that there is any locall hell, before the day of iudgment. All these doctrines are proued to be his out of his owne workes, & out of the Confessions of many other Protestants, exactly and faithfully related in his life, by M. Brereley (b). From whence I conclude, that if euer any man was, or may be iustly excommunicated for wickednesse of life, or for heretical and blasphemous doctrines, Martin Luther, by both these titles, hath bene most iustly excommunicated, & cast out of the Church.

SECT. IX.

Of the first occasion of Luthers revolt from the Church: and that Doctor Morton to defend his doctrine against Indulgences, falsifieth sundry Authors.

POPE Leo the tenth hauing given out certaine Indulgences for the people of Germany, that would contribute any almes to the building of that sumptuous Church, which Iulius his predecessor had begun in honor of S. Peter, Cardinal Albert B. of Mentz, and the Marquis of Brandenburg (to whom the publishing of the Indulgences, and collecting the almes was committed) for the publishing of the indulgences, made choyce of Tezelius a famous preacher of the Order of S. Dominick: Whereat the Friars of S. Augustines Order, and especially Staupinius the Vicar general, and Martin Luther being offended, opposed themselves, hoping by fauor of Frederick Duke of Saxony, to get the place for themselves. But missing of that, they began to reprehend the abuses committed (as they pretended) in the

the promulgation of those indulgences. But Luther being of a fiery nature, and of a contentious spirit, rested not here, but published in print 95. propositions about the nature, institution, end, and effect of indulgences; diuers of which were censured by Tetzelius as hereticall, and Luther thereupon complained of to the Pope, and cited to appeare at Rome. But by mediation of friends which he procured, the hearing of his cause being remitted to Cardinall Caietan, who was then the Popes Legate in Germany, Luther appeared before him, and gaue vp a protestation of his submission, promising to follow the holy Roman Church in all her sayings, and doings, present, past, and to come. But neuertheless being gotten from the Cardinall, he went forward in his former contentions, and beside a publike disputation, which he held with Eckius at Lipsia against indulgences, he diuulged many other scoffing pamphlets, & treatises, to call in doubt, and bring in contempt, diuers other points of religion: from whence hath followed all the calamity, that in these parts of the world hath ensued since that time, in the Church of God.

This was the occasion, these the beginnings of Luthers reuolt, proceeding merely from his couetousnesse, pride, euuy, and grudging, that the promulgation of those indulgences was not committed to him, and his Order: for he protested afterwards, at that time he neither intended nor dreamed of any change, but fell into those contentions casually, and against his will, not well knowing then, what Indulgences meant (c).

(c) See Breuel.
Luthers life.
Chap. 1. sect. 1.

Now you come in, to act your part (d), and promise to proue by a cloud of witnesses, the falshood and impiety of the Popes doctrine concerning indulgences, and the iniquity of his practise, heaping vp riches by them. And first you except against the Pope (e), for condemning this proposition of Luther, It is not in the power of the Church, to make new articles of sayth. This hath bene alleady answered (f), and declared what power the Church hath, or hath not herein.

(d) Pag. 381.
fin. 382. init.

(e) Pag. 383.

(f) See above
Chap. 4.

(g) Pag. 389.

2. To proue, that the doctrine of Indulgences is a new article of sayth, you produce many Authors (g), which may

383. 384. 385.
386. 389.

be

(b) Pag. 183.

(i) Pag. 189.

be reduced to three classes. The first is of hereticks, as Cornelius Agrippa, a Magician; Paul, a Venetian Fryer, condemned a few yeares since for heresy; *Fasciculus rerum expetendarum*; *Acta Concilij Tridentini*; *Controversie memorabiles*; all of them being Treasures of Protestants, set forth without names of their authors, and prohibited. To these you adde Thuanus (h), whom you call our noble Historian: but we bequeath him to you, as one whose writings shew him to be yours. Nor are you contented to cite him, as a Catholike author, but falsify him. He raileth against Pope Leo, for ordaining, that when a Bithoprick or Abbacy in France is vacant, for the auoiding of simony, and other inconueniencie, a person fit for those dignities be presented by the King, & ordained by the Pope. His words in Latin, as you cite them, are, *Peccatum in sacris muneribus dispensandis Leo mox grauiore cumulat* &c. In which words he makes no mention of indulgences, but only of conferring sacred or Ecclesiasticall dignities, and offices. But you, to make them serue your turne against indulgences, corrupt them, translating *in sacris muneribus dispensandis*, thus: of ill dispersing indulgences. Leo (say you) to his sinne of ill dispersing indulgences, added a farre greater. Is not this a great imposture? And the like you commit againe (i), when speaking of Luthers separation from the Roman Church, you say: Luther was a passiue therin, as appeareth out of the proceedings of Pope Leo against him: Els why is it, that your owne Thuanus speaking of this separation, sayd, That some in those dayes laid the fault vpon Pope Leo. This is a greater imposture then the former: for Thuanus speaketh not those words of Luthers separation from the Church of Rome, but against altering the custome formerly obserued in the election of Ecclesiasticall Prelates in France; which he attributeth to Antonius Pratenfis, Chancellor of that kingdome; though out of his owne spleene against the Pope, he adde, that there were not then wanting some, that laid the fault vpon Pope Leo. What connexion hath this with Luthers reuolt from the Church of Rome, or with the doctrine of indulgences? You cannot excuse it from a Grand Imposture.

To the second classe, may be reduced Massonius, Polydore Virgill,

Virgill, and Erasmus, who speake not against the doctrine of Indulgences, but against the abuse of them. And for as much, as in many other things, and particularly, in that very point, they speake temerariouly and ouerlash, those their workes, you know, are forbidden by the Church: Why do you alleage them, as of authority against vs?

The third claſſe is of approued Catholike Authors, of whom you first produce (k) Rossensis, saying: *There was no vse of indulgences in the beginning of the Church Christian.* But you change the state of the question, passing from the vse of indulgences (of which Rossensis speaketh) to the doctrine of indulgences; and inferre, that because Rossensis found not the vse or practise of them, in the begining of the Church, he denieth the doctrine, and lawfulnessse of them, which in that very article he effectually proueth out of the power of binding, and loſing, giuen by Christ in the Gospell to S. Peter, and his Successors. 2. He yeildeth the reason, why there was not so much necessity of vsing the in those beginings, as afterwards. 3. He sheweth, that Catholike Deuines proue the vse of them, to be most ancient, out of the stations so much frequented in Rome; and that S. Gregory the great granted some in his time. 4. His owne opinion is, that it is not certainly knowne, when they began first to be vsed in the Church: from whence it must follow by the rule of S. Augustine (l), that the practise of them is from the Apostolicall time.

(k) Pag. 384.
fin.

Q. L. 4. de
Baptism. c.

24.

(m) Pag. 1356

The second author you produce (m), is Alphonsus de Castro, who sayth: *Neque tamen hac occasione sunt contemnenda (indulgentiarum) quod earum vsus in Ecclesia videatur sero receptus:* which words you peruert changing *videatur*, into *fit*; but most of all, by translating them falsely: for you render them thus: *Indulgences are not therefore to be contemned, as being admitted but of late:* which is not only a false translation, but a manifest peruerting of the sense: for Castro speaketh not of the doctrine or lawfulnessse of granting indulgences, but *de earum vsu*, of the vse of them, which therefore in your english you cunningly omit, that out of him you may proue the doctrine of them to be new. Yea, and concerning the very

O o o o

vse

vse of them, he proueth it to be most ancient, by the same arguments Rossensis before him had done, concluding, that you, and all others which contemne a thing practised so many hundreds of yeares by the Catholike Church, and established by generall Councils, are iustly accounted heretikes. So farre is Castro from fauoring Luthers cause.

(n) Pag. 385.

The third Author is Bellarmine, out of whom you cite these words (n): *Thesaurus Ecclesie spiritualis est fundamentum indulgentiarum*: Which words you english Thus: The ground of indulgences is the spirituall treasury of workes, consisting in the satisfactory, and meritorious workes of supererogation, done by the faithful. Which treasury to haue bene anciently wanting, you proue also out of Bellarmine, setting downe these words as his: *Hoc caruisse dicunt Ecclesiam Doctores Louanienses*. This your Doctors of Louaine, and some Scholemen (as you know) affirme, was anciently wanting in the Church. So you: and then you tell

(o) Ibid.

vs (o) out of Suarez, who those Schole men were, namely Mayo, and Durandus. In this short passage of yours, there are almost as many vntruthes, and falsifications, as words. For first the Latin words are not Bellarmines, but your owne fathered on him. And so also are the English, (which neuerthelesse you set downe in a different character as his) & not only disagree from the Latin, but containe false doctrine repugnant to all Catholike Diuines, and in particular to Bellarmine, who in that very place (p) teacheth, that meritorious workes, as such, cannot be applied to others, nor belong to the treasure of the Church, but only as satisfactory. 3. You falsify, making Bellarmine to limit the spirituall treasure of the Church to workes of supererogation only; which is ignorantly spoken, and not taught by Bellarmine, nor any Catholike Diuine. 4. You father on him falsely those last words, *Hoc (thesauro) caruisse dicunt Ecclesiam Doctores Louanienses*: for they are not his, nor doth he attribute any such doctrine to the Diuines of Louain, nor so much as once name them in all that Chapter. Is it not then great perfidiousnesse, so to abuse and falsify both him, and them?

(p) L. 2. de Indulgentiis, c. 2. propositio 2.

Nor is your dealing better with Suarez: for (to omit that

that in the place you cite, he treateth of no such matter, neither he, nor Bellarmine ever say, that *Duraud* denied this treasure of the Church, but only, that he held it to consist of the satisfactions of Christ, and not of the Saints. Which yet he speaketh by way of doubt, & Theologicall dispute, rather then affirmatively: for coming to deliuer his owne opinion, he sayth plainly and resolutely (q): *Est in Ecclesia* (q) 4. *Dist. 20.* &c. There is in the Church a spirituall treasure of the passion of Christ, and his Saints, who suffered farre greater torments, then their sinnes deserved: And therefore the Church out of this treasure may communicate to one, or more, so much as may suffice to make satisfaction for their sinnes, either in part, or in whole, according as the Church shall please to communicate this treasure, more or lesse, which is nothing els, but the sufferings of Christ, and his Saints communicated to vs, to satisfy for our sinnes. Wherefore indulgences auail by way of payment, for so much, as by Christ, & his Saints, the paine, to which we are lyable, is paid. But if he had held that the spirituall treasure of the Church consisteth of the satisfactions of Christ only, that would auail you nothing: for he defendeth Indulgences, which you deny: and if he erred in any thing, he erred not with obstinacy, as you do, but submitted all his workes to the correction of the holy Catholike Roman Church, as you haue read in Bellarmine, but conceale it.

I conclude therefore, that the great cloud of witnesses, which you haue brought to iustify Luthers doctrine against indulgences, is either of Heretikes, or of Catholikes in workes prohibited by the Church, or if not prohibited, abused and falsified by you.

S E C T. X.

The causes giuen by Doctor Morton, in excuse of Luthers departure from the Roman Church.

THe causes you haue deuised to iustify Luthers departure from the Roman Church, are partly impious, partly false, and impofterous. Impious, as your excepting a-

Chap. 44.

750

Anti-Mortonus, or, Doctor Mortons

(r) Pag. 387.

(s) Pag. 388.

(p) Ibid.

(t) Ibid.

(u) Pag. 387.

(x) Pag. 389.

(y) See above
Chap. 2.

(z) Ibid.

(a) Pag. 391.

(b) See Bellar.
l. de Scriptori

gainst the Masse (r), to which Luther was persuaded by the Diuell, calling it *Idolatri*, as you do. And not vnlike to this, is your example of *Firmilianus* (s), who being for the time an obstinate maintainer of Rebaptization, was excommunicated by Stephen a holy Pope; and notwithstanding that Stephens sentence was embraced by all the Catholikes of the world; and the doctrine of *Firmilianus* condemned by the holy Councell of Nice, and euer since esteemed hereticall, not only by Catholikes, but also by Protestants; you thame not to iustify *Firmilianus* (t), and all the rest, that followed the same heresy with him, & to condemne Pope Stephen, as a *Schismaticke*, for excommunicating him. Such examples, I confesse, you may find to defend Luthers departure from the Roman Church.

The rest of the causes, which you alleage (u), are false, and impofterous: as that the Roman Church maintaineth new articles of fayth, and Satanicall doctrines; that she blasphemeth the truth, and tyrannically forceth men to subscribe: which as they are false, and slanderous accusations, so you vtter them gratis, and without any prooffe at all, and say nothing to iustify Luther, but what a Donauist, an Arian, or any other heretike neuer so blasphemous will say for himselfe, & may, with as good ground, as Luther, or you for him.

But you alleage (x) Cassander whom you call *our Cassander*, notwithstanding that heretofore you haue had a double admonition (y), that he was a wicked heretike *Prime classis*, whose workes being condemned and prohibited by the Church are of no more authority with vs, then your *Grand Imposture*. And not vnlike to this, is your other example of Stephen Gardiner B. of Winchester, as already hath bene shewed (z). And as little to your purpose is another example, which here you adde (a) of an Epistle of Robert Grosthead B. of Lincolne, taken out of the history of Mathew Paris, which was set forth corruptedly by English Protestants, and then by the Tigurine Lutherans, who haue added many things both in their marginall notes, and in the text itselfe against the authority of the Roman Church (b). Out of this Epistle of Grosthead to Innocentius the fourth, you

obicet

object a long passage, in which he acknowledgeth in most effectuall words his beliefs of the supreme authority of the B. of Rome. For in the very first words of his Epistle, he sayth: *Be it known to your Wisdom, that I obey the Apostolike mandates, with filiall affection deuoutly, & reuerentily, and that I make resistance to those things, which are against the Apostolike mandates, zealing the honor of my Father; for to both I am bound ex diuino mandato, by the commandment of God: for the Apostolike mandates neither are, nor can be any other, then the doctrines of the Apostles, and of our Lord Iesus Christ, Maister, and Lord of the Apostles, whose place and person our Lord the Pope chiefly holdeth in the Hierarchy of the Church.* A iudicious reader would thinke it a hard matter, for any man out of these words, and doctrine of Grost-head, to frame an argument against the authority of the Pope and Church of Rome; and yet are you so witty, that you haue done it: but by what art? By cutting, and mangling the Bishops words, as the reader will see, if he please to compare them with the Latin set downe in your Margent: and euen that Latin mangled, and falsified as it is, you thought best not to english, because it would haue giuen light to a iudicious reader, to see your dealing. What you adde (c), of the Bishops not receauing a Prouision sent by the Pope, maketh nothing for you: for by the whole discourse of his Epistle, it appeareth that he iudged the Prouision, to be procured fraudulently by surreption, & therefore not to be a true mandate of the See Apostolike, and vpon that ground he made resistance vnto it, which the ciuill (d) & Canon law (e) in such cases declare to be lawfull, without any impeachment to the authority of the Pope, and Church of Rome.

(c) Pag. 394.

(d) Cod. Si
cont. ius L.
Et si.(e) De ref.
cript. C. Dile-
ctus.

S E C T. XI.

Whether Protestants had any Professors of their fayth before Luther.

THere is no way more expedite, or effectuall, to conuince heretikes to be such, & their doctrines to be pro-

phane

(f) In decret.
Nic. Syn. cont.
Euseb.

(g) L. 7. c. 12.

phane novelties, then to require of them a Catalogue of primitive Fathers, and learned men, which have agreed with them, and dissented from the Roman Church in all those points, in which they dissent from her: as contrarily there is no way more effectually, for an Orthodox man to prove himselfe to be such, then to shew, that the Fathers & Doctors of Gods Church, in all ages from the beginning, have professed and taught the same doctrine, he professeth and teacheth. To this triall S. Athanasius challenged the Arians: Behold (sayth he to them) (f) we have proved the succession of our doctrine, deliuered from hand to hand; from Father, to sonne: you new Iewes, you children of Caiphas, what predecessors of your names can you shew? To the same triall that most religious Emperor Theodosius prouoked the heretikes of his time: for (as Sozomen recordeth) (g) hauing called together the chiefe of the Nouatians, Arians, and Macedonians, he demanded of them, whether they thought, that the ancient Fathers, which gouerned the Church before those dissensions in matter of Religion fell out, were holy and Apostolicall men? whether they did allow of their expositions of holy Scripture, and would accept of them, as of competent Iudges, for the triall of their cause, and ending of all controuerfies? Those Heretikes highly prayseed the doctrine, and expositions of the Fathers, but yet could not agree among themselves, to haue the bookes of the Fathers produced, and their owne doctrines tried by them. Whereupon Theodosius forbid them all exercise of their religion, and inflicted other punishments vpon them.

(h) L. 5. c. 6.

(i) Cont. Iul.
Pelag. l. 1. c. 2.
l. 2. Versus fin.
l. 5. c. 17. &
cont. duas Ep.
Pelag. l. 4. c.
12.

With him accorded herein the Emperor Iustinian, publishing by an especiall Law (h), that to confute the lyes of impious Heretikes, and repress the madnesse of those, that giue assent vnto them, it is necessary to manifest vnto all, what the most holy Priests of God haue taught, and to follow them. How often doth S. Augustine stop the mouthes of the Pelagians (i), with the testimonies of almost all the famous Bishops, and Doctors both of the East & West, specifying them by their names, sometimes twelue, sometimes fourteene together, & adding to them the rest in generall?

The

The same kind of Argument was vsed by S. Leo the Great (k), when hauing vrged against the Nestorians and Euty-
chians the testimonies of the holy Fathers Athanasius, Hil-
lary, Ambrose, and Chrysostome, Theophilus Alexandri-
nus, Basil the great, and Cyril, he concludeth thus to the
Emperor, to whom he writeth: *To these testimonies if you
vouchsafe to attend, you shall find, that we teach no other thing, then
what our holy Fathers haue taught throughout the whole world, and
that no man dissenteth from them, but impious heretikes.* Lastly the
same manner of arguing from the testimonies of Fathers
was vsed in the sixth generall Councell, against the Mono-
thelites, in the second of Nice, against the Image-breakers; and
in the Councell of Florence, against the error of the Gre-
cians, denying the holy Ghost to proceed from the Sonne.

(k) Ep. 97.

To this triall learned Catholikes haue often challenged
the Sectaries of this age: & to that end haue set forth Cata-
logues of the most learned Doctors of Gods Church, from
the very time of Christ, shewing them to haue bene mem-
bers of the Roman Church, and to haue beliened and
taught the now Roman fayth, not only in the generall
heads, wherein Protestants agree with vs, but also in each of
the seuerall points, in which they dissent from vs; & to haue
held them to be hereticall, and confuted them as such, euen
as we do, alleaging their testimonies at this day against
Protestants. The truth of this is to be seene in Iodocus Coc-
cius a German, who (as it is declared in the Preface to his
first Tome) being in his youth a Lutheran, afterwards part-
ly by frequenting the Sermons of Catholike Preachers,
partly by hearing disputations in Schooles, partly by ob-
seruing the meruailous concord of Catholiks, and the fatall
discord of Protestants in matters of fayth, partly by confide-
ring seriously, and weighing with himselfe, that the Chur-
ches of Protestants were confined to a few Prouinces, and
not spread ouer the whole world, as the Church of Christ
(l) was prophesied to be, and that they wanted succession,
and continuance, being newly sprung vp; and lastly by a
diligent perusall of the writings of ancient Fathers, whom
he found to agree wholly with vs, and dissent from Pro-
testants,

(l) I/4. 49.

testants, abandoned them and abiuring their doctrine, cast himselfe into the armes of his Catholike Mother the Roman Church. And aswell for the confusion of heretikes, & confirmation of Catholikes, as also to yeild vnto all men, a reason of his sayth, he vndertooke an immense labor (in which he spent 24. yeares) of reading the workes of all the ancient writers of the Greeke and Latin Church, and out of them, hath in two large Volumes (which he intituled *(Thesaurus Catholicus)*) demonstrated most exactly, that they were all of the beliefe of the now Roman Church, & detested the contrary doctrine of Protestants, as hereticall, no lesse then at this day the Roman Church doth. The like hath bene performed by the most eminent Cardinalls Baronijs, and Bellarmine, the one in his Annals; the other in his learned Volumes of Controversies. The like paines hath bene taken by Doctor Sanders in his *Monarchia visibilis*, by Iacobus Gaucerus in his *Tabula Chronographica*, against the French Huguenots, and by Doctor Norrice in his *Antidote & Appendix* against English Protestants. The like haue other learned writers done out of the workes of diuers ancient Fathers; in particular Theodorus Petreus, out of S. Cyprian, S. Leo, S. Gregory, and S. Bernard; Ioannes Nopelius, out of S. Ambrose; Cornelius Schultingus, out of S. Hierome; and Hieronymus Torrensus, out of S. Augustine, intituling their workes the *Confessions* of those Fathers, and conuincing clearly in them, that they were all Roman Catholikes, and in all points of the same beliefe we professe at this day.

This it is which we so often require of Protestants, a Catalogue of learned men, who in all ages since Christ, haue agreed with them, and dissented from vs in all those Tenets, which they maintaine against the sayth of the now Roman Church. This the best learned Protestants knew they could not performe, and therefore were enforced to say (as you haue heard (m) the Church of Christ was altogether inuisible, yea for many ages viterly perished, & extinguished. But you with other late English Protestants ashamed of so faythlesse a paradoxe, maintaine that the Church of Christ (which you hold to be yours) was neuer wholly extin-

(m) See beere
about sect. 31

Errors in the Print, to be corrected.

In the Text.

P Ag. 13. line 11. Ermodius *read* Ennodius. Pag. 14. lin. 37.
 true, *read* the true. Pag. 18. lin. 21. then *read* men. Ibid. lin.
 24. *which* *read* *with*. Ibid. lin. 37. *also* *read* *them also*. Pag. 21.
 l. 28. *his* *read* *if his*. Pag. 24. lin. 15. *nonthes* *read* *monthes*. Pag.
 29. l. 38. Nicolaus Augustus *read* Iacobus Augustus. Pag.
 50. l. 31. being *read* bring. Pag. 65. l. 10. Church *read* Churches.
 Pag. 68. l. 19. misplacing *read* miscōstruing. Pag. 75. l. 37. 38.
 to the thing *read* of the thing. Pag. 78. l. 3. ingeniously *read*
 ingenuously. Pag. 80. l. 11. *misbelicæ* *read* *misbeliefe*. Pag. 94.
 l. 15. *this* *read* *his*. Pag. 98. l. 19. odorned *read* adorned. Pag.
 106. l. 33. a great *Non seq.* *read* as great a *Non seq.* Pag. 108. l.
 13. first of *read* first Bishop of. Pag. 110. l. 23. The third *read*
 The first. Pag. 112. l. 35. *which* *read* *with*. Pag. 118. l. 38. *piuat*
read *priuat*. Pag. 125. l. 14. Augustine to Zozimus *read* Aug.
 to Bonifacius. Pag. 134. l. 38. Samleron *read* Salmeron. Pag.
 141. l. 20. first time to Hierusalem *read* the first time from
 Antioch to Hierusalem. Pag. 148. l. 37. him *read* them. Pag.
 153. l. 27. *contentions* *read* *contentions*. Pag. 164. l. 18. no, *read*
 nor. Pag. 169. l. 6. *but* *read* *out*. Pag. 169. l. 12. *the* *read* *her*. Pag.
 171. l. 10. Christian *read* Christians. Pag. 178. l. 19. blot out
 (k) & put a (*) in place of it, and in the margent ouer a-
 gainst it, *read* thus (*) *Apud Vincent. Lyrin c. 26.* Pag. 179. l.
 13. whom *read* when. pag. 184. l. 25. *speake* *read* *spake*. Pag.
 188. in the 7. line, *add* (k) corresponding to the margent.
 Pag. 189. l. 36. (sayth he) *read* (saith he *Epist.* 48.) Pag. 190.
 l. 2. *present lawes* *read* *present Emperors*. Pag. 191. *confired*
read *confidered*. Pag. 202. l. 27. *which* *read* *with*. Pag. 325.
 you *read* your. Pag. 334. l. 5. of *mediocrity*, *read* of *our medio-*
crity Pag. 338. l. 23. second Epistle *read* third Epistle. Pag.
 349. l. 31. our *read* your. Pag. 372. l. 30. the Patriarkes *read*
 their Patriarke. Pag. 373. l. 13. The 150. *read* That the 150.
 Pag. 374. l. 26. *send* *read* *sent*. Pag. 380. l. 28. *fouored* *read*
faored. Pag. 389. l. 6. *defaining* *read* *defaming*. Pag. 399. l.
 10. *nistaken* *read* *mistaken*. Pag. 407. l. 7. *retraction* *read*
retractation. Pag. 419. l. 16. Epistle *read* Epistles. Pag. 425. l.
 36. this very point, *read* this the very point. Pag. 428. l. 10.
 as the *read* as of the. Pag. 429. l. 3. *had notice* *read* *had had*
 notice.

notice. Pag. 434. l. 1. Bishop *read* Bishops. Pag. 436. over a
gainst the 18. line, adde in the margent *Concil. Ephes to. 2. c.*
4. in append. Pag. 439. l. 5. which *read* what. Pag. 493. l. 7.
dele *and*. Pag. 442. l. 31. about *read* about. Pag. 444. falsi-
fies *read* falsities. Pag. 457. l. 21. prebition *read* prebhibition;
Pag. 458. l. 4. obiekt *read* abiekt. Pag. 466. l. 3. authorities
read authority. Pag. 470. l. 34. as Socrates *read* as Eua-
grius. Pag. 475. l. 2. our *read* your. Pag. 476. l. 38. lawier *read*
lawiers. Pag. 480. l. 33. For Leo de Castro, *read*, And Leo
&c. Pag. 493. over against line 32. adde in the margent *An-*
selm. l. de ferment. & azim. init. Pag. 499. l. 15. noly *read* only:
Pag. 502. l. 3. *Apostolicall chayre*, *read* *Apostolicall charge*.
Pag. 514. l. 29. which some *read* which though some. Pag.
516. l. 29. Pilie *read* Pilier. Pag. 519. l. 3. cōvinced *read* conti-
nued. Ibid. l. 12. do not you *read* do not they. Pag. 521. l. 20.
with *read* without. Pag. 528. l. 17. vndertake *read* vnder-
tooke. Pag. 538. l. 21. But away *read* Put away. Ibid. l. 25. his
state *read* his seat. Pag. 544. l. 26. sufficient *read* insufficient.
Pag. 567. l. 4. they approued *read* they gaue. Pag. 569. l. 18.
are of truth, *read*, are oracles of truth. Pag. 570. l. 18.
anno 1520. *read* 1620. Pag. 576. l. 17. 18. if it were thought
schisme *read* if he thought it were schisme. Pag. 582.
over against the 9. line adde in the margent *Caluin. ep. 141.*
Pag. 589. l. 13. after the words *by S. Augustine*, adde (c) and in
the line following instead of (c) put (d) and over against
it in the margent adde *Optat. l. 2. cont. Parmen.* Pag. 590. l. 10.
it not, *read* is not. Pag. 597. l. 26. 27. had right, *read* had no
right. Pag. 602. l. 3. bring *read* being. Ibid. lin. 31. Gregory
the third *read* Gregory the second. Ibid. l. 34. Gregory
sent him, *read* Gregory the third sent him. Pag. 615. l. 20.
acknowledgeth *read* acknowledged. Pag. 618. l. 28. Re-
cord *read* Records. Pa. 629. l. 18. yeath *read* death. Pag. 655.
l. 11. is easy *read* is not easy. Pag. 664. l. 17. kingdome *read*
kingdōes. Pag. 667. l. 18. and Radius *read* Andradius. Pag.
668. l. 31. Sind a Monke *read* Siud a Monke. Pag. 672. l. 28.
with *read* which. Pag. 702. l. 1. obiekteth *read* obeyeth. Pag.
714. l. 30. be multitude *read* be the multitude. Pag. 719. l. 23.
the Arians, that of Ephesus, *read* the Arians reiekted the
Councell of Nice; the Macedonians, that of Constantino-
ple; the Nestorians, that of Ephesus. Pag. 727. l. 7. your
Thesis that, *read* your Thesis is, that. Pag. 731. l. 3. it be, *read*
to be. Pag. 738. l. 20. the new Church *read* the now Church.

Pag. 745. l. 12. al her sayings read al his sayings. Ibid. l. 16. pamphlets read pamphlets. Ibid l. 38. To prone read To proue. Pag. 760. l. 5. hæz. 60. read hæz. 60. & in Anacephal.

In the Margent, to be corrected.

P Ag. 12. (u) l. 1. ep. 30. corrige l. 10. ep. 30. Pag. 13. (d) c. 36. corrige c. 80. Pag. 22. ouer against the line 22. adde in the margēt Bed. l. 5. hist. c. 19. Pag. 46. (*) disp. 9. n. 6. cor. disp. 9. sect. 1. n. 6. Pag. 48. (*) d. 9. n. 11. cor. d. 9. sect. 1. n. 12. Pag. 70. (k) in psal. 106. & l. 5. de curand. & c. cor. in psal. 116. & l. 9. de curand. Pag. 80. (d) ep. 74. cor. ep. 75. Pag. 89. (d) l. 9. ep. 38. cor. l. 9. ep. 39. Pag. 90. (h) tom. 2. c. 10. cor. tom. 2. c. 16. Pag. 96. (g) In cap. 2. Act. cor. In cap. 2. ad Gal. Pag. 104. (z) see aboue nu. 24. cor. see aboue cap. 9. n. 3. Pag. 108. (*) Aboue n: 21. cor. Aboue cap 7. Pag. 117. (i) & Pag. 120. (x) cor. Ep. ad Micaëlem Imper. cor. Ep. ad Micaël. Constantinop: Ibid. (i) l. 4. ep. 3 cor. l. 4. ep. 32. Pag. 121. (a) Ad cap. 22. Luc. cor. In psal. 43. Pag. 124. (q) l. 1. Apol. cor. l. 3. Apol. Pag. 129. (r) serm. 10. de verb. Dom. cor. serm. 13. de verbis Dom. Pag. 143. quasi diceret cor. quasi discretionē. Pag. 153. (o) l. 1. Apol. cor. l. 3. Apol. Ibid. Pag. 155. (p) Ep. 6. cor. Ep. 65. Pag. 178. (i) cont. Gaudent. l. 1. c. 23. cor. l. 1. c. 33. Pag. 187. (g) l. 1. Apol. cor. l. 3. Apol. Pag. 196. (g) cont. Gaudent. l. 3. c. 1. cor. l. 2. c. 2. Pag. 198. (s) Ibid. cor. Ibid. l. 3. Pag. 199. (x) Ep. 6. cor. Ep. 65. Pag. 301. (b) anno 451. n. 34. cor. n. 33. Pag. 314. (a) ep. 42. cor. ep. 24. Pag. 349. (u) l. 7. ep. 65. cor. l. 7. ep. 30. indict. 1. Pag. 376. (e) pag. 347 cor. tom: 2. pag. 470. Pag. 407. (g) Euseb. l. 5. hist. cor. l. 7. hist. Pag. 432. (m) In 1. part. cor. In 1. Petri. Pag. 442. (q) Bin. to. 2. pag. 1075. cor. pag. 1073. Pag. 459. (x) Can. 80. ex Grec. cor. Can. 19. ex 80. Grec. Pag. 459. (y) Euseb. l. 6. hist. c. 7. cor. c. 17. Pag. 459. (a) Niceph. l. 13. c. 33 cor. c. 34. Pag. 462. (l) & Pag. 664. (z) Ruffin. l. 1. c. 1. S. Greg. l. 4. ep. 72. cor. Ruffin. l. 1. c. 2. S. Greg. l. 4. ep. 31. Pag. 471. (d) Socrat. l. 4. c. 36. cor. Socr. l. 4. c. 30. & Sozom. l. 6. c. 39. Pag. 471. (f) Ibid. c. 2. cor. Ibid. c. 3. init. Pag. 478. (k) Socrat. l. 2. c. 22. 23. Epiphan. hæz. 66. cor. Socrat. l. 2. cap. 23. Epiph. hæz. 68. Pag. 480. u) Ruffin. l. 1. c. 1. Socrat. l. 1. c. 8. S. Greg. l. 4. ep. 72. cor. Ruffin. l. 1. c. 2. S. Greg. l. 4. ep. 31. ibid. pag. 480. (y) ep. 60. 14. cor. cap. 60.

14. Pag. 485. (n) Chap. 5. n. 161. 171. 172. cor. Chap. 5. pag. 171.
 172. Pag. 489. (e) l. 4. de confid. cor. l. 4. instit. Pag. 493. ouer
 against the line 23. *adde* in the margent, *Anfilm. init. lib. de*
ferment. & aximo. Pag. 525. (c) Apol. aduers. Ruffin. l. 1. cor.
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